THE KĀLIKĀPURĀṆA

(TEXT, INTRODUCTION & ENGLISH TRANS. WITH SHLOKA INDEX)

PROF. B.N. SHASTRI

NAG PUBLISHERS

THE KĀLIKĀPURĀṆĀ

(TEXT, INTRODUCTION AND TRANSLATION IN ENGLISH VERSEVISE WITH SHLOKA INDEX)

ENGLISH TRANSLATION BY

Prof. B.N. Shastri

Edited by

Surendra Pratap

NAG PUBLISHERS
11-A (U.A.), JAWAHAR NAGAR,
Delhi – 110007 (INDIA)

INTRODUCTION

1. PURĀṆA AND UPAPURĀṆA

1.1 In the religious tradition of India *śruti* (Vedas) and *smṛti* (what is remembered by human teachers)[1] are the two main branches of Sanskrit literature which are considered to be the source and authority of the age old religion.[2] Both of them are described as the two commandments of God (*śruti-smṛtī mamaivājñe*).

Manu, while declaring two more in addition to these two as the direct sources of *dharma*[3] assigns the Vedas the first place, which is to be regarded as superior to all others.[4]

Smṛti in the widest acceptance of the term "includes the six *vedāṅgas*, the *sūtras*, both *śrauta* and *gṛhya*, the law books of Manu and others, the *itihāsa*, i.e. the *Mahābhārata*, and the *Rāmāyaṇa*, the *purāṇas*, and the *nītiśāstras*."

As the *purāṇas* come under *smṛti* they are next only to the Vedas in their authority to dharma. The *purāṇas* are also regarded as the soul of the Vedas. (*ātmā purāṇaṁ vedānām*). Both *itihāsa* and *purāṇas* are the supplement and complement to the Vedas, and as such, the real meaning of the Vedas is to be interpreted with the help of *itihāsa* and *purāṇa*[5], without the knowledge of which the meaning of the Vedas might be lost.

1. *śrutistu vedo vijñeyo dharma-śāstraṁ tu vai smṛtiḥ* | —*Manu.* 10
2. *vedodharma-mūlam/tadvidāṁ smṛtiśīle* *Gaut. Dh.Sū.*1.1.2.
3. *vedo'khilo dharma-mūlaṁ smṛti-śīle ca tadvidām* | *ācāraścaiva sādhunām ātmana-tuṣṭireva ca* || *Manu.* 2.6. See *Yājñavalkya*, 1.71 ; *Kūrma-P.* 11.24. 1-22
4. *śruti-smṛtyo' rvirodhe tu śrutireva garīyasī* | -- *Manu.* 2.
5. *itihāsa-purāṇābhyāṁ vedaṁ samup a bṛṁhayet*/*Vāyu.P.* 1.181

Historically speaking all the *purāṇas* are of later origin, i.e. latter than the Vedas, and developed on what have been adumbrated in the Vedas. Thus, the *purāṇas*, in a wide sense, are the elaborate commentaries on the vedic tenets. It is why *itihāsa* and *purāṇas* are recommended for proper understanding the meaning of the saying of the Vedas.

However, we come across with another traditional view which holds that the *purāṇas* are older than the Vedas, and these came out from the mouth of Brahmā before the Vedas were emanated forth from him.[1] Such an assertion, no doubt, goes against the traditionally accepted order and seems to be an anachronism. The significance of the saying may be traced in the fact that the oral tradition of the *purāṇas* is as old, or even older than the Vedas. Though the *purāṇas* were compiled in historic time the oral tradition was handed down in the society since time immemorial, which swelled with the passage of time. In fact, some *purāṇas* seem to preserve certain pre-Vedic traditions and rites.

The *purāṇas* are also regarded as the Vedas or the "fifth Veda'.[2] The *Bṛhadāraṇyakopaniṣad* says that *purāṇas* sprang up from the remainder (*ucchiṣṭa*) of Brahmā after the destruction of the Universe.

> *ṛcaḥ sāmāni chandāṁsi purāṇaṁ yajuṣā saha ,*
> *ucchiṣṭāj-jajñire sarve divi deva diviṣṭaḥ* ॥

The *Viṣṇu-P.*[3], the *Vāyu-P.*[4] and the *Brahmāṇḍa-P.*[5] speak almost in the same tune that Vyāsa produced the *purāṇa-*

1. *purāṇaṁ sarva-śāstrāṇāṁ prathamaṁ brahmaṇā smṛtam* | *nityaṁ śabdamayaṁ puṇyaṁ śatakoṭi-praviṣṭaram* || *anantaraṁ ca vaktrebhyo vedāstasya viniśṛtāḥ* | —*Mats-P.* 4. 3-4 See also, *Vāyu-P.* 45.20; *Brahma-P.* 161.27.
2. *itihāsaṁ purāṇaṁ pañcamaṁ vedānāṁ veda...* —*Chānd. UP.* VII. 1.2
3. *Viṣṇu-P* 2.
4. *Vāyu-P.*
5. *Brahmāṇḍa-P.*

saṁhitā out of the materials in the form of *ākhyāyikās*, *upākhyānas*, *gāthās*, and *kalpajoktis* (tradition handed down since time immemorial). *Purāṇas* are recognised as a branch of learning in the *Brāhmaṇas*. *The Śatapatha-brā.* speaks of giving instruction on *purāṇas* to disciples by the teacher (*atha navame'hani tān-upadiśati purāṇaṁ vedaḥ so'yamiti kiṁcit purāṇaṁ asakṣita*).

The Gopatha-brā. also speaks about '*Itihāsa-veda*' and *Purāṇa Veda*'.[1] The divine origin ascribed to *purāṇas* and their placement along with the Vedas are responsible for the recognition of the *purāṇas* as *vedāṅgas*. As such their study is regarded as obligatory without which a person, even though well versed in the Vedas is not considered as a skilful one[2]. *The Purāṇas* for the ages have been the mines not only of mythology and cosmic theory of creation and destruction of the world but also the fountain head of hopes and ideals for the society, strength and inspiration of the people.

1.2. *The purāṇas* are encyclopedic in contents and exhaustive in treatment of subjects. They are both the documents of the socio-religious order of the contemporary society, and the philosophy of life to the people of their time and to the infuture generations. *The Purāṇas* used to exercise tremendous in fluence on Indian minds through the ages all over the country, and even abroad, thus they used to serve as an unifying force. *The Purāṇas* are always popular with the masses of this subcontinent because they are accessible and intelligible to one and all, because they disseminate knowledge to the people of all strata of the society through popular myths and legends, which directly appeal to the human heart.

It is precisely not clear when *the purāṇas* have been formed into a distinct class of literature and they have acquired

1. *Śat. P. brā.* XIII. 4.3.13.
2. *Gop. brā* 1.10.
3. *Yo vidyāc caturo vedān sāṅgopaniṣado dvijaḥ ,*
   na tu purāṇam saṁvidyān naiva sa syād vicakṣaṇaḥ ||
   —*Vāyu-P.* 1.180.

certain characteristics as to their form. How these characteristics have developed ? When such characteristics came to be regarded as essentials ? To answer these questions the entire *purāṇa* literature is to be studied in chronological order. There is no scope for such a study in this brief introduction to this *purāṇa*.

1.3. *The purāṇas* with their unmistakable characteristics had been recognised as a distinct class of literature before the compilation of the well known Sanskrit lexicon, *Nāma-liṅgānuśāsana* by Amarasiṁha, who gives *pañca-lakṣaṇa* (five characteristics) as the synonym of *purāṇaṁ* (*purāṇaṁ pañcalakṣaṇam*).

Kṣīrasvāmin (11th cent. A.D.) in his commentary, *Amarodghāṭana*, on *Amarakoṣa* (1st kāṇḍa) quotes the five characteristics which a *purāṇa* is to possess.

sargaśca pratisargaśca vaṁśo manvantarāṇi ca |
vaṁśānucaritaṁ caiva purāṇaṁ pañca-lakṣaṇam ||

Presumably Kṣīrasvāmin has taken this verse from some *purāṇa* or *purāṇas* which had been codified long before him. In eight of the eighteen *purāṇas* these five characteristics are found mentioned[1]. The *Skanda-P.* while stating those five characteristics has introduced new elements such as the serial order of the *purāṇas*, extension and the destruction of the world, astronomy, etc[2]. H.T. Colebrooke in his edition of the *Amarakoṣa* states on *pañcalakṣaṇa*.

"Our theogony, comprising past and future events, under five heads ; the creation; the destruction and the recreation of the worlds; genealogy of gods and heroes; the reigns of Manus; and the transaction of their descendants".[3]

1. *Viṣṇu-P.* 3.6.25; *Mats-P.* 54-65; *Śiva (mahā). P.* 7.1.41; *Kūr-P.* 1.1.12; *Brahma-P.* 1.1.37-38.
2. *Skan-P.* VII. 4.44.23-24.
3. Kosha or Dictionary of Sanskrit Language by Amara Sinha, with an English interpretation an annotations, Delhi, 1969 p. 39.

M. Winternitz in his History of Indian Literature observes on this point:

"Every *purāṇa* is to have five characteristics (*pañca-lakṣaṇa*) that is to treat five subjects......These five things only partly form the contents handed down to us; some contain much more than what is included in the 'five characteristics', while others scarcely touch upon these subjects, but deal with quite different things. What is significant almost all our *purāṇas*, their sectarian character, i.e. their being dedicated to some god or other, or, Viṣṇu, is completely ignored by the old definition". (Vol. 1. p.522). H.H. Wilson in the preface to his English translation of the *Viṣṇupurāṇa* (pp. V-VI) observed thus:

"The lexicon of Amarasiṁha gives as a synonym of *purāṇa*, '*pañca-lakṣaṇa*' that which has five characteristics". However, Wilson goes on pointing out that non-adherence to these characteristics by majority of the *purāṇas* and asserts that *Viṣṇu-P.* alone may claim the distinction of conforming to these characteristics. "Such, at any rate, were the constituent and characteristic portions of a *purāṇa* in the days of Amarasiṁha, fifty-six years before the Christian era,[1] and if the *purāṇas* had undergone no change since his time, such as we expect to find them all. Do they conform to the description? Not exactly in any one instance; to some it is utterly inapplicable; to others it only partially applies. There is not one to which it belongs so entirely as to the *Viṣṇu-P.*, and it is one of the circumstances which gives to this work a more authentic character than most of its fellow can pretend".

From an examination of the extant *purāṇas* it appears that the five characteristics are the guiding principle and not the rigid formulae.

1.4. S.H. Levitt in a recent paper has made an attempt to give a new meaning to the term *pañca-lakṣaṇa* given by Amarasiṁha. He has examined the term from grammatical and other points of view and stated that the word '*lakṣaṇa*' has never been used in any Sanskrit classics to denote characteristics. He concludes that '*pañca-lakṣaṇa*' means five different disciplines, viz. *itihāsa* (history), *ānvikṣikī* (logic), *daṇḍa-nīti* (science of polity), *ākhyāyikā* (tales) and *purāṇam* (mythology)[1].

The attempt to give a new interpretation seems to be a futile exercise as such an interpretation had never been intended by Amara and supported by those who flourished after him. Amara simply gives the synonym of *purāṇa* known to the scholars, and accepted by the laity, he had no scope to define *pañca-lakṣaṇa*, nor he was required to do so. Therefore the premise that since Amara has not given what are those five *lakṣaṇas*, they are not the traditionally accepted ones—seems to be very weak.

1.5. In course of time the number of five characteristics had risen to ten. The *mahāpurāṇas* should have ten while the *upapurāṇas* are to have the same five characteristics. *Śrīmadbhāgavata* is technically called a *mahāpurāṇa* though all the eighteen *purāṇas* in order to distinguishing them from the *upapurāṇas* are often mentioned as *mahāpurāṇas*. Thus these two categories of *purāṇas* or *mahāpuraṇas* and *upapurāṇas* constitute the bulk of the *purāṇa* literature, to which later on were added *sthalapurāṇas* or *sthalamāhātmyas*, the third category, which have no distinct features except their dealing with some local legends or deities.

The tradition says that from one *purāṇa* of divine origin, called the *Purāṇa-saṁhitā* compiled by Vyāsa, the traditional author of the *Mahābhārata*, *the Bhāgavata*, etc. the eighteen *mahāpurāṇas* had grown into a big dimension comprising four lakh *ślokas*. The eighteen *upa-purāṇas* (the number is not restricted to eighteen) were also grown side by side and at later dates.

---

1. The date of Amarasiṁha is now-a-days fixed as the first half of the 5th Century A.D.

1. S.H. Levitt, 'A note on compound *pañca-lakṣaṇa* in Amarasiṁha's *Nāmaliṅgānuśāsana*'. *PURĀṆA*, Vol. XVIII, (1976) No. 1, pp. 5-38.

The *purāṇas* themselves speak about the voluminous *purāṇa* literature and their ever increasing nature. For instance we find a statement in the *Bhaviṣyapurāṇa* which describes the *Skanda-purāṇa* to contain one lakh verses and the *Bhaviṣya-P.* half of it. This simply suggests addition to, an interpolation in the original works. It is obvious that the compilation of *purāṇa* was a continuous process beginning with the earliest compilation some time before the fifth century A.D., which continued for centuries. P.V. Kane says "the extant *purāṇas* are recasts made of the ancient *purāṇas* during the first century of the Christian era......" Finally he is of the opinion that the compilation of extant *purāṇas* was completed by the 9th cen. A.D. and the *upa-purāṇas* were in the process of compilation from about 7th or 8th century A.D. The compilation of *upa-purāṇas* went on in different parts of the country till the 13th century or even later. Then sprang up the *sthala-purāṇas* which were mainly confined to the locality of their origin.

1.6. It is not known when and why the number of *purāṇas* were restricted to eighteen. Moreover, the differential line between *purāṇa* and *upa-purāṇa* seems to be very indistinct. Except the traditional list of eighteen there is nothing positive or even negative which can debar certain *upa-purāṇas* being reckoned as *purāṇa*. Some of the *upa-purāṇas* are earlier, in point of compilation, than some of the *purāṇas*, and are richer in wealth of content than the latter. Kane, on consideration of a number of points has allowed a period of more than three hundred years, which saw the growth of the *Purāṇa* literature. Perhaps that much time may be allowed for the advent of the *upa-purāṇas* too.

Kūrma-P. supplies us with a list of eighteen *purāṇas*,[1] and another list of eighteen *upa-purāṇas*[2]. The *purāṇas*, as per the list of the *Kūrma-P.* are: (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Śiva, (5) Bhāgavata, (6) Bhaviṣya, (7) Nāradīya, (8) Mārkaṇḍeya, (9) Agni, (10) Brahmavaivartta, (11) Liṅga, (12) Varāha, (13) Skanda, (14) Vāmana, (15) Kūrma, (16) Matsya, (17) Garuḍa, (18) Vāyu, and (19) Brahmāṇḍa.

1. *brāhmam purāṇaṁ prathamaṁ pādmam vaiṣṇavameva ca |*
śaivaṁ bhāgavataṁ caiva bhaviṣyam nāradīyakam ||
mārkaṇḍeyamathāgneyaṁ brahma-vaivarttam eva ca |
laiṅgaṁ tathā ca vārāham skāndaṁ vāmanam eva ca ||
kaurmaṁ mātsyaṁ gāruḍam ca vāyavīyamanantaram |
aṣṭādaśa samuddiṣṭam brahmāṇḍaṁ iti sammitam ||
—*Kūrma-P.* 1.1.13-15

2. *Ibid*, 1.1.17-23.

The list of eighteen *purāṇas* given in the *Kūrma-P.*, in fact, contains nineteen names, which are called *purāṇas* or *mahā-purāṇas*. Another list of 18 *purāṇas* with the number of verses in each of them given in the *Bhāgavata* omits the *Vāyu-P.* from the group[1]. According to this the total number of verses in eighteen *purāṇas* is four lacs and together with the verses of the *Mahābhārata* the number stands at five lacs.[2]

The *Devī-bhāgāvata* gives the names of the *purāṇas* in *mlecaitavacalpa* (abbreviated form).

madvayaṁ bha-dvayaṁ caiva va-trayaṁ bra-satuṣṭayam |
anāpa-liṅga-kūskāni purāṇāni vinirdiśet ||

UPA-PURĀṆAS:

The number of the *purāṇas* is traditionally eighteen, and in order to maintain the sanctity and credibility the number of *upa-purāṇas* is also restricted to eighteen though names under this category exceeds the given number of eighteen. On the number of *upa-purāṇas* R.C. Hazra observes:

"Following the tradition of *mahāpurāṇas*, orthodox opinion tries to limit the number of *upa-purāṇas* rigidly to

1. 1. Brahma, 10,000; 2. Padma 55,000; 3. Viṣṇu 23,000; 4. Śiva 24,000; 5. Bhāgavata 18,000; 6. Nāradīya 25,000; 7. Mārkaṇḍeya 9,000; 8. Agni 15400; 9. Bhaviṣya 14,500; 10. Brahmavaivartta 18,000; 11. Liṅga 11,000; 12. Varāha 24,000; 13. Skanda 81,100; 14 Vāmana 10,000; 15. Kūrma 17,000; 16. Matsya 14,000; 17. Garuḍa 19,000; 18. Brahmāṇḍa 12,000.
—*Brah. V. Kp. Kṛ. Kha.* 132.

2. *Padma-P.*, Pāt. Kha. 71.
For details see, G. Bonazzali, 'The dynamic canons of the purāṇas *PURĀṆA*, Vol. XXI. (1979) No. 2.

'eighteen' even in those cases where the promulgators of such opinion are fully conscious of the existence of a larger number; but while in the enumerations of the *purāṇas* there is almost complete agreement[1] with regard to the titles, this is by no means the case with the title of the *upa-purāṇas*".

An almost agreed list of *upa-purāṇas*, however, can be traced in the *Kūrma-P.* (1.1.17-23) and *Garuḍa-P.* (ch. 227). How the number is restricted to eighteen in these *purāṇas* can be seen in the following verses :

ādyam sanat kumāroktaṁ nārasiṁham-ataḥ param |
tṛtīyāṁ skandam uddiṣṭaṁ kumāreṇa tu bhāṣitam ||
caturthaṁ śiva dharmākhyaṁ sākṣānnandīśa-bhāṣitam |
durvāsasoktam-āścaryaṁ nāradīyamataḥ param ||
kāpilaṁ vāmanaṁ caiva tathaiva śanasetrīam |
brahmāṇḍaṁ vāruṇaṁ caiva kālikāhvayameva ca ||
māheśvaraṁ tathā sāmbaṁ sauraṁ sarvārtha-sañcayam (sādhakam) |
parāśaroktam mārīcaṁ tathaiva bhārgavā hvayam ||
idaṁ tu pañca-daśakaṁ purāṇaṁ kaurmmuttamam |

The above quoted verses are found in the *Garuḍa-P.* without any variation. The *Śabdakalpadruma*, an encyclopedea in Sanskrit quotes the above mentioned verses from the *Kūrma-P.*, which however gives at least three different names. The quctation reads (only the variation in names given for comparision) :

"*ādyam ....*
tṛtīyam vāyavīyaṁ ca kumāreṇānubhāṣitam |
nāndikeśvara-yugmañca tathaiva. . . . .
kāpilaṁ vāruṇam sāmbam.........
māheśvaraṁ tathā padmam daivam. bhāskarāhvayam |

The reading includes *Vāyu* and *Padma* in the list of *upa-purāṇas*, while the other reading includes *Skanda*, *Brahmāṇḍa* and *Vāmana* which are already listed in the category of the *purāṇas*. It is seen that *Bhārgava* is substituted by *Bhāskara*.

This statement simply suggests that the dividing line between *purāṇa* and *upa-purāṇa* was very thin. Perhaps some *upa-purāṇas* at the time of their production were taken as *upa-purāṇas*, and subsequently elevated to the category of the *purāṇa*, which however was not universally acclaimed.

Though listed as *upa-purāṇas* some of them are given a place of honour along with other *purāṇas*. R.C. Hazra states the wealth and authenticity of *upa-purāṇas* in a pointed way :

"That the *upa-purāṇas* are rich as much in number of content, that some of them much earlier than many of the so-called *mahāpurāṇas*, and that, like the extant *mahāpurāṇas* they are of capital importance not only for the study of the social and religious institutions of the Hindus from the pre-Gupta period downward but also for varied information of literary, historical, geographical and cultural interest."[1]

2. *KĀLIKĀ-PURĀṆA*

2.1. The *Kālikā-purāṇa* is one of the 18 (*upa*) *purāṇas*, and it occupies a prominent place in the vast puranic literature. Though technically an *upa-purāṇa*, it is called *Kālikā-purāṇa* or *Kāli-purāṇa* (here-in-after will be referred to as *Kālikā-P.* or as *KP.*) was composed to popularise the cult of *Śakti*, particularly the worship of the mother Goddess Kāmākhyā. The *KP.* is regarded as a highly authoritative work on the subject which have been profusely drawn upon by the digest writers on *smṛti* (*smṛtinibandhakāras*) from the 13th century onward. It is evident from the wide range of verses quoted by the *nibandhakāras* in their digests the reputation and recognition that *KP.* enjoyed. These writers heavily leaned on the *Kālikā-P.* whenever they needed an authority to cite in support of their contention relating to the daily routine performance, and mainly the worship of the Goddess. This is almost an all-India phenomenon.

---

1. There is dispute regarding the names of eighteen *purāṇas*. In order to uphold the tradition of number eighteen one school excludes *Vāyu-P.* while other *Śiva P.*

1. R.C. Hazra, *Studies in Upa-purāṇas*, Vol. I, preface.

Though listed in the list of 18 *upa-purāṇas*, *KP.* like a few other *upa-purāṇas* enjoys respectability and is given a place of pride and honour which only (*mahā*) *purāṇas* are able to claim. It is evident that there was a view[1] which wanted to give *KP.* the status of *purāṇa* (*mahāpurāṇa*). The *purāṇas* are often referred to or called *mahāpurāṇa* for distinguishing this category of *purāṇas* from *upa-purāṇas*, though technically only the *Bhāgavata* is regarded as *mahāpurāṇa* because it possesses ten characteristics as against the usual five.

The tendency to term *Kālikā-P.* as a *sthalapurāṇa* or *sthalamāhātmya* by some is the outcome of wrong conception of *sthalapurāṇa*. The all-India fame and wide circulation of *Kālikā-P.* and its mention in a number of *purāṇas* and *upa-purāṇas* clearly prove that *Kālikā-P.* is an important *upa-purāṇa*. Suffice it to say that no *sthalapurāṇa* has ever figured in the list of *upa-purāṇas*. The description of places of pilgrimage of holy places, and the glorification of Viṣṇu or Śiva or Śakti or Sūrya are the common characteristics of *purāṇas* and *upa-purāṇas*. The glorification of Kāmākhyā on the Nilācala hill by no stretch of imagination can be construed as the basis to designate the *Kālikā-P.* as a *sthala-purāṇa*. The Goddess Kāmākhyā is identified as the manifestation of Kālī (Śakti) and, therefore, it is *Śākta-upa-purāṇa.*

All *upa-purāṇas* are termed and called *purāṇas* and in that tradition *Kālikā(upa)purāṇa* is invariably mentioned as *Kālikā-purāṇa*, and the adjective *upa* has never been used in its nomenclature.

2.2. *Kālikā-P.* is listed as *upa-purāṇa* in (a) some of the *purāṇas*, (b) in some *upa-purāṇas* and (c) in *smṛti nibandhas* where verses are quoted from this *purāṇa*.

(a) In the following *purāṇas* *KP.* is mentioned ; the position in order of the serial is given within the bracket.

(I) *Kūrma-P.* 1.1.17-20 (12th)

(II) *Skanda-P.*, *Saura-Saṁhitā* (12th) ;
(Eggeling, *India Off.* Cat. VI., p. 1382)

Here *KP.* is called *Kālipurāṇa*, *Kalakaṇṭha* is stated to be another name of the work. (I have taken up this question under the head 'Name').

(III) *Skanda-P.*, *Sūta-saṁhitā*, stated to be in the *Śiva-māhātmya* of *Kāśikhaṇḍa*, 1.15b (12th).

Here the work is stated as "*tataḥ kālipurāṇākhyaṁ viśiṣṭam*". R.C. Hazra refers to it as Śiva-māhātmya-khaṇḍa 1. 13b-18 and states that here *Kālikā-P.* is eulogised as "*viśiṣṭaṁ Kālikāhvayam*".

(IV) *Skanda-P.*, V. iii, *Revākhaṇḍa*, 1.45-52 (12th)

(V) *Skanda-P. Prabhāsa-khaṇḍa*, 1.2.11-15 (12th)

(VI) *Garuḍa-P.*, 1.123, 17-20 (12th)

(VII) *Padma-P.*, *Pātālakhaṇḍa*, 111. 94b-98 (11th)

(b) *Upa-purāṇas*, which mention *KP.*

(I) *Devībhāgavata*, 1.3. 13-16 (10th)

(II) *Bṛhad-dharma-P.*, 1.25.23-26 (9th)

(III) *Parāśara-upa-P.*, 1.28-31 (12th)
(Here it is called *Kālī-P.*)

---

1. Hemādri (13th century) in his *Caturvarga-cintāmaṇi* calls *KP.* the original *Bhāgavata*.

yadidam kālikākhyaṁ ca mūlaṁ bhagavataṁ smṛtam/
p. 531

This shows that once *KP.* was regarded as a *mahāpurāṇa* by certain schools. However, the contradictory views may also be traced in some other works. Lakṣmīdhara, the minister for religious activities (*dharmādhyakṣa*) of King Jayacandra (12th century) of Banaras while speaking about the origin of the *upa-purāṇas* cites *KP.* as one, which is of that class.

"*aṣṭādaśabhyastu pṛthak purāṇaṁ yattu dṛśyate |*
vijānīdhvaṁ muniśreṣṭhās tadetebhyo vinirgatam ||"
vinirgataṁ udbhūtaṁ, yathā kālikāpurāṇādi

—*Kṛtya-kalpataru*, Part I, p. 30

(IV) *Bṛhad-auśanasa-upa-P.*, *Vindhya-māhātmya* Ch. 4 (MS) (10th).

(V) *Ekāmra-P.*, 1.20b-23 (9th)

(VI) *Varuṇopa-P.*, Ch. I (12th). (Here it is called *Kāliya*).

(c) Verses quoted in *nibandhas* from *purāṇas* where *KP.* figures.

(I) *Nityācāra-pradīpa* of Narasiṁha Vājapeyin, I, p. 19, quoted from *Kūrma-P.* (12th).

(II) *Malamāsa-tattva* of Raghunandana. in *Smṛtitattva*) quoted from *Kūrma-P.* (12th). "*anyāni upapurāṇani . . Kālikā-purāṇādini, yathā. . . . . .*").

(III) *Vira-mitrodaya, Paribhāṣā-prakāśa*, by Mitra Miśra, quoted from *Kūrma-P.* pp. 13-14 (12th); quoted from *Brah. V.P.* 14 (11th) (Here it is called *Kāli-P.*)

(IV) *Caturvarga-cintāmaṇi* of Hemādri, quoted from *Kūrma-P.* 1 pp 532-33 (12th).

(V) *Bhaktiratnākara* of Gopāla Dāsa, quoted from *Brah. V.P.*, *Notices*, IX. No. 2918, p. 32 (12th) (Here it is called *Kāli-P.*)

(VI) Madhusūdana Sarasvatī in his *Prasthāna-bheda* quotes verses anonymously enumerating *upa-purāṇas*, p. 10 (12th). Here it is called *Kāli-P.* and stated to be declared by Vaśiṣṭha (*Vāśiṣṭham*).[1]

3. *THE NAME*

The name of this work of *Kālikā-P.* which is also referred to or mentioned as *Kāli-P.* in some works. R.C. Hazra and some other scholars are of opinion that *Kālipurāṇa* is a different work from the extant *Kālikā-P.* and that *Kāli-P.* is older than the extant one. We do not subscribe to this view and hold that *Kālikā-P.* and *Kāli-P.* is the same work referred to by these names. The point that there existed one older *Kāli-P.* is discussed in a subsequent para in some details.

That *Satī-purāṇa*, *Caṇḍipurāṇa*, *Kālyāpurāṇa*, *Devī-bhāgavata*, *Māhāmāyā-tantra*, *Kālakaṇṭha* and *Mauleyapurāṇa* are also often presumed to be the alternative names of the *Kālikā-P.* On scrutiny, however, it becomes evident that these are neither the synonyms of the *Kālikā-P.* nor the same work is referred to by these names.

Dr. Hazra has given *Kālakaṇṭha* as an alternative name of the extant *Kālikā-P.* by interpreting a verse of the *Saura-saṁhitā*[1]. It deserves in depth examination. While listing eighteen *upa-purāṇas* the said *saṁhitā* says:

> *tataḥ kālipurāṇākhyam kālakaṇṭhaṁ ca nāmataḥ |*
> *tato vāśiṣṭha-liṅgākhyaṁ nāmnā māheśvaraṁ tvitI ||*
>
> —*Saura. sa.*—1.19

It is to be noted that in '*Kālakaṇṭhaṁ ca nāmataḥ*' '*ca kāra*' does not refer to the previous one, it means 'and'. Thus the simple meaning of the above quoted verse is: "then follows the *purāṇa* called *Kāli* and the other one *Kālakaṇṭha* by name." It is the common practice in versification in listing names. Hence *Kālakaṇṭha* should not be confused as an alternative name of the *Kālika-P.*

V. Raghavan and K.K. Raja have expressed the same view.

"The reference to *Kālakaṇṭha* in the *Saura-saṁhitā* of *Skanda-P.* does not seem to be an alternative name of *KP.* as has been assumed (*ABORI*, XXI, p. 43) but should naturally be taken to refer to one more *upa-purāṇa* text. (*IO* ip. 1382b)"[2].

---

1. *tataḥ kālipurāṇākhyaṁ vāśiṣṭhaṁ munipuṁgavāḥ |*
   It is suggested that '*vāśiṣṭham*' might be a wrong reading for '*viśiṣṭam*'.
   cf. *tataḥ kālī purāṇākhyaṁ viśiṣṭaṁ munipuṁgavāḥ |*
   Sūta-sa, 1.15b

1. *Saurasaṁhitā* of the *Skandapurāṇa* in 16 *adhyāyas*; *IO*, *Cat.* Sans. MSS. No. ?693, 382c, pp. 1382; cf. Raj. Mitra, Notices, V. p. 84. [H.T. Colebrooke]
2. *New Cat. Cat. Sans. MSS*, Madras, p. 51

Moreover the reading '*Kālakaṇṭha*' seems to be an incorrect one for something else.

We find an almost similar list of *purāṇas* and *upa-purāṇas* in *Sūta-saṁhitā* stated to be a part of the *Śiva māhātmyakhaṇḍa* of *Skanda-P.* and the name *kālakaṇṭha* is absent in this list.

tataḥ kālīpurāṇākhyaṁ viśiṣṭam munipuṅgavāḥ |
tataḥ vāsiṣṭha-liṅgākhyaṁ proktaṁ māheśvaraṁ param ||
—*Sūta-sa.* 1.16

This *Sūta-saṁhitā* also contains 16 *adhyāyas* and it is clear that except the name *Kālakaṇṭha* both the works agree on the name of *upa-purāṇas.* Though the beginning of the *Sūta-saṁhitā* is same with that of the *Saura-saṁhitā* these two are different works belonging to *Skanda-P. Saura-saṁhitā* is perhaps still is manuscript form; in *IO Cat.* the beginning and the end are quoted and the chapterwise contents are given in the Notices. The *Sūta-saṁhitā* is published with a commentary and the comparison leads to the above conclusion.

A work by the same *Kālakaṇṭha* is not known nor in the catalogues of Sanskrit manuscripts, as far as I know, it has been listed. Therefore it is doubtful if there exists any work by the name *Kālakaṇṭha.* It is suspected that *Kālakaṇṭha* is scribe's error for *Kālikhaṇḍa*[1], a work dealing with the glorification of Kālī in the form of a *purāṇa.*

All printed editions of the *KP.* bears the name *Kālikā-P.* while some manuscripts of the work have both names *Kālikā* and *Kālī-P.*[2] is also found. Some *smṛti* digest writers while quoting from the *KP.* mention it as *Kālī-P.* This variation does not suggest that *Kālī-P.* is a different text from the extant one. It is just like mentioning the *Garuḍa-P.* by the name *Tārkṣya-P.* The name *Kālikā-purāṇa* seems to be preferred to that of the *Kālī-purāṇa* as the work begins and ends with that name in all the printed editions.

nitya-jñānamayaṁ vakṣye purāṇaṁ-kālikāhvayam | 1.3.

*** *** ***

iti vaḥ kathitaṁ puṇyaṁ purāṇaṁ kālikāhvayam | 90(93).29

An interesting episode is described in the extant *KP.* which explains the name Kālikā. After their marriage when Mahādeva and Satī were enjoying the bliss of wedded life in the valley of the Himālayas once in a cloudy day in the rainy season Mahādeva teased Satī by pointing to the dark cloud in the sky. "Look Satī ! here comes your friend Kālikā (dark cloud) of your complexion. While Satī looked into the sky Mahādeva cupped her breasts."[1]

In the extant *KP.* very often the name Kālī is used instead Pārvatī or Umā while referring to the daughter of Himālaya.[2]

There are some other texts by the name *Kālikā-P.* which it seems are responsible for creating confusion that *Kālī-P.* is older and original one while the extant *KP.* is of later date. These aspects are discussed along with some other topics in other paras.

---

1. There are two manuscripts of *Kālikhaṇḍa* in the Adyar Library—one in Telugu script and the other in Grantha script, both complete in 25 *adhyāyas.* Prof K.V. Sharma (of Adyar) suggests that *Kālakaṇṭha* might be a wrong reading for *Kālikhaṇḍa* when the above named MSS were discussed by us.
2. Final colophon, MSS in ASB and Cal. Sans. Lib. see under Manuscripts, also H.P. Shastri *Notices*, pp. 59-61, Eggeling, *Ind. Off. Cat.* No. 3340. This is the same as the extant *KP.* The word '*Bṛhat*' is just like '*mahā*' used as prefix to the name for glorification.

---

1. *Kālikeyam samāyāti savarṇā te sakhīti tām |*
paśyed yasyāstathecchantyāḥ proktvā jagrāha tat kucau ||
KP. .4-25..
2. *Skanda-P* . . . . . and some others.
Kālidāsa in *Kumārsambhava* calls her Umā. When the daughter of Himālaya went out to propitiate Mahādeva by practising austerity, she was addressed by the name Umā. *KP.* follows the sequence of events of the *Kumārasambhava* but calls daughter of Himālaya Kālī.

4. *PRINTED EDITIONS*

The *Kālika-P.* which has undergone through many editions[1] at different places of India at different times since the last decade of the nineteenth century begin and end with as *'kālikāhvayam'* and have the same text with little verbal variations here and there. This proves that the text used for the Bombay edition in 1891 is the same with that of the Gauhati edition, 1972.

There are some manuals prescribing ritual procedure for worshipping the Goddess Durgā,[1] which are prepared following the method laid down in the *Kālikā-P.* These works have quoted *Kālikā-P.* extensively.

5. *MANUSCRIPTS* :

5.1. There is a quite good number of MSS of the *Kālikā-P.* scattered all over India and preserved in public and private collections. Some MSS of this *purāṇa* are found in the collection of the European universities also.

Some of the manuscripts of the *KP.* as noticed by scholars and listed in the catalogues of manuscripts are stated below.[1]

I. Eggeling, *India Office Cat.*, VI. pp., 1189-92, No. 2943. This is a complete manuscript with 91 chapters, written in Bengali character. According to him this manuscript does not materially differ from the Calcutta ed. He also lists four other manuscripts of the work (No. 3340-3343) written in Devanāgari script.

II. Aufrecht, *Bod Cat.* Cat. P. 78. No. 132 written in Devanāgarī.

III. H.P. Shastri, ASB, Cat. V.P. 748, No. 4088. This is an old *Nāgara* MS. He also listed another MS. No. 980, complete in 90 chs. copied in 1746 A.D. (1668 *śaka*). There are few other MSS (incomplete) in the ASB, listed by Shastri, p. 70, No. 5874 & No. 8753 in *Devanāgarī* script. The last MS gives the name *Kālī-purāṇa*, Its colophon claims that the work is of the family of *Rudra yāmala*, which reads "*iti rudra-yāmala-tantre umā-maheśvara-sāmvāde mahākāla-saṁhitāyāṁ śrī Kālī-purāṇo'yam(?) samāptam*".

---

1. i. Venkatesvar Press ed., 1891, *pothī* form, 308 folios. The verse indicating the date of publication reads: netrendu-basu-sitāṁśu-sammite śāka-vatsara / (1813 Śāka i.e. 1891 A.D.); published again by the said concern in 1907 A D. *pothī* form, 251 folios. This is also called Bombay ed. Eggeling mentions this as Bomb. ed. in *IO. Cat.* as containing 93 chapters; *IO* VI. p. 1191.
   ii. Calcutta ed. (Bengali script) with a Bengali translation, 90 chapters, by Panchanan Tarkaratna, 1910, reprinted 1979. See also British Museum Printed Books, 1906, 28, p. 799.
   —do— Library Cat. of Printed Books 1897 p. 28; 1938 p. 1223.
   iii. Calcutta ed. 91 chapters by Hrishikesh Shastri, 1911
   iv. Mysore ed. with a Kannada trans. in 4 volumes by H.P. Venkata Rao, *Jaya Samarendra-grantha-mālā*, la. 44. the Palace, Mysore.
   v. Gauhati ed. 90 chapers ed. by Biswanarayan Shastri, published by Chowkhamba Sanskrit Series Office, Varanasi, 1972.
   vi. *Kālikā-P.* with a Hindi trans., 90 chapters, in two parts, popular edition by D. Chamanlal Gautam, Sanskriti Samsthan, Bareli.
2. *Durgā-pūjā-paddhati*; *Kālikā-purāṇokta-Durgā-pūjā-vidhi*; *Durgā-bhakti-taraṅgiṇī* and a few others. Some of them are printed and a large number of them are still in MS form.

1. For further details about the manuscripts of the *KP.* see—V. Raghavan & K.K. Raja, *New Cat. Cat. of Sanskrit MSS*, Madras, 50-51; V. Raghavan, Kālikā (upa) purāṇa, *JOR* Vol. XII, pp. 331-60; R.C. Hazra, The Kālikāpurāṇa, *Annals of the BORI*, Vol. XXII. part. 1611, 1941, pp. 1-23 and also, *Studies in the Upapurāṇas*, Vol. II, pp. 239-41.

IV. Shastri and Gui, Calcutta Sans. College Cat. IV. pp. 10-11, Nos 13-14, both are worn out. No. 14 calls it *Kalī-purāṇa*.

V. Mitra, *Notices*, 1, p. 80, No. 149, a complete *Nāgara* MS. R.C. Hazra observes that contents of these MSS (in ASB. and Sans. College) are the same with that of the printed ones.

VI. Existence of the manuscripts of *KP*. has also been noticed in some other places by scholars and listed in the Catalogues of manuscripts. Some of them are :

(a) Keith, *India Off. Cat.* 11. i. pp. 907-908 ;

(b) Chakravarty *Bangiya Sahitya Parishad Cat.* pp. 69-70, MS. Nos. 1240, 1241, complete in Bengali script ;

(c) *Benaras Sans. College Cat.*, p. 337, two complete Nāgara MSS ;

(d) Burnell, *Classified Index*, p. 187 ;

(e) Hiralal, *Cat. of Sans. & Pkt. MSS in Central Province and Berar*, p. 81.

(f) Roth, Tuebingen Cat. p. 13 ;

(g) P.P.S. Sastri, *Tanjore Cat.* XV. pp. 7163-64. No. 10656 (incomplete) ;

(h) Dacca Univ. MSS No. 56, 90 Cps. complete, *śaka* 1648, No. 583 B. 96 Chs. complete, *śaka* 1672 ; No. 633, 95 Chs. complete. *śaka* 1767 ; No. 877, incomplete ; No. 943, 90 chs. complete : No. 2671, incomplete ; No. 2890, 90 chs. complete, No. 3268, 90 ch. complete, *śaka* 1716 ; and No. 4235, incomplete. All these manuscripts are in Bengali script.

(i) M. Rangacharya, *Madras Cat.*, IV, ii, pp. 1608-1610 Nos. 242 & 243, 90 chapters, complete, in Telugu script.

(j) Welur, *Berlin Cat.* of 1853, p. 127, No. 447 complete in Bengali character.

(k) Kāmarūpa Anusandhāna Samiti (Assam Research Society) Guwahati ; *Cat. of MSS*, 86, one MS in old Assamese script, 90 chapters, complete.

(l) *Ganganath Jha Kendriya Sanskrit Vidyapeeth Cat.* Puraṇaitihāsa, Vol. I, part I, 2 MSS.

I. S. No. 269 (Ac. No. 3303/252) in Maithili script, incomplete and illegible in some places. The work runs up to 87th Ch. (incomplete). The last verse at the end of 86th Ch. reads like *phalaśruti*.

ekāgramanaso yastu śṛṇuyād idamuttamam |
tasya santati-vicchedo na kadācid bhaviṣyati ||

[iti śrī Kālikāpurāṇe bhairava-vaṁśānukīrttanaṁ nāma ṣaḍaśītitamo'dhyāyaḥ.]

II. The second MSS. No. 4841 (Ac. No. 4836/449) is also in Maithili script, complete, the chapter number is not mentioned, scribe is Somadatta, Saṁvat 1972. The concluding verse reads :

iti sakala-guṇād vai varṇa-doṣasya nityam
bhavati kaluṣahīnaḥ śrī tri-viddhe svamantraḥ |
satatamakhila-vettā sa bhaved etsyatu |
sa ca bhavati jitārī roga-śoka-pramuktaḥ ||
[iti śrī kālikā-purāṇe tripura-bhairavībālā tripurā-kalpaḥ.]

These manuscripts are not mentioned by any one. These two verses from the above mentioned manuscripts are quoted to show their importance. On scrutiny it is seen that the text of these MSS begins as in the *KP*. but differs towards the end.

5.2. VII. There are some manuscripts of this work which have not yet been listed in any catalogue of Sanskrit MSS.

(a) Kāmarūpa Sanskrit Sañjīvanī Sabhā Library, Nalbari, Assam, one MS, 90 Chapters, in old Assamese script, complete.

(b) One MS, with the present author, 90 chapters, in old Assamese script, complete.

(c) (P) Pt. Baldev Upadhyaya of Varanasi in his preface, in Hindi, to the edition of *KP*. (1972) by the present-

author states that there is a manuscript of *KP.* with Balaram Shastri of Varanasi which is different from the *KP.* He quotes a couple of verses from that MS.

As reported there are a few manuscrips of this work with the pandits of Kāmarūpa, one such MS is mentioned in the *Cat. of Sans. MSS*, Madras, p. 53.

The text of this edition of the *Kālikāpurāṇa* is mainly, based on the previous edition of the text edited by me and published 1972, and now critically edited after consulting the Venkateswar edition and the Calcutta edition by Panchanan Tarkaratna. The following manuscripts are also consulted :

(a) *Kālikā-P.* India Office Library, London. IOL Sans. MS. 3340 ft. 353 Eggeling 3340, *IO.* 952 (same folios missing 224-45 (marked *IO*a)

(b) *Kālikā-P.* India Office Library, London Sans. MS. 3341 ff, 263, Eggeling 3341 IO. 910 (Marked IOb).

(c) *Kālikā-P. kathā*—The Asiatic Society of Bengal Calcutta, Sans. MS. No. 3803. This is a prose rendering in brief of the *Kālikā-P.* (Marked KK). Though this MS cannot be taken for comparing the reading of the text it helps indirectly in determining certain names and expressions.

(d) A Sanchi birch MS. in the possession of the present author, which was consulted for preparing the edition of the *KP.* by me. Two MSS preserved in the Ganganath Jha Kendriya Sanskrit Vidyapeeth Allahabad.

6. CHAPTERS AND CHAPTER DIVISION

6.1. The printed Venkteswar editions (1891 & 1907), the first one is called Bombay edn. contain 93 chapters. The Bengal edition with Bengali translation (Panchanan Tarkaratna, 1909, reprint 1984) contains 90 chapters, while Calcutta edn. (Hrisikesh Shastri, 1910) contains 91 chapters. The number of chapters in the Guwahati edition (B. Shastri, Varanasi, 1972) is 90, and the division of chapters is the same as in the Bengal edition.

6.2. The manuscripts found in Assam and MSS preserved in the ASB Library and Sanskrit College Library, Calcutta have 90 chapters, and the chapter-division is also almost the same in all of them.

It is stated that some manuscripts of the work in Western India have 93 chapters as in the Venkt. editions. Though the number of chapters in these manuscripts and in Venkt. edition runs upto 93, the contents are the same. In fact the ninety chapter edition has been made into a ninety-three one by spliting a few chapters. Therefore there is no additional material in them and the number of verses is also almost equal.

Wilson in the preface to his translation of the *Viṣṇupurāṇa* mentions a manuscript of the *Kālikā-P.* of 98 chapters (p. XXXIX) but has not mentioned the source or the location of the said MS.

A table showing the division of chapters divided into 90 chapters in Beng. and Guwahati editions, and 93 chapters in the Venkt. editions is given below.

The text of the present edition is based on my previous edition (Varanasi 1972). This is prepared in consultation with two manuscripts found in Assam and one of ASB, Calcutta. In the body of the text of this edition the number of chapters of the Venkt. edn. where it differs, is mentioned within bracket.

Beng. & Guwahati editions	*Venkt. (Bombay) editions*
Chapters 1-23	Chapters 1-23
Chapter 24	Chapters 24-25
Chapters 25-41	Chapters 26-42
Chapter 42	Chapters 43-44
Chapters 43-61	Chapters 45-63
Chapter 62	Chapters 64-65
Chapter 63	Chapters 66-67
Chapters 64-75	Chapters 68-79
Chapters 76-77	Chapter 80
Chapters 78-90	Chapters 81-93

Though the Beng. edn. and the Guwahati edn. have 90 chapters the number of verses differ a little.

Beng. edn. 8340

Guwahati edn. 8394

7. *KĀLIKĀPURĀṆA QUOTED BY THE SMṚTI DIGEST WRITERS*

A good number of *smṛtinibandhakāras* beginning with Nānyadeva of Mithila (1097-1133 A.D.) have drawn upon the *Kālikā-P.* in their treatises. V. Raghavan[1] has discussed this with reference to *Bhāratabhāṣya* by Nānyadeva and R.C. Hazra[2] has given a list of digest writers who quote from *KP.* He also points out that certain quotations stated to be from *KP.* are not traceable in the printed editions of *KP*[3].

The following *smṛti* digest writers among others quote from the *KP.*

(1) Nānyadeva in his *Bhāratabhāṣya* (1097-1133)
(2) Lakṣmīdhara in his *Kṛtyakalpataru* (1104-1155)
(3) Aparārka or Aparāditya in his commentary on *Yājñavalkyasmṛti* (1115-1130).
(4) Vallālasena in his *Dānasāgara* (1168-1170)
(5) Hemādri in his *Caturvargacintāmaṇi* (1260-1272)
(6) Śrīdatta Upādhyāya in his *Samaya-pradīpa* and *Kṛtyasāra* (1275-1310)
(7) Caṇḍeśvara in his *Kṛtyaratnākara* and *Gṛhastha-ratnākara* (1320-60)
(8) Madanapāla in his *Madana-pārijāta* (1360-1390)
(9) Mādhavācārya in his commentary on *Parāśara-smṛti* and *Kāla-nirṇaya* (1334-1377)
(10) Vidyāpati in his *Gaṅgāvākyāvalī* and *Durgābhakti-taraṅgiṇī* (1375-1450)
(11) Vācaspati Miśra in his *Dvaitanirṇya, Kṛtyacintāmaṇi* and *Śuddhicintāmaṇi* (1511-1559)
(12) Madanasiṃha in his *Madanaratnapradīpa* (1425-1450)
(13) Rudradhara in his *Śuddhiviveka* (1360-1400)
(14) Alladanātha in his *Nirṇayāmṛta* (1450, earlier than 1500)
(15) Śūlapāṇi in his *Durgotsava-viveka* (1375-1460)
(16) Śrīnātha Ācāryacuḍāmaṇi in his *Durgotsava-viveka vyākhyā* (1470-1540)
(17) Govindānanda in his *Kaumudīs* (*Varṣa-kaumudī*) (1500-1540)
(18) Raghunandana in his *Durgā-pūja-tattva* (1490-1570)
(19) Kṛṣṇānanda Āgamavāgīśa in his *Tantrasāra*;
(20) Gadādhara in his *Kṛtya-kalpataru*;
(21) Mitramiśra in his *Vīramitrodaya, Rājanītiprakāśa* (1610-1640)
(22) Anantabhaṭṭa in his *Dānasāgara* (1630-70)
(23) Kamalākarabhaṭṭa in his *Nirṇaya-sindhu*; (1st half of the 17th Century)
(24) Pitāmbara Siddhāntaāgīśa (of Kāmārupa) in his *Tīrtha-kaumudī, Śrāddhakaumadī* and other works (1560-1610)

1. V. Raghavan, *Kālikā(upa)purāṇa, JOR,* Madras 1938. Vol. XII, pp. 331-335.
2. R.C. Hazra, *Annals of the BORI,* Vol. XXII, parts I-II. 1941, pp. 1-11.
3. *Ibid.* He states: "an attempt to trace the quoted verses in the present *Kālikā-P.* creates grave doubts regarding early origin of this *purāṇa* by bringing to our notice the facts that not a single of the numerous quotations made in the Nānyadeva's *Bhārata-bhāṣya,* Lakṣmīdhara's *Kṛtya-kalpataru,* Aparārka's commentary on *Yājñavalkya smṛti* (An SS ed.) Vallālasena's *Dānasāgara* (Ind. Off MS), Hemādri's *Caturvargacintāmaṇi,* (Bibl. Ind. ed.), Śrīdatta's *Kṛtacāra* (Dacca University MS. No. 4339) and *Ācārādarśa* (Venkt. ed.), Caṇḍeśvara's *Kṛtyaratnākara* (Dacca University MS. No. 1055C), Madanapāla's *Madana-pārijāta* (Bibl. Ind. ed.), Madhavācārya's *Parāśarabhāṣya* (ed. V.S. Islampurkar) and *Kālanirṇaya* (Bibl. Ind. ed.) and Narasiṃha Vajpeyin's *Nityācāra-pradīpa* (Bibl. Ind. ed.) is found in the present *Kālikā-P....*"

Except perhaps Kamalākara all these *nibandhakāras* are from eastern India comprising Utkala and Mithila.

The date mentioned against authors of the *smṛtinibandhas* is tentative; some indicate the date of composition of the work while others point to the period when the literary activities of that author took place; in some cases the probable limit of the life span of an author is intended[1].

It has been pointed out that some of the verses quoted by those *smṛtinibandhakāras* are not traceable in the *KP*. The most probable reason for this is that by the name *Kālikā-P.* some other text is meant, and some other works such as *Bhagavatī-P.*, *Caṇḍī-P.*, *Satī-P.* etc. are also used by the name *KP*. It has been stated under the heading 'Name' that the *Bhagavatī-P.*, *Caṇḍī-P.* etc. are different works with different text. For instance the reference to the *Kālikā-P.* in Nānyadeva's *Bharatabhāṣya* occurs on p. 132-a of the BROI. MS. and on p. 298 of its transcript (Madras Govt. Ori. Lib. R. 5598). It reads:

"*iti ro(go) vindakam samāptam.*
Kālikākhya purāṇe yat purāṇe (ṇa) puruṣeritam |
rovindakābhidhaṁ gītaṁ (proktaṁ) nānyamahībhujā ||

It is not clear what is this *Rovindakagīta*? Even if it is *Govindagītā*, it has not been dealt with in the *KP*. nor there is a context for this. Nānyadeva while beginning to deal with this music cites an example from the *Bhagavatī-P.* "*udāharaṇaṁ yathā bhagavatī-purāṇe śandaṁ śandaṁ jagapati*—" and he concludes "*iti rovindakaṁ samāptam/kālikākhya purāṇe...*" Thus it is clear that Nānya quotes from the *Bhāgavatī-p.*, which he fancies to call *Kālikā-purāṇa* at the end.

8. OTHER TEXTS: KĀLIKĀPURĀṆA

8 1. It is gathered that there are some other texts bearing the name *Kālikā-P.*, which are quite different from our *Kālikā-P.* in contents and treatment. Though these texts bear the name *Kālikā-P.* they are not widely circulated and not well known in all over the country. The *New Catalogue Catalogorum* of Sanskrit Manuscripts, Madras, gives some details of such texts:

(a) *KĀLIKĀPURĀṆA*, a different text, called otherwise *Satīpurāṇa*; based on *Devībhāgavata*, *Mauleyapurāṇa* (?) (IO, ip. 1197b); in correct Sanskrit, deals with Devī-story like the better known *Kālikā-purāṇa*, but has some other topics too; metals and the history of the caste of metal-workers, kāṁsyakāras, archery, Kārtavīryārjuna-story; instead of Assam-Kāmākhyā, Kāñcī in Tamil country is the centre of its narratives; interlocutors sages Anilāda and Tṛṇabindu. cf. the *Kālikāpurāṇa* q.s. in Hemādri's *Vratakhaṇḍa* which have Anilāda as narrator and which show a text different from the better known *KP*. printed. in Venk. edn. Probably the *KP*. text quoted by Hemādri in *Pariśeṣa* and *Dāna-khaṇḍa* is also this same text with Anilāda. The *Kalaśa-snāna-vidhi* from *KP*. extr. in Hemādri (see *IO*. ip. 408a) is also probably from this *KP*.

BRAS 901 (in c. 90 chs). IO. 3344 copies of two more manuscripts of this text from originals in private possession in Visnagar and Nasik are with Dr. A.N. Jani, M.S. University of Baroda, who is preparing an edition of it. The Visnagar Ms. assigns it to *Padmapurāṇa, Uttarakhaṇḍa*.

(b) *KĀLIKĀPURĀṆA* otherwise called *Caṇḍipurāṇa* Oxt. 101 b; *IO* 3360-1. L. 370 Navadwip 96. (It is same with the *Caṇḍīpurāṇa*).

(c) *KĀLIKĀPURĀṆA* identity of text not clear in every case.

8 2. There are also works like *Kālikāpurāṇa-kathā*,[1] *Kālikāpurāṇa-kathā saṁgraha*,[2] etc. which are abridged form

1. The dates of the above mentioned *smṛtinibandhakāras* are from P.V. Kane's *History of Dharma-śāstra*.

1. ASB. Cal. V. 4090 Visvabharati Lib. 211
2. Varendra Research Society (Bangladesh), 164, 1142, 1690 and few others.

of the work in prose. It is gathered that more than one person composed such *Kathās* and *Kathasaṅgraha* of *KP.* For instance, one *KP.-kathāsaṅgraha* has Govindānanda[1] as its author while Rāmabhadra[2] is the author of another work of the same name.

I myself have made a study of a MS the *Kālikāpurāṇa-kathā*[3] and found that it faithfully follows our *Kālikā-P.*, gives the contents chapterwise in simple Sanskrit prose, and also explains difficult and ambiguous passages making them intelligible as is done by a commentary. In short, this work may be called *Kālikāpurāṇa* made easy.

These are unique works in the sense that perhaps no other *purāṇa* have ever been presented to the readers in this form, though works like *Viṣṇupurāṇa* is commented upon, which goes with the text and not as an independent work. This proves the importance and great popularity of our *Kālikā-P.*

9. *THE MYTH OF EARLIER KĀLI (KĀLIKĀ) PURĀṆA*

9.1. R.C. Hazra holds that there was an earlier *Kālikā-purāṇa*, which was older than the present one, and that original *Kālikāpurāṇa* was written in Bengal and the present one in Kāmarūpa or Bengal. He terms the available *Kālikā-P.* as 'present'. We prefer to mention the work simply as *Kālikāpurāṇa*.

He says: "The earlier *Kālikā-P.* was written most probably in Bengal...." "The earlier *Kālikā-P.* seems to point to Bengal as the place of origin[4]".

He further states that "the earlier *Kālikā-P.* could not have been written earlier than 600 A.D.[5] and that "the earlier *Kālikā-P.* which, therefore, must be dated not later than 800 A.D.[1] Again he states "the earlier *Kālikā-P.* must have been written not later than 900 A.D."[2] Finally Hazra concludes "the earlier *Kālikā-P.* should be dated not later than 700 A.D. ...... It is highly probable that this work was composed during the seventh century A.D."

The *Kālika-P.*, known all over India, which we have before us, according to him is of later date.

"The present *Kālikā-purāṇa* which is quite different from the earlier work of the same title, was composed in Kāmarūpa at a comparatively late date."[3]

He further states that it "was composed either in Kāmarūpa or in that part of Bengal which was very near to to it."[4]

Hazra, on the other hand puts the *Kālikā-P.* in the later part of the tenth or first part of the eleventh century.

Before discussing the date and place of production of the *Kālikā-P.* the question of existence of an earlier *Kālikā-P.* is to be taken up for consideration.

9.2. Hazra had taken great pain and marshalled evidences to prove the existence of an "earlier *Kālika-P.* written in Bengal." (?)

His lengthy argument in support of his theory may be brought under the following heads.

(I) That the numerous verses quoted by the *smṛti-nibandhakāras* beginning with Nānyadeva are not traceable in the extant *KP.*

(II) That none of the interlocutors, viz.

(a) Tṛṇabindu and Anilāda, (Pavanāda)[5]

---

1. *K.P. kathāsaṅgraha*, VRS, 1642
2. *Ibid.* VRS, 649, 1643
3. *Kalikāpurāṇa-kathā*, No. 3803 Asiatic Society of Bengal Calcutta.
4. *Studies in the Upapurāṇas*, vol. II, p. 295
5. *Ibid.*, p. 296

---

1. *Studies in the Upa-purāṇas*, Vol. II., p. 297
2. *Ibid.*, p. 296
3. *Ibid.*, p. 297
4. *Ibid.*, p. 300
5. Nānyadeva while quoting from *KP.* mentions Tṛṇabindu Anilāda as the principal interlocutors.

(b) Sanaka, Sanat-kumāra and Kāvyakūṭa ; and

(c) Sūrya and his devotees mentioned in connection with some of the verses quoted from *KP*. in some *nibandhas* is found in the extant *KP*.

(III) That the earlier *KP's* contents were free from the tāntrika influence and hence quite different from the extant *KP*. which, for all intent and purpose was a work on tāntrika practices.

For arriving at this point Hazara cites Vallālasena, who in his *Dānasāgara* excluded *Devī-P.* wholly and *Bhaviṣya-P.* partly, and the reason for this discriminating attitude was that he excluded the *purāṇas* having tāntrika influence and stated it clearly, but he expressed no opinion regarding *KP*.

"Vallālasena not at all favourably disposed towards tāntrikas and their scriptures and practices. By way of explaining why he rejected some of the *purāṇas* and *upapurāṇas* partly or wholly in his *Dānasāgara*, Vallālasena says that the *Devī-P.*[1] which was excluded from the list of *the purāṇas* and *upapurāṇas* due its tāntrika character, and that *Bhaviṣya-P.* was utilised by him up to the chapters dealing with *saptamī (kalpa)*,[2] while those on *aṣṭamī* and *navamī (kalpa)* were rejected on account of their imbibing tāntrika influence, but he expresses no opinion regarding *Kālikā-P.* known to him. On the other hand, he quoted forty verses on gift from *Kālikā-P.* So, it is true that the *Kalikā-P.* known to Vāllalasena must have been free from tāntrika elements. Although Vallālasena names a set of spurious *purāṇas* his silence regarding the existence of any second *Kālikā-P.* in his time, is remarkable and shows that the present *Kālikā-P.* which is full of tāntrika elements, was unknown in his days"[1]

(IV) That Raghunandana, a sixteenth century *nibandhakāra* of Bengal knew one older (?) *Kālikā-P.* which he referred to as "*duṣprāppya Kālikāpurāṇāntare'pi*" and quoted ten verses from that rare *KP*. in his *Durgāpūjātattva*, which were not found in the extant *KP*.

(V) That the *nibandhakāras* of Bengal used to quote the extant *KP*. from the fourteenth century onward while the digest writers on *smṛti* of Mithilā were seen quoting the extant *KP*. from seventeenth century only. This suggests, says Hazra, that the extant *KP*. had been brought to Bengal from Kāmarūpa and from Bengal to Mithilā.

(VI) The earlier *Kālikā-P.* was the store-house of *smṛti* materials such as donation[2] of gold ; well furnished house ; duties of the people belonging to different castes ; worship of Kālikā and Śiva ; observance of *vratas* ; *saura-dharma* ; *iṣṭāpūrtta*, *vyavahāra*, *śrāddha*, *tīrthas* ; praises of Gaṅgā for taking bath ; demerits of non-worshipping pañcadevatā, etc

(VII) The quoted verses by some of the *nibandhakāras* have given the prominent place to Śiva and Śiva is called the highest deity and the worship of Śivā and *liṅga* is prescribed. The extant *Kālika-P.* has given Viṣṇu the topmost place by identifying primordial force Kālī with Yoganidrā and Viṣṇumāyā.

(VIII) "The long quotations given in *Kṛtya-kalpataru Caturvarga-cintāmaṇi*, *Kṛtya-ratnākara*, *Madana-ratnapradipa* and other works on the details of the different devotional

---

1. *tattat purāṇopa purāṇa-sāṁkhya-bahiṣkṛtam kusmala-karma-yogāt pāṣaṇḍa-śāstranumatam nirupya devīpurāṇam na nibaddham-atra* || —*Dānasāgara*, p. 7, v. 67

2. *saptamyāvadhi purāṇam bhaviṣyamapi saṁgrahitaṁ atiyatnat* | *yaktvāṣṭami-navamyoḥ kalpau pāṣaṇḍibhir grastau* || —*Ibid*, v. 59

---

1. R.C., Hazra, *Studies in the Upapurāṇas*, Vol.II pp. 293-94.

2. According to Vallālasena, this *Kālikā-P.* dealt with the merit of gift.
uktānyupapurāṇāni vyaktadāna-vidhīni ca |
ādyam purāṇaṁ sāmbaṁ ca kālikāhvayameva ca ||
—*Dānasāgara*, p. 3, verses 13 ff

vows and worships are totally free from tāntrika influence. The procedure is purely paurāṇika and sometimes Vedic[1].

The laborious arguments advanced by Hazra to prove the existence of an earlier *Kālikā-P.* different in its contents from the extant one, and written in Bengal are not strong enough to warrant that conclusion.

Firstly, the negative evidence, i.e. the non-traceability of the verses quoted by Nānyadeva and others in the extant *KP.* is not a conclusive proof. It is observed in many cases that the *nibandhakāras* were not very sure about the source from where the verse or verses are quoted. At times it is confusing. Hazra himself has pointed out such confusion by Nānyadeva.

"By ascribing the song '*śandam śandam jagapati*' etc. to both the *Bhagavatīpurāṇa* and *Kālikāpurāṇa* Nānyadeva makes a confusion between these two paurāṇic works ..... This confusion may be due to the fact that like the *Bhagavatīpurāṇa*, the *Kālikāpurāṇa* also dealt with the exploits of Bhagavatī (cf. *bhagavatyā idam bhāgavatam iti Kālikāpurāṇam bhāgavata-padenoktam* (*ye*) *vadanti te nirastāḥ*- *Nityacārapradīpa*, p. 18).[2]

Thus it is seen that there is a confusion as to which work is meant by the name *Kālikāpurāṇa* when the term is very loosely used (as a name and as a descriptive one) by the *smṛtinibandhakāras* in their work. This confusion seems to be at the root in view of the fact that there are more than one text which goes by the name *Kālikā-P.*, and about half a dozen works dealing with the exploits of the Goddess, and named *Caṇḍīpurāṇa*, *Satīpurāṇa*, etc. which are also often regarded as the *Kālikā-P.* It has been pointed out that these are different texts from the *Kālikā-P.* we have before us.

10.2. V. Raghavan states that "the *Kālikā-P.* q. s. in Hemādri's *Vratakhaṇḍa* which have Anilāda as narrator, and which show a text different from the better known *KP.* ptd. in Ven. edn. Probably the *KP.* text q. by Hemādri in *Pariśeṣa* and *Dānakhaṇḍa* is also the same text..."[1]

10.3. It is mentioned above that there are other texts bearing the name *Kālikā-P.* and these are neither superior to nor earlier than the *Kālikā-P.* which is before us. On scrutiny it is seen that one of such texts with Tṛṇabindu and Anilāda as the principal interlocutors is quoted by Hemādri, and not an earlier *Kālikā-P.* Probably Nānyadeva and other also quoted this. Nānyadeva (1097-1133) being placed in early twelfth century the hypothesis of an earlier *KP.* than the one in question is quite unfounded.

10.4. The problem of interlocutors, i.e. Tṛṇbindu and Anilāda (Pavanāda) is solved by the said text of the *Kālikāpurāṇa* which have those two as the narrator and listener. Had the learned scholar taken the trouble of scrutinising the above MS. he would have spared the labour, at least on this point, to prove the existence of an earlier *Kālikā-P.*

In fact after the *Kālikā-P.* gained popularity a number of works of the *upapurāṇa* category under same or similar names sprang up, which among others incorporate quite a large number of topics having bearing on *vrata, pūjā, dāna* etc. termed as *smṛti* materials. It is a common feature of the *purāṇas* and the *upapurāṇas* that the works of the later date have more *smṛti* materials than the earlier ones.

That the so-called earlier *Kālikā-P.* was free from Tāntrika influence or materials is not only vague but lopesided because the opinion is formed on the basis of some quotations only, and not on the text of the work taking as a whole. It is to be noted that some of the quotations have now been traced to an existing text called *Kālikā-P.* which is referred to above.

10.5. The statement that the so-called earlier *Kālikā-P.* was free from the tāntricism is self-contradictory. Hazra

1. R.C. Hazra, *Studies in the Upapurāṇas*, Vol. II p. 292-3.
2. *Ibid.*, Vol. II, p. 292.

1. *New Cat. of Cat. of Sans. MSS*, Madras, p. 53a.

himself states, "Bengal, which is adjacent to Assam, being a hot-bed of Tāntricism from fairly early days, the present *Kālikā-P.* had been accepted here first......" One wonders the so-called earlier the *Kālikā-P.* produced in the land termed as 'hot bed of Tāntricisms' should have been entirely free from Tāntricism which deals with the ritual procedure of Śakti worship.

The learned scholar further states the circumstances which were responsible for the production of the present *Kālikā-P.* in the following words ; "But in course of time serious changes came over the Hindu society with the spread of Tāntricism. Consequently inspite of its (i.e., the so-called earlier *KP.*) great authority in the eyes of the comparatively early authors, who had no regard for Tāntricism, it could not hold ground very long among the people as it failed to satisfy their fresh needs, especially ritualistic, created by the spread of Tāntricism. Consequently it was replaced by the present *Kālikā-P.....*"

The simple meaning of this passage is that "the comparatively early authors" (the earliest being Nānyadeva 1097-1133 A.D.) had no regard for Tāntricism and they held the earlier *Kālikā-P.* as the great authority. After them Hemādri and others, (13th century) Tāntricism spread and to meet the demand of the time the present *KP.* was produced. Thus it leads to the conclusion that Tāntricism did spread after twelfth-thirteenth century, and the present *KP.* was produced by that time. Hazra at other place assigns the (present) *KP.* to late tenth or early eleventh century. Tāntricism is an old way of ritual practice in this country and its spread cannot be dated to 12th century A.D. Again, if the spread of Tāntricism is the cause behind the production of the *Kālika-P.* it should have been rather in Bengal "a hot-bed of Tāntricism from fairly early days." However, Hazra, though with some reservations, concedes Kāmarūpa as the place of origin of the *Kālikā-P.*

10.6. Aparārka (1115-1150 A.D.) who according to Hazra knew only the so-called earlier *Kālikā-P.* quoted a verse from the said work, which was on preparing magic collyrium to be applied to the eyes for the purpose of *vaśikaraṇa*. It does not require any explanation that *vaśikaraṇa* is a Tāntric practice, which is described as one of the six actions (*ṣaṭ-karma*)[1] carried on by an initiated one. If the said verse is from the earlier *Kālika-P.* it unmistakably proves the influence of Tāntricism and does not indicate its absence.

10.7. That Vallālasena's silence about the *Kālikā-P.* is another piece of negative evidence which perhaps cannot prove the existence of an earlier *Kālikā-P.* and that it "had little or no Tāntric elements." "Vallālasena who was not favourably disposed towards Tāntrikas and their scriptures and practices" quoted verses from the *Kālikāpurāṇa* and "expressed no opinion regarding the *Kālikā-P.* known to him." On this premise Hazra arrives at two conclusions : (i) There was an earlier *Kālikā-P.* which "had little or no Tāntric elements; (ii) the extant *Kālikā-P.* was not known to Vallālasena."

Perhaps we cannot expect Vallālasena to express his opinion on each and every *purāṇa* or *upa-purāṇa* having Tāntric elements or otherwise. Moreover, the statement "Vallālasena says that the *Devī-P.* which was excluded from the list of the *purāṇas* and the *upa-purāṇas* due to its treatment of sinful acts was rejected by him because of its Tāntric character" is to be taken with caution. *Dānasāgara* says :

> *tattat-purāṇopapurāṇa-sāṁkhyābahiṣkṛtaṁ kaśmala-karmyogāt |*
> *pāṣaṇḍa-śāstrānumataṁ nirūpya devīpurāṇam na nibaddam atra ||*
>
> (*Dānasāgara*, verse 67)

---

1. *śānti-vaśya-stambhanāni-vidveṣoccāṭane tataḥ |*
   māraṇantāni saṁśanti ṣaṭkarmāṇi manīṣiṇaḥ ||
   —*Śāradātilaka*, 23, 111

The expression '*pāṣaṇḍa-śāstra*' leaves scope for interpretation if it means *Tantra śāstra*? Amara[1] defines *pāṣaṇḍa* as a pretender. Kṣīrasvāmin[2] in his commentary explains one who appears in all appearances, Kṣapaṇaka and others. The term is used to mean a heretic. The *Viṣṇupurāṇa*[3] gives a lengthy description of *pāṣaṇḍa* & states "he is a *pāṣaṇḍa* who opposes the authority of the Vedas." According to the *Padmapurāṇa*[4] he is a *pāṣaṇḍa*, who does not follow the Vaiṣṇava faith and denounces Vaiṣṇavas. Similar description is found in *Kriyāyoga-sāra*.[5] Manu provides for the banishment of *pāṣaṇḍa* from the state.

10 8. It is also seen that any rival school of thought is sometimes termed as *pāṣaṇḍanaya*. We find an almost parallel instance of exclusion of *Pūrva-Mīmāṁsā* system of philosophy from the speculative thoughts and systems of philosophy by the Jaina philosopher Siddharṣi, who while enumerating six non-Jaina systems declares that *Pūrva-Mīmāṁsā* is not a philosophical system at all. (Because the system opposes the concept of omniscient)

arvāk-kālikam etaddhi mīmāṁsaka-puromatam |
tena darśana-sāṁkhyāyām etallokair na gaṇyate ||[6]

Vallālasena says that the *Dānasāgara* is composed also with a view to removing the sin which is common in Kali-age (*kali-kalmaṣāpavādam*).[7] This shows that his attack is not directed against the Tāntrika and Tāntricism alone.

1. *pāṣaṇḍaḥ sarvaliṅginaḥ*|—Amar. Br. V. II. 45.
2. *pāṣaṇḍo vedabāhyavrataḥ sarvaliṅginaḥ* |—Com. Amar, *Br. V.* 11. 45
3. *Viṣṇupurāṇa*, 3rd, p. 18 ch. See also comment by Śrīdharasvāmī.
4. *Padma*, *uttarakhaṇḍa*, 42 ch.
5. *Ibid.*, *Kriyā*, 16 ch.
6. Siddharṣi, *Upamiti-bhāva-prapañca-kathā*, Ch. 4
7. *adhigata-sakala-purāṇa-smṛti-sāraḥ śraddhayā gurorasmat |*
kali-kalmaṣāpavādaṁ dāna-nibandhaṁ vidhatte nu ||
—*Dānasāgara*, 7

His exclusion of works from the accepted source or authority for his *Dānasāgara* not entirely due to his aversion to Tāntricism alone, he excludes works like the *Viṣṇurahasya* and the *Śivarahasya* on the ground that these are mere digests. "Raghunandana who however believed that the *Dānasāgara* was really the work by Aniruddhabhaṭṭa stated the reason for exclusion of *Viṣṇurahasya* differently."

According to Raghunandana, Aniraddhubhaṭṭa excluded *Viṣṇurahasya* from the list of authoritative works in his *Dānasāgara* because it was not a work by a sage (*anārṣa*).[1] Any way, the *Viṣṇurahasya* is not a work on Tantra.

It is rather surprising that a work of the stature of the *Kālikāpurāṇa*'s authority "composed in that part of Bengal which was very near to it (Kamarūpa)", and which "cannot be placed before 750 A.D." was unknown to a scholar like Vallālasena, who composed his *Dānasāgara* in the third quarter of the twelfth century A.D.

10.9. The reference to Raghunandana's remark in his *Durgotsavatattva* as "*duṣprāpa-kālikā-purāṇāntare'pi*" in support of the theory of existence of an earlier *Kālikā-P.* does not extend the expected support because '*duṣprāpa*' means rare and not early or older. That it also cannot be construed as 'it becomes rare due to its early date.' What Raghunandana states is: "in another *Kālikāpurāṇa* also, which is rare" (*duṣprāpa-kalikā-purāṇāntare'pi*). The wording clearly means existence of another text of the *Kālikāpurāṇa*, which is not easily available, and not an earlier *Kālikāpurāṇa*. Raghunandana an erudite scholar as he had always chosen appropriate words to express his views. Had he intended to mean existence of an earlier *Kālikā-P.* he would have used words like '*prācina*', '*pūrvatana*' etc. Raghunandana by quoting ten verses from that rare *Kālikā-P.* also deals with worshipping the Goddess Durgā, and it is

1. *viṣṇurahasyasya anārṣatvasya dānasāgare aniruddhabhaṭṭena abhihitatvācca.*
—Raghunanandana, *Ekādaśītattva*.

clear from the *Durgapūjātattva*[1] that the procedure is well under the influence of Tāntricism. Thus the negative evidence i.e. absence of Tāntricism is contradicted by the positive evidence provided by Raghunandana. It is needless to say that positive evidence always prevails over negative one.

10.10. That that *nibandhakāras* of Mithilā used to quote the present *Kālikā-P.* from seventeenth century onward while that of Bengal from 14th century is only partially correct because Vidyāpati (15 century A.D.) in his *Durgābhakti-taraṅgiṇī* quotes this *Kālikā-P.*

10.11. Pt. Baladeva Upadhyaya of Varanasi in his introduction in Hindi, to the Guwahati edn. of the *Kālikā-P.* gives information about another *Kālikā-P.* text. He says :

"There is a manuscript of *Kālikā-P.* in the custody of Shri Balaram Shastri, Librarian, Vārāṇaseya Sanskrit University, the text of which is completely different from that of the extant *KP.* This seems to be *Kālikāpurāṇa* .... The manuscript is full of mistakes and incomplete. However, on examination of the available portion it gives a clear picture of its character. This *purāṇa* describes the glory of Śiva and Satī in great detail and narrates the marriage of Satī to Śaṁkara, the birth of Skanda, his fight (with the demon Tāraka) etc. The main story has been swelled by insertion of other stories. This work abounds in prayers[1] (to Śiva, Skanda etc.) Though this *Kālikā-P.* prescribes worship, no where it follows the Tāntric ritual procedure."[2]

Dr. Hazra also emphasises that point and states ;

"The long quotations given in the *Kṛtya-kalpa-taru, the Caturvarga-cintāmaṇi, the Kṛtya-ratnākara, the Madana-ratna-pradīpa* and other works on the details of the different devotional vows and worships are totally free from Tāntric influence. The procedure purely purāṇic and sometimes Vedic." (*Studies in the Upa-purāṇas*, Vol. II, pp. 292-3).

This point has been dealt with in the above para. What more is to be stated here is that Hemādri quotes in the *Cintāmaṇi* from a different text, of which perhaps Kāñcī is the place of origin; the MSS of this text are now available. This text does not indicate its antiquity.

Pt. Upadhyaya further states that this *Kālikā-P.* mentions the places of pilgrimage such as Gaṅgādvāra, Kuśāvarta, Nīla,[3] etc. and also nine *Ūṣaratīrthas*, i.e. sacred places to goddess. However, the names given here do not

1. There different *Durgāpūjā-paddhatis* are (manuals on worshipping Durgā) currently available in the Eastern India, namely,
   (a) *Kālikā-purāṇokta durgāpūjā-paddhati* i.e. the mannual of worshipping Durgā following the method prescribed in the *Kālikāpurāṇa*,
   (b) *Bṛhannandikeśvara-purāṇokta-durgā-pūjā-paddhati*, and
   (c) *Devīpurāṇokta-durgā-pūjā-paddhati.*
   All these three follow Tāntric method of worshipping the Goddess Durgā.

1. Prayer to Siva :
   namaḥ kāṇḍasṛje tubhyaṁ hari vāmāṅgabhūṣite |
   virañcijanane tubhyaṁ nīlakaṇṭhāya dhanvine || Ch. 23/17
   puruṣottamastvamevaiko sthūlasūkṣmo nirañjanaḥ |
   aṇoraṇūtaraścasi alakṣaḥ sarvalakṣakaḥ || Ch. 23/20
   Prayer to Skanda :
   tvaṁ brahmā brahmavādī tvaṁ subrahmo brahmavatsalaḥ |
   brahmaṇyo brahmadevaśca brahmajño brahma-saṅgrahaḥ ||
   tvaṁ bhartā sarvabhūtānāṁ tvaṁ bhūtaḥ tvaṁ sukhāvahaḥ |
   sarvaak sarvaṁ jetā ṣaḍvaktro bhayanāśanaḥ ||
2. (English rendering of Hindi) See, Introduction (Hindi) to *KP*, Guwahati edition.
3. *snātvādau kaṇitīrtheṣu mukta-ketu-śiva-mukhe |*
   kuśākhye tu tato nīle mokṣaḥ syād dehasaṁkṣaye ||

tally with those given in the *Varāhapurāṇa*.[1]

10.12. The argument that the superior position given to Śambhu in the so-called earlier *Kālikā-P.* is not strong enough to support the presumption of existence of an earlier *Kālikā-P.* for the simple reason that such a position has not been denied to Śambhu in the extant *KP.* Śambhu is given his due, though the aim of the *KP.* is a synthesis of the God-heads and finally to glorify the Goddess Kāmākhyā. Here the Primordial Force is independent and not associated with Śiva or Viṣṇu.

The *KP.* begins with Śambhu assuming a superior role when he redicules and reprimands Brahmā for his licentious approach to his daughter Sandhyā.[2] The subsequent events that follow always place Śambhu in a superior position. A few of them are: (a) Śambh's carrying the dead body of Satī on his shoulder calls for attention of Viṣṇu, who without confronting him entered into the dead body of Satī with Brahmā and Śani[3], (b) Śambhu's assumption of Śarabha body to fight Varāha and killing Varāha and his three sons in the battle that ensued,[4] (c) Viṣṇu himself had to pacify Śambhu when Śambhu wanted to kill Brahmā for his casting amorous glances on Satī by showing him the creation and destruction of the world, and also the ultimate identity of three Godheads (*tridevānām ananyatvam*)[5] etc. Moreover, in some places it is described that Viṣṇu had to act with the

1. *reṇukā sūkaraḥ kāśī kāli kālau vaṭeśvarau |*
   kaliñjaro mahākālo ūṣarā nava muktidāḥ ||

   (Upadhyaya further states that this verse is quoted in the *Śabdārthacintāmaṇi* and ascribed to the *Varāha-purāṇa* but the verse is not traceable in the printed editions of the said *purāṇa*).
2. *KP.* Ch. 2
3. *Ibid* Ch. 18
4. *Ibid.* Ch. 30
5. *Ibid.* Chs. 11-13.

consent of Śambhu.[1] Hara is identified as Pradhāna and Puruṣa endowed with three qualities.[2] This is the prayer to Hara by the sages. It appears that the *Kālikā-P.* comes to an end at chapter 44. In the five concluding verses of this chapter (57-61) the merit of hearing (*phala-śruti*) of this narrative is described in detail. It is to be noted that here it is called *Kālikācarita*[3], one who listen to it attains Śivaloka.[4] However, this is not the end. Narrative on *Kālikācarita* is further continued in the next chapters.

At the beginning of the 45th chapter the sages express their happiness because they heard this colourful story of union of Kālī with Hara (*Kālī-harāgama*), which yields merit. Further they express their desire to hear the narrative how Kālī acquired half of Hara's body etc.

Mārkaṇḍeya narrates the incident by reproducing the dialogue between the sage Aurva and the king Sagara that was carried on in the past. And with the progress of the narrative the sage Aurva transmits the instruction what was given by Mahādeva to Vetāla and Bhairava, his two sons. Thus it is seen that the *Kālikā-P.* begins with the marriage Satī (identified as *Ādyā Śakti*) with Śiva, and it develops into union of Kālī with Hara, which is carried to such an extreme point as to the concept of *arddha-nārīśvara*, and ultimately the concept of the Supreme Goddess not associated with Śiva or Viṣṇu is declared.

In view of such descriptions in unmistakable way it is difficult to subscribe to the views that the Goddess (Primordial Force) parted company with Śiva, and no superior position is given to Śiva in the *KP.*

1. *evamuktvā svayaṁ viṣṇuḥ śambhoranumate tadā |*
   —*KP.* 38.125
2. *yaḥ pradhānātmakaḥ sattvarajobhyām tamasānvitaḥ |*
   puruṣaḥ sarva-jagatāṁ sa haro naḥ prasīdatu ||—*KP.* 44.18
3. *yaḥ śrāddhe śrāvayed viprān Kālikācaritaṁ mahat|*—44.59a
4. *satataṁ pariśṛṇvānaḥ śivayoścaritaṁ mahat |*
   śiva-lokamavāpnoti suciraṁ śiva-vallabhaḥ || —45.189

The latter portion of the *KP.* mainly deals with the worship of Mahāmāyā (Tripurā, Durgā) and Mahādeva himself is the instructor cum narrator in most of the chapters. The sage Aurva simply repeats what Mahādeva had told to Vetāla and Bhairava his two sons.

The colophon at the end of the chapter 52 of *KP.* calls that chapter to be the 18 *paṭala* in *Mahāmāyākalpa*, the colophon at the end of the chapter 54 calls that chapter the extract from the 18 *paṭala* of *Mahāmāyākalpa*, the colophon of the chapter 55 calls that chapter *Mahāmāyākalpa*, the colophon of the chapter 57 calls that chapter a part of *Uttaratantra*, which incorporated in *Kālikā-P.*

Such mentions suggest that some portions of *Uttaratantra* were incorporated in the body of *KP.*, may be, at a later time, or by the compiler himself.

The different set of interlocutors stated to be a feature of the so-called earlier *Kālikā-P.* is due to to the fact that they figure in a different context. It has already been stated. In this context it may be noted that apparently it seems that the sage Aurva and the king Sagara are the interlocutors in the second half of the *Kalikā-P.* However they have simply been mentioned by the sage Mārkaṇḍeva while reporting their dialogue. Thus Mārkaṇḍeya and the sages headed by Kamaṭha are the interlocutors from beginning to the end of the *Kālikā-P.* We therefore hold that without scrutinising the entire text of the so-called earlier *Kālikā-P.*, if there be any, it is not possible for any one to name the interlocutors from quotations alone. If the conclusion is drawn on the basis of a few quotations it will invite the maxim of *andha-hastīdarśana*. If a verse from the (present) *Kālikā-P.* with Aurva and Sagara as the speaker and listener or Mahādeva and Vetāla-Bhairava is quoted no body can state that they are the interlocutors.

Though the *KP.* contains a number of fine prayers addressed to Viṣṇu where Viṣṇu is described as the Supreme Lord there are similar prayers addressed to Śiva and Kāli and they are praised as the cause of the causes of the world (*jagat kāraṇa-kāraṇa*), and it cannot be said that the *KP.* gives superiority to Viṣṇu and Śiva remains in somewhat secondary position. Śiva is rather the most prominent godhead in *KP.*, as has been pointed out above, the story begins with him. The glorification of Kāmākhyā, by identifying her with Kālī, is the aim of the *KP.* This is done first by uniting Kālī with Hara, and then describing Kālī (Kāmākhyā) as the *Mūlaprakṛti* and all others her manifestations.

A few incidents described in the *KP.* lend support to this :

(a) After coronation of Naraka in the kingdom of Prāgjyotiṣa the Lord Viṣṇu in the presence of his consort Pṛthivī advised Naraka to worship the Goddess Kāmākhyā, the mother of the world. "Should he ever worship any other God or Goddess except Kāmākhyā Naraka will meet with his death."[1]

(b) Once while Viṣṇu was moving in the sky on his mount Garuḍa he arrived at Nilakūṭa hill and he did not show due respect to the hill presided over by the Goddess Kāmākhyā.

The Goddess stopped the movement of Garuḍa and Viṣṇu being enraged at what had happened got down from Garuḍa and lifted up the hill Nilācala. The Goddess got both Viṣṇu and Garuḍa bound by *siddha-sūtra* and threw both in the sea (*Lavaṇārṇava*). Viṣṇu being unable to move out remained at the bottom of the sea with Garuḍa for a long time. Brahmā searched for Viṣṇu and found him there and wanted to lift him up but failed and he too was forced to remain there like Viṣṇu. Then gods went there in search of Brahmā and Viṣṇu and met with the same fate. Ultimately Bṛhaspati approach-

---

1. *mahādevīṁ mahāmāyāṁ jaganmātaramambikām |*
kāmākhyāṁ tvaṁ vinā putra nānyadevaṁ yajiṣyasi || 38.149

ed Mahādeva and wanted to know where abouts of Brahmā and Viṣṇu. Mahādeva told him that Viṣṇu ignored Mahāmāyā[1] and as a consequence he is being enchanted by the illusory power of the Goddess has been lying under the sea. Brahmā and other gods are also under the sea. If you go there alone without me you shall also meet with the same fate.

Therefore, come with me, I shall take you there.

Thus saying Mahādeva took Bṛhaspati to the seashore and asked Brahmā and Viṣṇu where they were and why they had been there. Viṣṇu narrated everything what had happened. Mahādeva advised Brahmā and Viṣṇu to tie up amulets on their bodies provided with *mantra* of the Goddess Kāmākhyā and they complied with and came out from the bottom of the sea. The Goddess advised Keśava and other gods to sip water and take bath in the water that comes out from her pudendum.[2]

10.13. According to Baladeva Upadhyaya three prominent features—namely, Yogamāyā's depiction as the consort of Śiva, prominence of Śiva cult, and abundance of *smṛti* materials are noticed in that *Kālikā-P.*, the text of which he examined. Except the last one the other two characteristics are very much conspicuous by their presence from the beginning to the end in the (present) *Kālikā-P.* There is nothing to suggest in the said Varanasi text to accept it as the original or older one. On the other hand it is shown that the later the date of a *purāṇa* text more the *smṛti* materials are. Moreover, the so-called earlier *Kālikā-P.* which is presumed to be written in Bengal and existed prior to the (present) *Kālikā-P.* by Hazra is surely not the same which was examined by Upadhyaya; the names of interlocutors of Tṛṇabindu and Anilāda etc. are not found in the Varanasi text.

This is, therefore, a different text by the name *Kālikā-P.* which is one more addition to those texts, as listed in the *New catalogue of Catalogorum of Sanskrit Manuscripts*, Madras.

1. *majñatā mahādevī mahāmāyā jaganmayī |*
   tena tanmāyayā baddho viṣṇustiṣṭhati sāgare || 72-27
2. *keśavo brahmaṇā sārddhaṁ sarva-deva-gaṇaistathā |*
   madyoni-salileṣvadya snānaṁ pānaṁ kuru drutam || 72-70

It is evident that while Hazra is firmly of opinion about existence of an earlier *Kālikā-P.* written in Bengal in 600-800 A.D., Upadhyaya simply states the existence of another *Kālikā-P.* i.e. a different text, which he examined. Upadhyaya is right, and more so, as he gives this opinion by scrutinizing a text.

10.14. Hazra makes another point to show that the (present) *Kālikā-P.* is not the real *upa-purāṇa* when he says that the (present) *Kālikā-P.* has not dealt with *vaṁśānucarita*, one of the five characteristics of a *purāṇa*. Thus he suggests that what is mentioned by the *Kālikā-purāṇa* in the list of *upa-purāṇas*, given by a number of *purāṇas* and *upa-purāṇas* is the (so-called) earlier *Kālikā-purāṇa*, the real one and not the present *Kālika-P.*, the spurious one(?).

True that the (present) *KP.* has not dealt with *vaṁśānucarita*. It is to be seen which of the *upapurāṇas* gives *vaṁśānucarita*, or strictly conforms to the five characteristics required to be dealt with in a *purāṇa*? Wilson points out the non-adherence to these characteristics by majority of the *purāṇas* and he says that *Viṣṇupurāṇa* alone may claim that distinction. If that is the state of affairs, why the *Kālikā-P.* is singled out? Is it for dislodging it from the category of *upa-purāṇa*, or dub it as a spurious one?

It may be pointed out that the (present) *Kālikā-P.* unlike many others of its kind gives a quite cohesive account of the creation—both primary creation (*sarga*) and secondary creation (*pratisarga*) and destruction of the world, account of Manus (*Manvantara*) and springing up of dynasties. We are unable to accept the view that the (present) *Kālikā-P.* in any way suffers from inferiority in not conforming to the *pañcalakṣaṇa*.

After scrutinizing a good number of quotations assigned to the *Kālikā-P.* in the *smṛtinibandhas* of Bengal and Mithila Hazra comes to the conclusion that there was an earlier

Kālikā-P. Hazra had not taken the trouble of examining a single *smṛtinibandha* written in medieval Assam.[1]

10.15. It has already been pointed out that none of the *smṛti-nibandha* writers is earlier than the present *Kālikā-P.* (10th century or even earlier) and hence those quotations, the majority of them not being traceable in the (present) *Kālikā-P.* do not prove an earlier or older *Kālikā-P.*, what they suggest is the existence of some other text or texts of the *KP.* We have stated above there are at least three different texts including the one mentioned by Pt. Upadhyaya, which are inferior to, and later than that (present) *Kālikā-P.* Let us now look into the evidence which Hazra has advanced to prove the origin of the so-called earlier *Kālikā-P.* He says :

"The earlier *Kālikā-P.* was written in Bengal. Among the ten verses (on *Durgā-pūjā*) ascribed to the "*duṣprāpa-Kālikā-purāṇāntare'pi*" in Raghunandana's *Durgāpūjā.* (pp. 8-9). There are three lines which run as follows :

aṣṭamī-navamī-sandhau tṛtīyā khalu kathyate |
tatra pūjyā tvaham putra yoginī-gaṇa-saṃyutā ||
manoharaiśca balibhir upahāraiḥ pṛthagvidhaiḥ |

and on the basis of these lines Raghunandana prescribes that at the *aṣṭamī-navamī-sandhi* Devī (i.e. Durgā) should be worshipped, along with the Yoginīs, with the offer of different articles and the sacrifice of animals. Now Govindānanda informs us that it was a local custom (*deśācāra*) with the Gauḍiyas to worship Devī as well as Yoginīs at the *aṣṭamī-navamī-sandhi* and to offer different articles and animals to Devī on this occasion." (*Studies in the Upapurāṇas*, Vol. II, p. 295). We have already stated that '*duṣprāpa-kālikā-purāṇāntara*' not necessarily means on earlier *Kālikā-P.* but a different *Kālikā-P.*, or a different text which is rare. Moreover Raghunandana quotes at least ten times more from the (present) *Kālikā-P.* than what he quotes from the rare one. Nowhere Raghunandana expresses his doubts about the (present) *Kālikā-P.*

10.16. Now let us examine thoroughly what the verses quoted mean, and also the practice of worshipping the Goddess alone with the Yoginīs at *sandhi* (juncture) of *aṣṭamī* and *navamī.*

Raghunandana is not the first *smṛtinibandhakāra* to prescribe the *sandhipūjā.* We find prescription of *sandhipūjā* in the *Viṣṇudharmottara* (5th century A.D.)

aṣṭamī-navamī-biddhā navamī cāṣṭamī-yutā |
arddha-nārīśvaraprāyā umā-māheśvarī tithiḥ ||

Śrīkara Miśra (1475-1500 A.D.) explains this verse as the prescription for offering worship to the Goddess at *aṣṭamī-navamī-sandhi.* Śūlapāṇi, (1375-1460) another great authority on *smṛtiśāstra* of Bengal in his *Durgotsava-viveka* confirms it very clearly referring to Śrīkara Miśra. He states "*Viṣṇudharmottaravacanaṃ tu sandhipūjā-viṣayamiti Śrīkaramiśraḥ.*"

The *Smṛtisāgara*, a work by Kullukabhaṭṭa (about 1250 A.D.) prescribes *sandhi-pūjā* as :

aṣṭamyāḥ śeṣadaṇḍaśca navamyāḥ pūrva eva ca |
tatra yā kriyate pūjā vijñeyā sā mahāphalā ||

Śrīnātha Ācārya (1470-1540 A.D.) son of Śrīkara in *Durgotsavaviveka* while prescribing *sandhipūjā* cites an authority. *aṣṭamyāṃ sandhiyoge sakala-parijanaiḥ pūjayecchuddhabhāvaiḥ|* Śūlapāṇi and others noted the conflicting views regarding offering animal sacrifice on *aṣṭamī* and *navamī.* While the *Devī-P.* prohibits sacrifice on *aṣṭamī* (*aṣṭamyāṃ balidānena putranāśo bhaved dhruvam*), the (present) *Kālikā-P.* prescribes it.
aṣṭamyām rudhirair māṃsair mahāmāṃsaiḥ sugandhibhiḥ |
pūjayed bahujātīyair balibhir bhojanaiḥ śivām || (61-14)
Śūlapāṇi and others uphold the (present) *Kālikā-P.*

It is seen that where the worship of the Goddess Durgā is carried on in accordance with the ritual procedure laid

1. The *Yoginītantra*; works by Dāmodara Miśra. Nilāmbara, Pitāmbara Śiddhāntavāgiśa and others may be cited in this regard.

down in the (present) *Kālikā-P.* the worship of *Aṣṭayoginīs* is also performed as a part of *sandhi-pūjā*. Thereafter worship of 64 *Yoginīs* follows. The *Durgotsva-paddhati* prepared following the *Kālikā-P.* prescribes : "after the worship of the Goddess by offering sixteen items was over the devotee should worship the eight *yoginīs*, i.e. Tripurā, Bhīṣaṇā, Caṇḍī, Kartrī, Hartrī, Vidhāyanī, Karālī and Śūlinī...... Then a devotee should offer *bali* to Cāmuṇḍā."

It is evident from the above description that what Govinda states to be the local custom (*deśācāra*) is the practice of ritual procedure that is followed in accordance with the *Kālikā-P.* Govindānanda in his *Varṣakṛtya-kaumūdī* (p. 373) says:

gauḍīyāstu aṣṭamī-navamī-sandhau cāmuṇḍā-rūpam dhyātvā upachārair abhyarcya balidānaṁ kurvantīti deśācāraḥ |

He again states:

gauḍīyāstu aṣṭami-navami-sandhikāle bhūta-suddhyādikaṁ kṛtvā cāmuṇḍā-rūpāṁ cintayitvāṣoḍośopacāraiḥ sampūjya ṣaṣti (?) yoginīśca pūjayitva baliṁ dadati."—Ibid, p. 447.

On a comparison it will be seen that what the *Kālikā-purāṇokta Durgāpūjā-paddhati* prescribes that has been mentioned by Govindānanda.[1] It is, therefore, not a local custom of a particular region unknown in other parts, but a custom of those regions where the ritual procedure laid down in the *Kālikā-P.* is followed. Hence the question of picking up this local custom by the compiler of the so-called earlier *Kālikā-P.* does not arise at all, and it is futile to make it a ground for determining the origin of the so-called earlier *Kālikā-P.* The place of origin of the earlier *Kālikā-P.* is not a point for us because of its imaginary existence.

10-17. Hazra refers to a couple verses quoted from the *Kālikā-P.* in his *Durgotsava-viveka* by Śūlapāṇi, who, while explaining the purport of these verses cites the authority of Śrīkara. As the second verse quoted by Sūlapāṇi is not traceable in the *Kālikā-P.*; and as this verse occurs in Raghunandana's work, and as Śūlapāṇi mentions the interpretation of this verse given by Srīkara Hazra depending on the date of Śrīkara (9th century A.D. according to P.V. Kane) concludes that this verse is from the earlier *Kālikā-P.* which is not later than the 8th century A.D.

"Hence, Śrīkara, who knew the second verse, must have been acquainted with the earlier *Kālikā-P.*, which, therefore must be dated not later than 8th century A.D.[1]

Apart from the date it has been used to provide support to the existence of an earlier *Kālikā-P.* An examination of the quotations referred to and that of the conclusion is a must. Śūlapāṇi in the *Durgotsava-viveka*[2] quotes a verse from the *Kālikā-P.* in support of his statement that a person having his eldest son alive need not keep fast on the day of *Mahāṣṭamī*.

(a) *upavāsaṁ mahāṣṭamyāṁ putravān na samācaret* |
yathā tathaiva putātmā vratī devīṁ prapūjayet || 61.16-17

Śūlapāṇi explains the term '*putravān*' as *jyeṣṭha putravān*' and cites the authority of the *Kālikā-P.* again for his interpretation as '*tatraiva*' meaning in the *Kālikā-P.* itself which runs :

(b) *upvāsaṁ (mahā) āṣṭamyāṁ vai mahāpātakanāśanam* |
gṛhiṇā na tu kartavyaṁ jyeṣṭha-putravatā sadā ||

1. According to P.V. Kane, (*Hist. of Dh. Sh.* Vol. I. p. 396) "Govindānanda is the son of Gaṇapati Bhaṭṭa, who was a resident of Bagri, in the Midnapur district of Bengal." Kane further states Govindānanda not only comments upon Śūlapāṇi's works but probably looks upon Sūlapāṇi as an old writer with Aniruddha."

The expression "*gauḍīyāstu*" used by Govindānanda indicates that Govindānanda does not belong to the Gauḍadeśa or Gauḍa school of Dharmaśāstra. The number of *Yoginīs* are eight, sixty-four and crore, and not sixty. See B.S. Sastri, Edn. *Yoginītantra.*

1. Hazra, *Studies in the upapurāṇas*, Vol. II.
2. Ed. S.C. Siddhantabhushan, Sans. Sah. Parishat, Cal., 1924.

Śūlapāṇi concludes that the *Kālikā-P.* provides for worshipping the Goddess Durgā on the day of *mahāṣṭamī* by taking *haviṣyānna* (ghee and boiled rice) and not by keeping fast. In this context he refers to the opinion of Śrīkara. According to Śrīkara the prohibition imposed on fasting by the second verse the *Kālikā-P.* applies only to *mahāṣṭamī* fasting, which is a part of the autmnal worship of the Goddess Durgā, and it does apply to the fasting on *aṣṭamī*, which occurs every month.[1] The second of the two verses quoted by Śūlapāṇi is not traceable in the *Kālikā-P.* on the other hand this verse was known to Śrīkara of 9th century A.D , hence this verse, says Hazra, is from the earlier *Kālikā-P* , which therefore must have been written before 9th century A.D.

Both these conclusions are wrong. Śūlapāṇi while quoting the second verse emphatically states this (the second verse) is also from the same work (*tatraiva* i.e. *Kālikā-P.* from which the first verse is quoted. The first verse is traceable in the 61st Ch. of the *Kālikā-P.*, hence the second verse should also be from there.

It is quite absurd to hold that Śūlapāṇi quoted these two verses from two different works of the same title. Had it been so he would have distinguished the source of the second verse as a different one. On the contrary, he stressed the same source of the two verses by using the expression '*tatraiva*' there itself. It also cannot be argued that both the verses are from the so-called earlier *Kālikā-P.* because the first one is traceable in the (extant) *Kālikā P.* Moreover, all other verses which Śūlapāṇi quotes assigning them to the *Kālikā-P.* are traceable in the (extant) *Kālikā-P.* without a single exception.

It is the common phenomenon that one verse or one line of a verse quoted by a digest writer, stated to be from a particular work, is often not traceable in that work which is available to us today. There are hundreds of instances. Instances of this type can be cited from other fields also. Quite a good number of verses quoted by Śāntarakṣita in his *Tattvasaṁgraha* stated to be from the *Ślokavārttika* of Kumārila are not traceable in that work available to us.

So far the *Kālikā-P.* is concerned let me cite a concrete instance from the work of Śūlapāṇi to prove this point. He quotes :

aṣṭamyāṁ rudhirair māṁsaiḥ sugandhibhiḥ pūjayed bahujātiyaiḥ |
balibhir bhojanaiḥ śivāṁ balibhir meghavarṇaiśca sachāga-mahiṣādibhiḥ ||

Though the first and the second lines of the above verse are traceable in the *Kālikā-P.* the third line is not. Does it mean that the third line is from the so-called earlier *Kālikā-P.*

Moreover, one MS of the *Durgotsavaviveka* by Śūlapāṇ reads Śrīdatta for Śrīkara, and Śrīdatta Upādhyāya is placed in 1275-1310 A.D. by Kane. This explodes the myth of the so-called earlier *Kālikā-P.* The date of the *Kālikā-P.* cannot be brought down later than the thirteenth century even by its detractor. Assuming that the reading Śrīkara in *Durgotsavaviveka* is correct and that Śrīkara flourished in 9th

---

1. *yasmin dine mahāṣṭamī-pūjā tasmin dine eva upavāso natu sandhipūjādine, aṣṭamītvenopavāsa vidhānāt | jyeṣṭha-putravato'gṛhasthasya tan-niṣedham āha kālikāpurāṇam ||*
upavāsaṁ mahāṣṭamyāṁ...... etc.... *putravān .... jyeṣṭha-putravān——tatraiva, upavāsaṁ tu tasyāṁ vai——* etc. *tena haviṣyānnaṁ bhoktavyaṁ pūrvavacanāt | yathā tathaiva haviṣyānnādinātra kālipurāṇīyavacanottarārdhe putravatā upavāsetara haviṣyānnādinā pūjā-vidhānāt tasya pūjāṅga-mahāṣṭamī-nimittako'pavāsasya niṣedho natu prātimāsa-kartavyāṣṭamī nimittakopavāsa-niṣedha iti.* Śrīkaraḥ (Śrīdattaḥ)"—*Drug. vivek.*

century A.D. there is nothing to prevent assigning the *Kālikā-P.* ninth century. In the subsequent chapter we shall show that an earlier date than the usually accepted one can be assigned to the *Kālikā-P.*

The irresistable conclusion is that there are a few different texts which go under the name *Kālikā-P.*, and, as has been pointed out above, these are of later date than the (present) *Kālikā-purāṇa* which is widely known. The untraceable quotations are from those texts. It is shown elsewhere in this introduction that all the verses quoted the (present) *Kālikā-P.* by Śūlapāṇi and others are not traceable fully in the printed editions of the *Kālika-P.* and also in the MSS that we have examined.

II. THE DATE AND THE PLACE OF ORIGIN OF THE KĀLIKĀ-PURĀṆA

11.1. Both the date of compilation and the place of origin of the *Kālikā-P.* are so interdependent that neither can be judged in isolation. In fact the assumption of the proposition that the *Kālikā-P.* is written in Kāmarūpa (Assam)[1] leads to the conclusion about its date, and on the other hand the reflection of the socio-religious condition in the *Kālikā-P.* prevailed in a particular point of time in Kāmarūpa warranted the decision that the work was composed in Kāmarūpa. Hence an attempt is made in the following paras to discuss both these points together.

11.2. Scholars are of opinion that the *Kālikā-P.* was composed in Kāmarūpa. R. C. Hazra holds a different opinion and advances a peculiar theory that there was an

---

1. Assam was known as Prāgjyotiṣa in ancient times, and in the purāṇic age it came to be known as Kāmarūpa along with its earlier name Prāgjyotiṣa. The *Rāmāyaṇa* and the *Māhabhārata* mention the land by the name Prāgjyotiṣa, while some of the *purāṇas* use both the names. Kālidāsa in his *Raghuvaṁśa* (ch. 4.81, 83) refers to the land by both the names ; Bāṇabhaṭṭa in historic times in *Harṣa-carita* (7th *ucchvāsa*) mentions the land by the name Prāgjyotiṣa. In the Allahabad Pillar inscription (4th C. A.D.) the name Kāmarūpa has been mentioned with Samataṭa, Dabāka etc. The *Kālikā-P.* uses both the names, while Prāgjyotiṣa as a city and Kāmarūpa as a *pīṭha* or region (ch. 38.100), and also gives etymology of both the names :

(Contd. Footnote Page 51)

asya madhye sthito brahmā prāṅnakṣatraṁ sasarja ha |
tasmāt prāgjyotiṣākhyeyaṁ purī śakrapurī samā ||
K.P. 38.123

śambhor netrāgni-nirdagdhaḥ kāmaḥ śambhor-anugrahāt |
yatra rūpaṁ tataḥ prāpa kāmarūpa iti smṛtaḥ || K.P.

The K.P. further gives a hint about the change of the nomenclature of the land that it came to be known as Kāmarūpa with Naraka ascending the throne of the kingdom.

"*na-cirādabhavaddeśaḥ kāmarūpāhvayastadā*"
—K.P. 38.130

The KP. states that Prāgjyotiṣa extends from the river Karatoyā, modern Tista (?) in West Bengal, and to the seat of the goddess Dikkaravāsinī (in the eastern-most part of Assam, not precisely identified) in the east.

The *Yoginītantra* (16th century A.D.), a work produced in mediaeval Assam gives the four boundaries of Kāmarūpa. According to *Yoginītantra* Kāmarūpa, in addition to the present day Assam included a portion of North Bengal, Bangladesh, Bihar and some areas of the east Himalayan region.

See. E.A. Grait, *History of Assam* ; B. K. Barua, *A Cultural History of Assam* ; B. Kakaty, *The Mother Goddess Kāmākhyā* and other works.

earlier *Kālikā-P.* or *Kāli-P.* written in Bengal, and "the present *Kālikā-purāṇa*, which is quite different from the earlier work of the same title was composed in Kāmarūpa at a late date."[1] From another observation it is evident that Hazra has reservation in admitting Kāmarūpa to be the place of origin of the "late date *Kālikā-P.*" He states: "Hence, the date of the present *Kālikā-purāṇa*, which as we have already seen was composed either in Kāmarūpa or that part of Bengal which was very near to it, cannot be placed before 750 A.D."[2]

Hazra assigns the so-called earlier *Kālikā-P.* to a period after 600 A.D. He says: "As the *Bhāgavata* is to be assigned to the sixth century A.D. and most probably to the former half of that century the earlier *Kālikā-purāṇa* could not have been written earlier than 600 A.D...."[3]

Regarding the lower limit of time of the said earlier *Kālikā-P.* Hazra gives different dates at different context. "The earlier *Kālikā-purāṇa* should be dated not later than 700 A.D. because the purāṇic works generally take fairly long time to attain a state of authority. It is highly probable that this work was composed during the seventh century A.D."[4]

Hazra's self-contradiction is evident in the following statements.

"Hence Śrīkara, who knew the second verse, (quoted from the *Kālikā-P.* by Śūlapāṇi) must have been acquainted with the earlier *Kālikā-P.*, which, therefore, must be dated not later than 800 A.D."[1]

"Again the number of quotations made from the *Kālikā-P.* by Nānyadeva, Lakṣmīdhara, Aparārka, Vallālasena, Hemādri, and others, who flourished in different parts of India, show, that the earlier *Kālikā-P.* must have been written not later than 900 A.D...."[2] Thus at the same breath assigning the so-called earlier *Kālikā-P.* to seventh, eighth and ninth century A.D. Hazra places the present *Kālikā-P.* in tenth-eleventh century A.D. "The large proportion of tāntric in its rituals, as compared with those contained in other purāṇas tends to show the present *Kālikā-P.* is a work of the tenth or the first half of the eleventh century A.D."[3]

We do not accept the preposterous theory of existence of an earlier *Kālikā-P.* or *Kāli-P.* and assert that the extant *Kālikā-P.* is the only *Kālikā-P.* known by that title to the scholarly world. That non-traceability of some of the verses quoted by the smṛti digest writers does not prove the existence of an earlier *Kālikā-P.*, because such instances can be cited in respect of other works quoted by writers. Moreover, it is seen that by the name *Kālikā-P.* works like *Bhagavatī-P.*, *Caṇḍi-P.* etc. are also referred to by some *smṛti-nibandhakāras.*

---

1. Hazra, R.C., Was the *Kālikā purāṇa* composed during the reign of King Dharmapāla of Kāmarūpa; *Bharatiya Vidya*, VI. Vol. XVI, No. 1, 1956.
2. Hazra, Studies in the Upapurāṇas, Vol. II, p. 300.
3. *Ibid.* p 296.
4. *Ibid.* p. 297.

---

1. Hazra; Studies in the Upapurāṇas p. 296.
2. *Ibid.* p. 296.
   It is not clear how this time limit has been fixed as 900 A.D. All the *smṛtinibandha-kāras* referred to above by Hazra are later than the eleventh century A.D.; the earliest being Nānyadeva of twelth century (1097-1132 A.D.) Hence, the reference does not provide the support sought for the contention that "the earlier *Kālikā-P.* must have been written not later than 900 A.D."
3. *Ibid.* p. 302.

11.3. We are concerned here with the probable date of compilation and the place of origin of the *Kālikā-purāṇa*, termed as "the better known *Kālikā-purāṇa*" by V. Rāghavan and widely known by that name, and accepted as such, which is before us. The very existence of an earlier *Kālikā-P.* has not been proved nor accepted, hence the question of its date does not arise at all. Therefore the attempt to fix the date of the *Kālikā-P.* on the basis of the existence of an imaginary earlier *Kālikā-purāṇa* is quite irrelevant.

13.4. The vivid and graphic description of the geography and topögraphy of Kāmarūpa, the elaborate ritual procedure for worshipping the goddess Kāmākhyā, description of local custom, names of local fruits, flowers, roots, foods and drinks, ornaments and garments, the Naraka myth and the dynasty founded by him in Kāmarūpa, which is invariably mentioned by the kings of Kāmarūpa in their land grant inscriptions from 7th to 12th century A.D., the legend of causing Lauhitya (Brahmaputra) to flow down the valley from Brahmakuṇḍa by the legendry Paraśurāma, and praising the land of Kāmarūpa as thousands times holier than other places including Vārāṇasī unmistakably prove that the *Kālikā-P.* was composed in Kāmarūpa.

A few of the many instances are cited to drive home the point.

(I) It is quite evident that *KP.* is composed to glorify the goddess Kāmākhyā, identified with Yoganidrā and Viṣṇumāyā, the Primordial Force, the source of creation. The goddess Kāmākhyā is present on the hill, called Nīlakūta or Nilaśaila in the shape of *yoni*, near the modern city of Guwahati.

The Naraka myth is elaborately treated and linked with the worshipping the goddess Kāmākhyā and interwoven with the Vaśiṣṭha episode i.e. the curse hurled on Kāmākhyā by the sage. This refers to a conflict or confrontation between two methods of tāntricism—the right method (*dakṣiṇa-bhāva*) and the left method (*vāmabhāva*). This suggests that the author of the *KP.* was thoroughly conversant with what happened in the process of worshipping Kāmākhyā.

(II) As many as twentysix chapters (:1-76) of the *KP.* devoted for givging detailed instructions for worshipping the goddess Kāmākhyā in her different manifestations as Śāradā, Tripurā etc. and in the course instruction the mention of the titulary deities of the *pīṭha* (Paṇḍunātha etc.) and that of the tree and the creeper, the cremation ground etc. which are local by their very nature, suggest the origin of the *KP.* in or around Kāmākhyā in Kāmarūpa.

(III) That along with the nine species of animals as sacrifice to the goddess the fish (*rohita* etc.) are also included in the list. This points to a practice current in Kāmarūpa. The names of flowers (ch. 69) and leaves (ch. 54), the fruits and roots (ch. 9), the cloths (chs. 63, 69), and threads (*pavitra*) prepared for the deities (ch. 59), the inscence and perfumes (chs. 54, 69), the seven kinds of lamps, the oil extracted from different materials including rice (ch. 69), the rice and wheat preparations (ch. 9), and mention of *lāṅgala-piṣṭaka* (*nāṅgal-dhoyāpiṭhā* in modern Assamese), the mention of an inferior brass metal, called *rāṅga*, commonly by that name (rāṁ) in Assam suggests the author's familiarity with the flora and fauna and other things of Kāmarūpa.

(IV) The description of the holy places of pilgrimage with the presiding deities beginning with Jalpīśa-Śiva at the western limit of Kāmarūpa to the seat of goddess Dikkaravāsinī in the east; the serial description of the rivers from Karatoyā, which forms the western limit of Kāmarūpa and identified with modern Tista (by some scholars) in West Bengal, to the river Sitagaṅgā and Suvarṇaśrī in the east (identified with Baginadī and Sovanśiri respectively. in the district of Lakhimpur) with their source of origin and the course of flowing towards south or north, the precise mention

of existence of a *Śivaliṅga* (Visvānātha) at the confluence of Vṛddhagaṅgā (modern Burhīgaṅgā) and Brahmaputra, and the accurate statement of the distance between one river and another all these can be cited to prove that the author of the *KP*. possessed a first hand and thorough knowledge of the geography and topography of Kāmarūpa. It may be mentioned that most of the rivers mentioned in *KP*. have been identified by a sixteenth century smṛti-digest writer, Pītāmbara Siddhāntavāgīśa of Kāmarūpa in his work *Tīrtha-kaumudī*, often referring to their new names current in his time; for instance, the river Agada (near Dhubri) as Gadādhara (*agadaḥ gadādhara iti*), the river Puṣpamālinī as Phulnai etc.

(V) The *KP*. depicts a graphic scene (ch. 78) of a herd of big monkeys circumbulating a Śivaliṅga located not very far from Śrī Sūrya (now known as Śrī Sūrya pahāra). The Śivaliṅga is seen on the middle elevation of a hillock, called Tukreśvarī (Tattvaśaila (?) *KP*. ch. 78) and the same practice of circumbulating the said Śivaliṅga by a herd of monkeys carried on for nearly one thousand years by their animal instinct in seen even now. What is more that it is a sight to see that until and unless the *yūthapa*, (the leader of the herd) partakes *prasāda* offered to them by the priests the rest do not touch it and remain calmly waiting for their turn.

(VI) The details of the marriage ceremony of Tārāvatī (ch. 49) is just a photographic description of a marriage in Assamese society.

(VII) The description of Maṇikūṭa hills, with the presiding the deity of Hayagrīva Mādhava (ch. 78) and other deities such as Kedāra, Kāma etc. is based on personal knowledge of the author. No other purāṇa mentions of Maṇikūṭa with Hayagriva (a hillock at a distance of 20 KM from Guwahati) is found. Such instances can be multiplied.

The Date :

13.5. The *Kālikā-P*. is assigned to different dates, ranging from 10th to 14th century A.D., by different scholars. After briefly referring to them I propose to place some internal and external evidences in support of the date of *KP*., which is going to be established.

(*1*) Payne assigns the *KP*. to the 14th century A.D.[1]

(2) K.L. Barua would like to "tentatively assign this work to the eleventh century when the capital was in the neighbourhood of the old city of Prāgjyotiṣa and the shrine of Kāmākhyā, and when Tāntricism was the prevailing tenet".[2]

Barua traces a "reference to king Dharmapāla of the Brahmapāla dynasty"[3] in the following verse of the *KP*.

asirvilasanaḥ khaḍgas tīkṣṇadhāro durāsadaḥ |
śrīgarvo(śrīgarbo ?) vijayaścaiva dharmapāla namo'stute ||
KP. 55.17

and he finds reasons "to suppose that the *Kālikā-purāṇa* was compiled during his reign and perhaps under his (Dharmapāla) auspices".

Tirthanath Sarma finds some similarities between the text of the inscriptions issued by the king Dharmapāla and that of the *KP*. and came to the conclusion that there was "connection of Dharmapāla with the compilation of the *Kālikā-purāṇa*".

He observes "Dharmapāla's regin falls at the end of the 11th century and the beginning of the 12th century and this was the time when the *Kālikā-purāṇa* was compiled".[4]

---

1. *The Śāktas*, Oxford University press.
2. Barua, K.L., *Early History of Kāmarūpa*, p. 163
3. *Ibid*., p. 164.
4. T.N. Sarma, *Indian Historical Quarterly*, XXIII, 1947.

In fact Sarma, as he himself states, makes an attempt for providing more explicit proof for supporting the allusion to Dharmapāla in *KP.*, briefly referred to by K.L. Barua. Thus it is a supplement to the Barua's contention.

(3) P.K. Gode wants to assign the work to the tenth century A.D. and depends on the following evidences.

(a) *KP.* is quoted in his *Caturvarga cintāmaṇi*, compiled by Hemādri, the minister of Yādava kings of Devagiri, viz. Mahādeva (1260-1270) and his successor Rāmacandra (1271-1309); (b) it is quoted in *Ācārādarśa* of Śridatta Upādhyāya (1275-1310), and (c) also by Nānyadeva (1097-1113) etc.[1]

R.C. Hazra following his theory of existence of an earlier *Kālikā-P.* states "it (the extant *KP.*) was composed in Kāmarūpa at a late date" and by refuting the date suggested by Barua and Sarma observes "it was composed earlier, during the tenth or at least not later than the first half of the eleventh century A.D."[2]

11.6. Let us now examine these opinions one by one, in the light of the evidences, both external and internal.

It hardly deserves any serious attention that the *KP.* is a 14th century document. There are overwhelming evidences furnished by the *smṛti nibandha-kāras* that it gained an authoratitive status before the 14th century A.D. It has also been established that *KP.* is an earlier work than *Vṛhaddharmapurāṇa*, a work of the 13th century A.D.

The assertion by Barua and Sarma (both from Assam) that there is an allusion to king Dharmapāla of Kāmarūpa in

1. P.K. Gode, *The Date of Kālikāpurāṇa-Before 1000 A.D.*, Journal of Oriental Research, pp. 289-294.
2. R.C. Hazra, was the *Kālikāpurāṇa* composed. during the reign of king Dharmapāla of Kāmarūpa, *Bhāratiya-Vidyā*, VI, XVI, No. 1, 1956.

the verse *asir viśasanaḥ khaḍgaḥ etc.*" quoted above deserves consideration Sarma finds a *śleṣa* in word *dharma* in a number of verses. The date of king Dharmapāla of the Brahmapāla dynasty, is not well known outside Assam, and the fixation of the probable period of reign of this king will help to discuss if the allusion, which Barua and Sarma trace, in the above quoted verse, are intended to eulogise a patron king.

11.7. King Dharmapāla belongs to the Pāla dynasty, founded by Brahmapāla (985-1000 A.D.), a dynasty of seven or eight kings, who ruled over Kāmarūpa. The date of Dharmapāla is sought to be fixed calculating the probable period of reign by the kings of the dynasty beginning with Brahmapāla.

Brahmapāla's ascending the throne of Kāmarūpa and the establishment of the rule of the dynasty that sprang from him depend on the period assigned to the rulers of the earlier *Mleccha* dynasty established by Śālastambha immediately after the death of King Bhāsakaravarman, the friend and ally of Harṣavardhana. It is known from the Chinese record that Bhāskaravarman survived Harṣa (648 A.D.) and thus he might have reigned upto fifty or early fifties of the seventh century A.D.[1].

1. According to *Life* (p. 156) Śilāditya died "towards the end of the Yung Hwei period" (i.e. 654-55 A.D.) Watters, on the other hand, states that "the date 648, or rather 647, is perhaps the correct one". It was in the early part of the year 648 A.D. that the emperor of China sent an ambassador to Harṣa, who was however died before his arrival (J.A.S.B. VI (1837) pp. 69-70). According to R.S. Tripathy Bhāsakaravarman of Kāmarūpa (Assam), after the death of Harṣa annexed Karṇasuvarṇa and the adjacent territories "which were formerly included within his great ally's dominion".

—*History of Kanauj* pp. 190-1

This, however, is not correct. Bhāskaravarman issued a land grant inscription from his Jayaskandhāvāra Karṇasuvarṇa before the *Prayāg-Dharma-Sammelan* by Harṣa.

P. Bhattacharya in *Kāmarūpa-Śasanāvalī* gives a list of twenty one names of kings of the Śālastambha dynasty, two or three of them might have died while they were princes. Thus for the rest of the kings he allows a period from the middle of the seventh century to the end of the tenth century. A stone-inscription on the bank of the Brahmaputra at Tezapur provides the name of King Harjjaravarman of this dynasty with 510 Gupta era i.e. 829-30 A.D.[1] as the date of the inscription. This is sought to be the main prop for tentatively fixing the extension of the reign of this dynasty after him.

P. Bhattacharya puts Dharmapāla, the seventh descendant from Brahmapāla in the first half of the 12th Century A.D. According to T.N. Sharma "Dharmapāla's reign falls at the end of the eleventh century and the beginning of the 12th and this was the time when the *Kālikāpurāṇa* was composed".

If the presumption that the *Kālikā-P.* alludes to the King Dharmapāla of 12th century, and "was perhaps composed under his auspices" was the correct assessment then the *Kālikā-P.* is to be accepted as a work of the first half of the 12th century A.D.

11.8 It is unthinkable that the compiler of the *Kālikā-P.* would choose to eulogise his patron (?) in describing the process of consecrating sword in sacrifice. The said verse of prayer to sword, along with three others, is quoted from a work *Āgamāntra* by Candeśvarva Thakkura (1310-1365 A.D.) of Mithilā in his *Kṛtya-ratnākara*. These are the *mantras* for the worship of the sword (*Khaḍga-pūjā*) in human sacrifice.

asirviśasanaḥ khaḍgastīkṣṇadhāro durāsadaḥ. |
śrīgarbho vijayaścaiva dharmadhārstathaiva ca ||

ityaṣṭau tava nāmāni svayamuktāni vedhasā |
nakṣtraṁ kṛttikā tubhyaṁ gururdevo maheśvaraḥ ||

hiraṇyaṁ ca śarīraṁ te daivataṁ tu janārdanaḥ |
pitā pitāmaho devastvaṁ māṁpālaya sarvadā ||

iyaṁ yena dhṛtā kṣauṇī hataśca mahiṣāsuraḥ |
tīkṣṇa-dhārāya sudhāya tasmai khaḍgāya te namaḥ ||

It is not known which work is referred to by Candeśvara as *Āgamāntra*. The first three of the four verses quoted by Candeśvara are traceable in *Viṣṇudharmottara* (5th Century A.D.). The quotation reads '*dharmācāra*' for '*dharmādhāra*' of *Kṛtyaratnākara* and '*dharmapāla*' of *KP*. The present *Agni-purāṇa*, a work of the ninth century A.D. has quoted the above three verses among many others from the *Viṣṇudharmottara*. Here the first verse reads '*dharmapāla*' for '*dharmācāra*' of the *Viṣṇudharmottara*.

It thus appears that these *mantras* used for worshipping the *khaḍga* in sacrifice have been codified by some seers or the author of the *Viṣṇudharmottara*, and not by the author of the *KP*. Hence the term *dharmapāla* cannot be accepted as an allusian to the King Dharmapāla. Had the author of the *KP*. desired to euologise the king Dharmapāla he could have done it in an explicit way.

11.9. The ground on which Barua stands for fixing the date of *KP*. seems to be slipery. First, the statement that when the capital city of Kāmarūpa was near the old city of Prāgjyotiṣa and the shrine of Kāmākhyā *KP*. was composed, and during the reign of King Dharmapāla was not correct. Barua himself contradicts this statement by saying that about the end of the tenth century "the capital was transferred to Śrīdurjayā by Dharmapāla" who reigned approximately between 985 and 1000 A.D." It is not clear from the inscrip-

1. It is not free from doubt if the reading 510 is correct and also if it means the Gupta era. We have not come across so far which the Gupta era used by the Kings of Kāmarūpa.

tional evidence if Śrīdurjayā continued to be the capital city during the reign of Dharmapāla. Again, it is to be noted that what the *KP.* has mentioned is not a city by the name of Durjayā but a hill called Durjaya. The location of the hill Durjaya, according to the *KP.* is: "on the east of the seat of Kāmākhyā and in the south direction (south of Brahmaputra), and there is a great lake, and from the lake emerges the river Kapilgaṅgikā (Kapili). Beyond this towards the east are the rivers Damanikā, Vṛdhā, Devī and Yamunā, in serial order and between the last named two lies the hill Durjaya. On the slope of this hill is a statue of Bhairava and near by there is a lake called, Bhairava. This lake is identified with the modern Bhairavakuṇḍa. *KP.* mentions of a city situated named Varāsana in the east of the hill Durjaya. It is not known if the city of Varāsana of *KP.* is mentioned by the name Durjayā in the inscriptions.

It is likely that a city was built in tenth century on the hill Durjaya and named Durjayā, as mentioned in the inscriptions of King Ratnapāla (early eleventh century).

KP. mentions only the hill and not the city of Durjayā, it is therefore, evident that Durjayā was built after *KP.* was compiled and hence there is the mention of the city of Varāsana and not Durjayā. It may however be argued that Varāsana literally means 'the best seat' is an honorific of the name Durjayā. *KP.* clearly says that the city of Varāsana is on the east of the hill Durjaya (*durjayakhyasya pūrvasyāṁ puraṁ nāma varāsanam*) // (ch 79.161.) hence Durjayā cannot be identified with Varāsana. Thus it can safely be concluded that *Kālikāpurāṇa* was composed before the construction of Durjayā. Moreover, the city of Durjayā, according to *KP.* is not near the ancient city of Prāgjyotiṣa.

"Bhairava sprung from the middle part of Śarabha, located on the slope of the hill Durjaya is to be worshipped with the *mantras* applicable to Kameśvara as prescribed in *Nīla (tantra).*" T.N. Sarma would like to identify this Bhairava with Kāmeśvara, mentioned alongwith Mahāgaurī (Bhuvaneśvarī) on the top of Nīlakūṭa (Kāmākhyā). The application of common *mantras* and the same or similar ritual procedure cannot be taken as an evidence for identifying Bhairava with Kāmeśvara. "It may be that when Durjayā was abandoned for some reason or other by Dharmapāla Mahāgaurī and Kāmeśvara were brought to the top of the Kāmākhyā hill and installed there, or the *pīṭha* and Bhairava installed there had the prototype at Durjayā. In any case Durjayā and her presiding deity lost their former glory during the time when the *Kālikā-purāṇa* was compiled."

The first alternative of the above surmise is far-fetched one and the second one is not correct because, as has been stated above, the city in the east of the hill Durjaya is Varāsana and not Durjayā.

The evidence furnished by the *smṛtinibandha-kāras* cited by Gode, pushes the date of *KP.* earlier than eleventh century. However, Hazra has taken pain to assert that these quotations are not from the extant *Kālikāpurāṇa*, these are from an earlier *Kālikā-P.* This point has been discussed above and the theory is refuted. Hence, the reasons stated, and evidence furnished by Gode as a whole are acceptable.

11.10 The upper limit of the period during which *KP.* was compiled may be fixed on some internal evidences.

(i) *KP.* is definitely posterior to the *Viṣṇu-purāṇa* (500 A.D.) and the *Bhāgavata* (600 A.D.) and the *KP.* has not only used a portion of Naraka myth from these works, but freely uses some expressions from the *Viṣṇu-P.*

āruhyairāvataṁ nāgaṁ śakrospi tridivaṁ yayau/
VP. V. 29.15

āruhya garuḍaṁ kṛṣṇaḥ satyabhāmādvitiyakaḥ /
prāgjyotiṣa-mukhosgacchad vāsavas-tridivaṁ yayau //
KP. 40.68.

KP. also follows the sequence of events of Naraka myth of the *Bhāgavata* leading to the killing of Naraka.

11.11 The sun worship was an important cult in Kāmarūpa and the land became renowned as such. In an episode in the *Mārkaṇḍeyapurāṇa*, (ch. 105) it has been clearly instructed that if devotees of the sun god desire to achieve success they must proceed to Kāmarūpa for meditating upon Sūrya. It is seen that *KP.* gives a detailed instructions of worshipping the sun and describes his image, this description is almost same, with little variation, as has been found-in the *Bhaviṣyottara-P.* We feel inclined to believe it was taken from *KP.* in the *Bhaviṣyottara-P.*

11.12. Influence of Kālidāsa and Māgha on the *Kālikā-P.* may also be cited. The sequence of events leading to Kālī's going out for practising penance, appearance of Mahādeva in front of Kālī in the guise of a *vaṭu*, and the marriage of Kālī with Mahādeva similar to the narration in *Kumārasambhava* of Kālidāsa. Besides there are quite a good number of verses in *KP.* which are not only in imitation of *Kumārasambhava* but they incorporate terms and phrases of the corresponding verses of the latter.

KP. mentions "*narmasācivya*" which means the moon was playing the role of a juster to Mahādeva (ch. 42.56). Almost the same expression is found in Māgha (ch. 1.59). Thus the upper limit of the date of *KP.* may reasonably be fixed not before 800 A.D.

11.13 On close examination of the copper plate inscriptions of the period (800-1000 A.D.) issued by the Kings of Kāmarūpa an indentical statement found in an inscription can be traced in *KP.* The inscription of Harjjara Varman (830-860 A.D.) of the Śālastambha dynasty, known as the *Mleccha* dynasty, tries to provide an explanation as to why the kings of his dynasty would be known as *Mlecchas.* (*ato mlecch-ābhidhānāste bhaviṣyastava pārthiva*). This line is the beginning of the second plate, and unfortunately the first plate is lost for ever. Therefore, it is anybody's guess what was the reason provided by the royal inscription for designating the dynasty for a *mleccha* one. *KP.*, it is presumed, provides the clue ; it states (ch. 81) that when all the people living in Kāmarūpa, on account of holiness of the region, attained salvation defying the control of Yama, Brahmā and Viṣṇu requested Hara .to stop it. Hara deputed his *gaṇa* lead by the goddess Ugratārā. They evicted all the people, the followers of the Vedic path, and in the process they caught the sage Vaśiṣṭha too. The enraged Vaśiṣṭha cursed them as follows : (I) Henceforth the goddess Ugratārā would be worshipped in heterodox method only (*vāmyabhāva* ; (II) because the idiotic *gaṇa* is roaming like *mlecchas* they would be known as *mlecchas* (*bhavantu-mlecchās tasmād vai kāmarūpake*), (III) Mahādeva, who planned this operation, would also be worshipped only by *mlecchas*.

It seems that this event was mentioned in the said inscription and the narration in *KP.* seems to be a contemporaneous one. *KP.* states that Jalpīśa Śiva in the western boundary of Kāmarūpa (in modern Jalpaiguri in West Bengal) was worshipped by a section of *kṣatriyas*, who out of fear from Paraśurāma, remained in disguise and used to speak the *mleccha* speech and was known as *mlecchas*. The kings of the Śālasthambha dynasty were worshippers of Śiva, who, it was seen in the statement in *KP.*, was cursed to be worshipped by the *mlecchas*.

11.14 It is evident that what is mentioned in the inscription of King Harjjaravarman is reflected on the story told in the *Kālikā-P.* i.e. the reasons for which the dynasty being called the *mleccha* dynasty. On the basis of this it will be not unreasonable to conclude that the *Kālikāpurāṇa* was compiled during the reign of King Harjjaravarman (830-860 A.D.) on immediately before his ascending the throne. It is likely that the *mleccha* story was taken from *KP.* Thus it

may safely be said that the *Kālikā-P.* was compiled in the middle of the ninth century.

It has been pointed out that while *KP.* deals with the glory of the goddess Kāmākhyā and gives detailed instructions on worshipping her and of tāntric rituals there is no mention of Kāmākhyā in any inscription of the Kings of Kāmarūpa from seventh to eleventh century A.D., and there is only a passing reference to Kāmeśvara and Mahāgaurī. It is only in the inscription of King Indrapāla (eleventh century A.D.) one comes across with the tāntric cult; the King himself was an adept of the cult. All these suggest, it is said, that *KP.* was compiled after 11th century.

The silence of the royal inscriptions cannot be cited as the reason to suggest that tāntricism was practised as a cult in or after eleventh century. It was a living faith in Kāmarūpa before Indrapāla. Thus there is nothing to prove that tāntricism developed only during or after Indrapāla's reign.

A SUMMARY OF THE KĀLIKĀPURĀṆA

1

The work begins with an obeisance paid to Hari followed by a similar one to Mahāmāyā. In the third verse the author salutes Puruṣottama, the supreme lord of the world, and then narrates the *purāṇa*, called *Kālikā*.

Once some sages headed by Kamaṭha approached the superior sage Mārkaṇḍeya to relate to them, how Kālī in the past captivated the heart of Śiva, the *yogin*; how Satī was born to Dakṣa, how she had abandoned her body and was born a daughter to Himavān, and finally how she acquired half of the body of Śiva. He should narrate everything to dispel their doubts as he did previously. Mārkaṇḍeya begins his narration : These incidents had happened in the past and the story incorporating these was handed down by Brahmā to Nārada, Nārada to Bālakhilyas, from them to the sage Yavakrīta, from him to the sage Asita, from whom he (Mārkaṇḍeya) had learnt it.

Mārkaṇḍeya describes Hari, the supreme *puruṣa*, his glory, and states how Brahmā created the living being by his grace, and caused to create by Dakṣa and other progenitors of the people (*prajāpatis*). The narration goes on how Brahmā created the sages, the ten mind-born sons, namely, Marīci, Atri, Pulaha, Aṅgiras, Kratu, Pulastya, Vaśiṣṭha, Nārada, Pracetasa and Bhṛgu. The eleventh that was born from his mind was a female, the evening twilight, called Jayanti (*śāyaṁ-sandhyā gāyantikā*). The description of her unique charm follows.

While Brahmā has been pondering about what he should do with that charming lady immediately a handsome male came out from his mind, called Kāma. Brahmā and the other sages assign him duties and ordain that all living being

from the lesser creature to the highest gods like himself Viṣṇu, and Hara shall be the prey of his flowery shaft of love.

[*Here ends the first chapter, called the birth of Kāma. vs. 1-62.*]

2

The sages and the Prajāpatis call that youth by various names, such as Manmatha, Kāma, Madana, Darpaka, Kandarpa, which are based on etymology. He was blessed with the power to make, with his flowery arrows every living being throb with love emotion.

Kāma being endowed with the newly acquired power wanted to test its power on Brahmā and others and got the creator and his mind-born sons enchanted by putting Sandhyā as the object of their lustful desire. Brahmā, the sages and all others who were there became highly enamoured of Sandhyā and kept on casting their glances on her. When Brahmā looked at Sandhyā with the carnal desire there arose 49 *bhāvas* (emotion), *bibbokas* (erotic indifferences) and other *hāvas* (*līlā* and other coquettish gestures of women) from him, while 64 arts emerged from Sandhyā, who was also attracted towards them. Śiva moving through the heavenly path through the sky had observed what was going on and laughed loudly. He condemned the unseemly behaviour of Brahmā and of the sages, and reprimanded Madana for his misdemeanour.

Having heard Śiva thus speaking Brahmā came to his sense and lowered his head in shame. Meanwhile the groups of Agniṣvāttās numbering 64,000, Varhisads numbering 86,000 and the group of Pitṛs ((*pitṛgaṇa*) sprang up from the drops of perspiration that fell on the ground from the body of Brahmā. They are black in colour and indifferent to the world.

Out came a damsel from the perspiration that fell from the body of Dakṣa. Marīci and six others controlled themselves, from the perspiration of Kratu, Vaśiṣṭha, Pulastya and Aṅgiras were born *pitṛgaṇa* Somapās, Ājyapās, Sukālins, Havirbhujs and Kavyavāhas respectively.

Thus Brahmā is the grandfather of all and Sandhyā is the mother of the *Pitṛs*. Brahmā, put to shame by Śaṅkara, became highly angry with Madana, who by that time withdrew his arrows.

[*Here ends the 2nd chapter, called the illusion of Brahmā vs. 59*].

3

Brahmā curses Madana: "O Hara, since Madana has rediculed me before you, he shall have its consequence, he shall be reduced to ashes by the fiery glance of your (third) eye!" Hearing the curse Madana appears before him and makes entreaties that he is innocent. Brahmā tells him that he will emerge again from his ashes by the grace of Śiva when Śiva marries Thus saying Brahmā disappears and Śiva goes to his place.

The excellent damsel born of Dakṣa's perspiration is called Rati; she is given to Kāma for his wife by Dakṣa.

Poetic description of the bodily charm of Rati, Kāma's attachment to her. Madana gets Rati as his consort and becomes confident of his prowess that he will be able to infatuate even Śiva, not to speak of others.

[*Here ends the 3rd chapter, called the birth of Rati- vs. 50*].

4

"Śambhu had denounced my just longing for woman in front of the sages; let me see he too takes a woman." Thus Brahmā ponders over the incident after his humiliation by Śambhu. Brahmā wonders who among women shall be able to divert the mind of Śiva. He finds Kāma in ecstasy in the company of Rati and asks him to follow Śiva wherever he goes and to bring Śiva under the spell of his flowery

arrows. Kāma posed the question to Brahmā to point out the particular women on whom he could possibly make Śiva dote. Brahmā sighs heavily in his thought and immediately arises the spring (*Vasanta ṛtu*) from his sigh. Description of Vasanta follows. Brahmā makes Vasanta the constant companion of Kāma, who shall render all help in his effort. Brahmā also ordains let *śṛṅgāra* (love sentiment) the wind from the Malaya mountain (*malayānila*) the *hāvas*, the *bhāvas*, and the *bibbokas* and 64 arts help Kāma and Rati in their endeavour of enchanting Śiva. Thereafter Brahmā sends the couple with Vasanta to Śiva and confers with Dakṣa for the creation of a woman.

[*Here ends the 4th chapter, called the birth of Vasanta, vs. 42*].

5

Brahmā speaks to Dakṣa, "None else Viṣṇumāyā shall be powerful enough to attract Śiva, therefore, I do now pray to her, and Dakṣa ! you on your part should also propitiate her so that she becomes your daughter and marries Śiva." Dakṣa agrees to do as advised. Marīci and others approve of it. Thereupon Brahmā proceeds to milk-ocean for practising penance and spends three thousand years by the standard of gods on meditating upon Ambikā. Brahmā prays to Mahāmāyā; prayer to Mahāmayā (*śls.* 15-50). Mahāmāyā being pleased with Brahmā manifests herself to him, beautiful, four armed, mounted on a lion, with a sword and a lotus in her hands and matted hair on her head. Having perceived her Brahmā again prays to her (*śls.* 55-60). Mahāmāyā asks Brahmā the purpose for which she has been propitiated and tells him that when she appears in person before him his success is assured; now he should ask for the boon. Brahmā while explaining the purpose of his practising penance narrates that Śiva lives alone. He does not like a second one. Therefore Mahāmāyā might incarnate as a woman to captivate the mind of Śiva for procreation. If Hara remains without a consort how there would be creation. Neither he himself, nor Viṣṇu, nor Lakṣmī shall be powerful enough to attract his mind.

[*Here ends the 5th chapter, called prayer to Kālī, vs. 71*].

6

The goddess Mahāmāyā promises to born as Dakṣa's daughter and to captivate the mind of Śiva. Says she : "I have always been nourishing the same desire, now after hearing your entreaties my effort will be doubled." Thus speaking the goddess disappears. Brahmā returns to the place where Kāma has been residing. He meets Kāma and gives him the good news how he had been able to get the consent of Yoganidrā that she would be born as daughter to Dakṣa for attracting the mind of Śiva. Kāma wants to know who is Yoganidrā. The moment Brahmā is going to tell him about Yoganidrā he sighs heavily and from his sighs comes out instantly the army of animal like beings and warriors with deadly weapons. No sooner they had come out they start shouting '*māra*' '*māra*' (kill, kill). Hearing them shouting '*māra*', Brahmā calls them by the name Māra, and entrust them to Kāma to be his retinue. Brahmā praises Mahāmāyā.

[*Here ends the 6th chapter, called prayer to Yoganidrā, and the emergence of the group of Māra. vs. 72*].

7

Brahmā states that soon Yoganidrā will be born as Dakṣa's daughter, and advised Manmatha to follow Śiva, with the group of Māras, wherever he goes. Kāma gives an account of his following Śiva, and what he has done so far, and Śiva's reaction to his attempts. Kāma goes on narrating how he used to hurl all his five shafts on Śiva following him to the mountains of Meru, Kailāsa and Nāṭaka-śaila, and that how he caused the birds and animals move amorously in front of Śiva and the trees and creepers blossoming. Vasanta, his

friend also had done his best but all in vain. Nothing could distract Śiva from meditation. However Kāma assures Brahmā that he would renew his attempt with the help of the army of Māras and take Dakṣa's daughter with him.

[*Here ends the 7th chapter, called the speech of Madana. vs. 59.*]

8

Brahmā asks Kāma to proceed with Māragaṇa to that place where Śaṅkara has been residing and do his best to attract Śaṅkara. Kāma should spent three-fourths of his time in alluring Śaṅkara. Kāma proceeds to Śiva's place. Dakṣa in his meditation perceives Mahāmāyā or Kālī. Dakṣa's prayer to Kālī, (*šls.* 12-27). The goddess Mahāmāyā promises to be the daughter of Dakṣa and the consort of Śiva by captivating his heart. However, she cautions Dakṣa that if she ever finds him (Dakṣa) lacking in adoration to her, she would give up her body. The goddess disappears.

Dakṣa got many sons simply by his resolve without a wife. All of them under the instruction of Nārada turned averse to the worldly affairs and kept on moving all over the earth.

Dakṣa then decides to get children by a woman and marries Viriṇī, daughter of Viraṇa, called, Asiknī (Asaknī) also. Mahāmāyā is born to them as Satī, their daughter. Prayer (*stotra*) to Mahāmāyā.

In her childish prank Satī, who is no other than the goddess Māyā, exhibits her devotion and love to Śiva. She draws Śiva's portrait and sings his praise. Nārada in his course of sojourn one day pays a visit to Dakṣa and blesses Satī with the prophacy that she would be the consort of Śiva.

[*Here ends the 8th chapter, called the birth of Satī. vs. 73*].

9

Satī crosses her childhood and attains youth. Dakṣa thinks how Satī would be married to Śiva. Satī herself, with

a view to having Śiva for her husband, commences worshipping Śiva in a prescribed way. She commenced worshipping Hara by offering varieties of items :

(I) In the month of Āśvina (September-October) on the days called Nandakā, i.e. first day, sixth day, and eleventh day (*pratipat*, *ṣaṣṭhī* and *ekādaśī*) of the both white and black moon rice mixed with salt (*lavaṇānna*) and also rice mixed with molasses (*guḍodanna*) were offered.

(II) In the month of Kārttika (October-November) on the fourteenth day of the black and white moon (*caturdaśī*) rice-cake (*apūpa*) and rice boiled in milk (*pāyasa*) were offered.

(III) In the month of Mārgaśīrṣa (November-December) on the eighth day of the black moon (*kṛṣṇāṣṭamī*) she worshipped Śiva by offering cooked barley (*yavodanna*).

(IV) In the month of Pauṣa (December-January) in the morning of the seventh day of the black moon (*kṛṣṇa-saptamī*) rice cooked with coagulated milk (*kṛṣarānna*) was offered after a night long vigil.

(V) In the month of Māgha (January-February) on the full moon day (*paurṇamāsī*) she worshipped Śiva on the bank of a river in the morning by offering fruits after a night vigil in wet cloth.

(VI) In the month of Phālguna (February-March) on the fourteenth of the black moon (*caturdaśyāṁ kṛṣṇapakṣe*) she worshipped Śiva with leaves of *bilva* (wood-apple tree).

(VII) In the month of Caitra (March-April) on the fourteenth day of the white moon (*śukla-caturdaśī*) she used to worship Śiva day and night with the flowers of Palāśa (Butea Frondosa).

(VIII) In the month of Vaiśākha (April-May) on the third day of the white moon (*śukla-tṛtīyā*) she used to worship Hara with cooked wheat, and there after she sustained herself only on *ghee* for the whole month.

(IX) In the month of Jyaiṣṭha (May-June) in the full

moon night (*purṇimā*) she used to worship the bull-rider (Śiva) by offering cloths and Bṛhati flowers and by keeping fast.

(X) In the month of Āṣāḍha (June-July) on the fourteenth day of the white moon (*śukla-caturdaśī*) she worshipped Śiva by offering Bṛhatī flowers.

(XI) In the month of Śrāvaṇa (July-August) on the eighth and fourteenth day of the white moon (*sitāṣṭamyām, caturdaśyām*) she worshipped Śiva by offering sacred thread (*Yajñopavita*) and cloths.

(XII) In the month of Bhādra (August-September) on the thirteenth day of the black moon (*kṛṣṇa-trayodaśyām*) she worshipped Śiva by offering varieties of flowers, and passed the day of *caturdaśī* by taking water (*jalabhojanam*) or, taking fruits (*phalabhojanam*).

After Satī had completed this round-the-year worship and kept on practising austerity Brahmā and Viṣṇu being accompanied by their consorts visited Śiva. Brahmā persuades Śiva to enter into wedlock. Śiva wants to know if there be any suitable bride who will be a match to him. Brahmā speaks highly of Satī, the daughter of Dakṣa, Viṣṇu also suggests to do what Brahmā has spoken. When Śiva gives his consent the two leave. Kāma, who overhears the dialogue becomes extremely glad.

[*Here ends the ninth chapter, called entreates to Hara. vs. 59*].

10

Next year Satī once more observes *Nandāvrata* on the eighth day of the white moon in the month of Āśvina (September-October) by fasting and worshipping Śiva. After Satī had completed the *vrata* the next day, i.e. on *navamī* Hara appears before Satī to her perception. Manmatha, who has been looking for a chance now makes the ascetic and the damsel mutually attracted to each other by the power of his arrows, *harṣaṇa* and *mohana*. Śiva grants Satī's prayer and wants to take her for his wife. Satī expresses her desire that the marriage should be arranged through her father Dakṣa. Satī returns to her mother. Hara returns to his own hermitage on the slopes of the Himālayas and feels the pang of separation from Dākṣāyaṇī. He calls Brahmā, and Brahmā arrives there with Sāvitrī. Hara asks Brahmā to arrange for his marriage with Dākṣāyaṇī and sends him to Dakṣa. Brahmā meets Dakṣa and after consultation with Nārada and others settles the marriage.

[*Here ends the tenth chapter, called engagement of Satī. vs. 77*].

11

Śiva riding his bull followed by Brahmā, Nārada and hosts of gods arrives at the residence of Dakṣa. Kāma with the Māragaṇa follows him in a joyous mood. Dakṣa following the rites of scripture offers Satī to Śambhu. The marriage has been performed. Viṣṇu also arrives there and he ordains that Śaṅkara must kill him whoever looks at Satī with a lustful desire.

Brahmā having a glance of beauty of Satī is smitten with love and becomes irresistable. His *tejas* (semen) falls on the ground and out of it the thundering clouds Samvartta, Vivartta, Puṣkara and Droṇa arise. Śiva having observed the misdemeanour of Brahmā becomes highly enraged and rushes to Brahmā raising his trident to kill him. Dakṣa and the assembled sages try in vain to pacify Śiva. Viṣṇu intervenes and points out the fact that in reality himself, Śiva and Brahmā are one entity. Therefore Śiva must not kill Brahmā. Viṣṇu explains his point. Śiva is pacified.

[*Here ends the eleventh chapter, called the marriage of Satī. vs. 60*].

12

Viṣṇu explains the identity of the three gods—Brahmā, Viṣṇu and Śiva and convinces Śiva by the description of the creation of the world. The world emerges from Brahmā, there

was only darkness, no light, no water, no sky, no earth, no ether, no wind. *Puruṣa, prakṛti* and *kāla* reside in *Brahma* unmanifested. *Prakṛti* is caused to agitate; and from agitated *prakṛti mahat* emerges and from *mahat, ahaṁkāra.* From *śabdatanmātra*, ether emerges, and from *rasatanmātra* emerges water. The Sāṁkhya system of creation is described in the typical way of the *purāṇas.*

Manifestation of trinity and their performance. On being asked how Māyā could exist when *Brahma* is a monistic one? Viṣṇu states that Māyā resides in *Brahma*, she infatuates all the living beings. Māyā is identical with Lakṣmī, consort of Viṣṇu, Sāvitrī, consort of Brahmā, Rati, Sandhyā, Satī and Virani, Hara in meditation visualises what is stated.

[Here ends the twelfth chapter, called description of identity of three gods].

13

Viṣṇu shows the existence of the world to Śambhu. Śambhu beholds Brahmā of four hands on the lotus seat. He also sees the cosmic body of *Brahma* divided as Brahmā, Viṣṇu and Śiva, the top part is Brahmā, middle part is Viṣṇu and the lower part is Śiva. Hara observes that at times the cosmic body of Brahmā merges in Viṣṇu, while at other times that of Viṣṇu enters either in Brahmā or in Śiva. The reverse process also operates beginning with any one of the three. Thus Śambhu is convinced about the existence of the three and also their identity. Śambhu also perceives the Supreme Being as the Supreme bliss. Māyā comes out from the body of Śambhu; he awakes from his meditation and casts his glance on the face of Dākṣāyaṇī.

Now Viṣṇu asks Śambhu if he is satisfied about the identity and separate existence of the three and that Brahmā is eternal and supreme. Śambhu replies in the same tone and states the position. Hearing this Viṣṇu tells him that he should not kill Brahmā. Śambhu excuses Brahmā.

[Here ends the thirteenth chapter, called pacifying Hara. vs. 54].

14

Śiva after being happily married to Satī returns to Himavatprastha with Satī on his bull. The gods and the *gaṇas* follow him in a procession. Śiva bids farewell to the gods and retires the *gaṇas* with the instruction to present themselves whenever he recalls them. The *gaṇas* headed by Nandī and Bhairava retire to Mahākauṣīprapāta (falls of the river Mahākauṣī).

The gods and the *gaṇas* having been gone away Mahādeva amuses with Satī day and night. Mahādeva uses to play all the games of dalliance with Satī in the cave of Kailāsa mountain. Thereafter he proceeds to Mahākauṣī-prapāta with Satī. Kāma with Rati follows him. As soon as Mahādeva arrives there the spring manifests itself on the surroundings. There Mahādeva amuses with Satī for a long time but seems yet to be satisfied. Mahādeva remained attached to her as if a rouge elephant is roped. They spend 24 years there. A poetic description of the spring, play of Mahādeva and expression of love sentiments.

[Here ends fourteenth chapter, called the description of dalliance of Śiva with Satī vs. 57].

15

The rainy season approaches. Satī gives a vivid description of the rainy season—the clouds overcast the sky—the lighting shines—the sun and the moon become not visible at all, the clouds scattered in the sky by the winds seem as if falling on the heads—the tall trees moving—the peacocks are crackling at the roaring of the clouds—the swans are returning to the far away Mānasa lake. A fine description of the nature and its effect on the human mind. Finally Satī expresses her desire to reside in a rainless place. Mahādeva states that the clouds cannot rise above the slopes of the mountain, hence the peak of Sumeru would be an ideal place to live where the wives of *Siddhas* will befriend Satī; Menakā, the queen of Himālaya will keep her company, and the goddesses would anoint her

after her bath. The place is charming with lakes and flowers, trees and creepers, flowers and groves. His permanent abode, the hermitage in Kailāsa is there, which is also equally suitable place to reside. Kailāsa is in close proximity of the city of Kubera and the crystal clear falls of Gaṅgā enhances beauty of the place.

Satī prefers Kailāsa on the Himālayas and asks Mahādeva for making preparation for their stay.

[*Here ends the fifteenth chapter, called the moving (by Śiva and Satī) to the residence on the Himālayas. vs. 52*].

16

In Kailāsa Śiva sports with Satī for ten thousand years by the standard of the gods. During this long period the couple move about in all the places of the Himālayas and Meru, the pleasure gardens of Indra, Agni and other gods and also places on the earth.

Meanwhile Dakṣa commences performing a great sacrifice to which except Śiva and Satī every one is invited by him. Elaborate description of the sacrifice and invitees, Satī hearing about the performance of the large scale sacrifice by Dakṣa to which herself and Śiva are not invited, takes it as an act of deliberate insult. Satī becomes highly enraged at this wanton insult and remembering her previous terms to Dakṣa that she would cease to be his daughter the moment Dakṣa shows indifference to her. Accordingly Satī gives up her life through the process of *Yoga* (*prāṇasphoṭa*).

Before Satī sits in *Yoga* for giving up her life she resolves to be born as the daughter of Menakā, who treated her as her daughter when she was with Śambhu on the slopes of the Himālayas.

Vijayā (Satī's sister's daughter) happens to come there and she finding Satī dead weeps bitterly by falling on Satī's body and recalls her virtues. Vijayā also hints as if Satī is angry with Śiva because Śiva occasionally jokes with her (Vijayā). Vijayā falls on the ground crying loudly.

[*Here ends sixteenth chapter, called the death of Satī. vs. 99*].

17

Śiva by this time returns to his hermitage after performing *sandhyā-tarpaṇa* and hears Vijayā crying loudly. Though Satī is already dead Śiva due to his deep affection considers her sleeping. He rubs her face with his hands and asks why Satī does not awake. Hearing this Vijayā narrates everything beginning with the sacrifice performed by Dakṣa and the subsequent events leading to the giving up the life by Satī. Enraged Śiva rushes to where Dakṣa performs his sacrifice, and asks Vīrabhadra to destroy the sacrifice. Vīrabhadra followed by the *gaṇas* enters into the sacrificial pandal, starts destroying it. Having seen Viṣṇu preventing Vīrabhadra Śiva himself enters into it.

Bhaga seeing Śiva destroying the sacrifice stops him by extending both hands; Śiva plucks out Bhaga's eyes. Then Mārtaṇḍa challenges Śiva; Śiva shatters his teeth and rushes to the sacrifice. All gods having seen Bhaga blind and Mihira without teeth fled away. The sacrifice assuming the shape of a deer runs towards the realm of Brahmā. Śiva pursues the sacrifice. Ultimately the sacrifice enters into the corpse of Satī. On approaching Satī's corpse Śiva forgets the sacrifice, overcomes by grief. He weeps over the dead body of Satī.

[*Here ends the seventeenth chapter, called the destruction of the sacrifice of Dakṣa. vs. 55*].

18

When Śiva is crying bitterly over Satī's body Kāma accompanied by his wife Rati and friend Vasanta arrives there. Kāma at once pierces him with his five arrows turning him mad in grief. Śiva in his grief moves around uttering the name of Satī again and again. Śiva soon falls on the ground and

decorates the dead body of Satī, he removes the ornaments from Satī's body and then puts them on. When his repeated addresses are not responded by dead Satī, Śiva starts crying very bitterly and tears roll down in floods from his eyes. The gods are apprehensive that the tears, if fall, on the ground will burn it. Then discuss ways and means and approach Śanaiśvara to save the earth. (A prayer to Śanaiśvara *śls.* 13-16). Śanaiśvara once stopped the clouds from raining for one hundred years, so he is asked to stop Śiva's tears. Śanaiśvara agrees to do this on condition that he be saved from Śiva's wrath. The gods in order to save Śanaiśvara throw a *māyā* over Śiva.

Śanaiśvara holds Śiva's tears for a period of time and when he becomes unable to retain them any longer throws them on a mountain named Jaladhāraka. The mountain also could not bear them; it splits and the tears in the form a river flows down to the sea; then they run to the eastern beach by breaking it away and ultimately reaches the city of Yama where it till today flows by the name Vaitaraṇī.

Śiva in his uncontrollable grief picks up the dead body of Satī on his shoulder and proceeds to the eastern region (*prācya deśa*). The gods having seen Śiva moving like a mad thinks about how the corpse could be removed. It will not rot because it is in contact with Śiva's body. Brahmā, Viṣṇu and Śanaiśvara enter into the dead body of Satī and render[1] it into pieces and make the pieces fall on certain parts of the earth for the welfare of the world. The different limbs of the body of Satī fell at following places :

(1) At Devikūṭa the feet, (2) at Uḍḍīyāna the thighs, (3) on Kāmagiri in Kāmarūpa the vagina (*yoni*) and on a mountain there the navel, (4) at Jālandhara the pair of breasts, (5) on Pūrṇagiri beyond Kāmarūpa the shoulder and the neck.

The region in the east traversed by Śiva bearing Satī's corpse on his shoulder earns the merit to be known as the region suitable for performing sacrifice (*yājñikadeśa*). The remaining parts of the body of Satī cut into small pieces by gods are blown to the heavenly Ganges by the wind. Śiva used to reside in those places in the form of *liṅga* where Satī's limbs fell. Satī is worshipped by Brahmā and others.

The goddess Yoganidrā at (1) Devīkūṭa is called Mahābhāgā, (2) at Uḍḍīyāna Kātyāyanī, (3) at Kāmarūpa Kāmākhyā, (4) at Pūrṇagiri Pūrṇeśvarī, (5) at Jālandhara Caṇḍī, (6) at the eastern end of Kāmarūpa Dikkaravāsinī and Lalitakāntā.

At the places where Satī's head fell Śiva on seeing it sat down there in grief. Brahmā and other gods approached to console him. Ashamed on being observed by gods in tha state, Śiva transforms himself into a *liṅga* of stone. Brahmā and the gods sing the glory of *Śiva-liṅga*, a fine prayer to *Śivaliṅga*, (*śls.* 55-67). Śiva on hearing the *stotra* resumes his former shape but still in grief.

Brahmā having observed Śiva in that condition extols his glory once more and urges upon him to shake off the grief for the welfare of the world. He narrates what has stricken and consoles Śiva with the promise that Satī will be born again after one hundred divine years at the beginning of *tretāyuga*, and remarry him. Śiva asks Brahmā to keep his company as a friend and remove his sorrow. Brahmā agrees. They proceed to Kailāsa, wherefrom accompanied by Viṣṇu, Brahmā and other gods Śiva moves on to another part of the Himālayas. When they reach Oṣadhiprastha, the capital city, Himālaya welcomes them all.

Śiva meets Vijayā, maternal cousin of Satī there. She on seeing Śiva starts crying remembering Satī.

[*Here ends the eighteenth chapter, called the grief of Śiva, vs. 102*].

19

Hara could not bear the grief any more. Brahmā consoles Vijayā and prays to Hara. Brahmā's prayer to Hara, (*śls.* 4-12).

---

1. According to some other *purāṇas* Viṣṇu cut the dead body into pieces with his discus.

Brahmā and the gods then take Hara from there to a solitary place in the western part of the Himālayas. There Hara is made to sit on the bank of the lake Śipra. The poetic description of the lake as full of lotuses and birds, (*śls.* 17-30). Hara observing the scenic beauty of the lake, wherefrom a river by the name Śiprā flows to the south sea feels relieved. He forgets the berievement for the movement.

The story of the lake Śipra and the river Śiprā. In the past at the marriage of Vaśiṣṭha to Arundhatī Brahmā, Viṣṇu and Maheśa poured water on the hands of the couple. That water flowed down and fell into the lake Śipra, the sacred lake created by Brahmā at the slope of the Himālayas. The water of the lake remains constant in the summer and rainy season alike. Hari with a view to doing good to the people cut the bank of the lake with his disc and a river came out flowing to the south sea. Since it emerges from the lake Śipra it is called the river Śiprā.

The story of Vaśiṣṭha and Arundhatī is introduced. Sandhyā, the daughter of Brahmā is born as Arundhatī a daughter of the sage Medhātithi after she practised penance. On being asked how Sandhyā had reborn Mārkaṇḍeya states that no sooner Sandhyā was born Brahmā under the influence of Kāma desired her sexually and she also had expressed the same desire to her father and brothers what a woman should have for her husband. Kāma was cursed by Brahmā for his audacity. Sandhyā felt guilty and ashamed and proceeded to the mountain Candrabhāga for expiating her former sin. She was determined to put an age limit as to when sex desire should arise. Since her father had desired her body that had become impure and she wanted to give it up.

[*Here ends the nineteenth chapter, called penance by Sandhyā, vs. 82.*]

20

Brahmā having seen her daughter Sandhyā proceeding to the mountain for practising penance asks his son Vaśiṣṭha to follow her in disguise for giving her instruction on practising *yoga*. Brahmā says that she is determined to give up her life and to regulate the sex-relation between men and women.

Vaśiṣṭha, as advised, proceeded to the mountain Candrabhāga and had seen Sandhyā there on the bank of a lake by the name Vṛhallohita (the great red lake). Emerging from that lake a river flows to the south sea, which is named Candrabhāgā because it originates from the mountain of that name.

A new story is introduced as to why the river Candrabhāgā started flowing, how the lake Bṛhallohita was formed, why the hill is called Candrabhāga. Since in the past Brahmā apportioned (*bhāga*) Candra (moon) as the food for *devas* (gods) and *pitṛs* (ancestors) on this hill, it came to be known as Candrabhāga.

The story is told in details why Candra had been made the food of gods, who had nectar for them, and the ancestors, who had *kavya* for them. It runs :

Dakṣa, the progenitor had given his twenty seven daughters, Aśvinī and others, in marriage to Candra. However Candra used to take pleasure of Rohiṇī alone and remained glued to her day and night. At this, the other 26 wives of Candra grew angry with Candra and accused him of neglecting his lawful conjugal duties. Finding Rohiṇī as the cause of their misfortune they decided to kill her and supported their intended action quoting the authority of *Dharmaśāstra*. If for the sake of welfare of many a wicked one is killed that yields merit; this had been stated by Brahmā to his sons.

ekasya yatra nidhane pravṛtte duṣṭakāriṇaḥ |
*bahūnāṁ bhavati kṣemaṁ tasya puṇya-prado vadhaḥ ||*43

They mounted a murderous attack on Rohiṇī. Candra saved her from her angry sisters. These twenty-six wives of Candra accused him as a sinner for sticking to one wife leaving others in cold.

"O Lord of night ! hear from us the essence of scripture. We have heard it from our father while he instructed Nārada.

A husband in a polygamous house if cohabits with one, he is a sinner and a henpacked husband."

bahudārah pumān yastu rāgādekāṁ bhajet striyam |
sa pāpabhākstrījitaśca tasyāśaucam sanātanam ||54
yad duḥkham jāyate strīṇāṁ svāmyasambhogajaṁ vidho |
na tasya sadṛśam duḥkhaṁ kiṁcidanyatra vidyate ||55
It goes up to verse 63.

On hearing these harsh words Candra grew angry and cursed Kṛttikā and other wives (Mṛgaśirā and Ādrā) to become malevolent because they had spoken harsh words. He also ordained that Kṛttikā and eight others (Uttaraphalgunī, Bharaṇī, Ādrā, Maghā, Viśākhā, Uttarabhādrapadā, Jyeṣṭhā and Uttarāṣāḍha) to be inauspicious stars for undertaking a journey.

The twenty six wives of Candra reported the matter to their father Dakṣa. "Candra makes love to Rohiṇī and even does not look at us as if we are others' wives." Dakṣa took the daughters back to Candra and advised him to treat all the wives equally. Candra obeyed only to disregard it. These twenty six wives of Candra again complained against Candra that he diregarded his advice. Dakṣa grew angry and asked Candra to behave failing which he would be cursed. Candra out of fear of the curse submitted. However no sooner Dakṣa returned to his place Candra had commenced taking sexual pleasure of Rohiṇī and forgotten all about the advice and threat by Dakṣa. This time these twentysix daughters of Dakṣa went to their father in an agitated mood and expressed their desire to practice penance and to give up their lives.

Hearing these words Dakṣa grew angry and from his nostrils issued forth the disease called Yakṣman (pulmonary disease) who looked terrible with his cadaverous face.

daṁṣṭrā karālavadanaḥ kṛṣṇāṅgāra-samaprabhaḥ |
atidīrghaḥ svalpakeśaḥ kṛśo dhamanisantataḥ ||
adhomukho daṇḍahastaḥ kāsaṁ viśramya santatam |
kurvāṇo nimnanetraśca yoṣāsambhoga-lolupaḥ || 105-6

Dakṣa directed the disease to go to Candra so that he might be eaten up by it. The disease entered into the body of Candra and came to be known as Rājayakṣman since its first victim was Rājā, the moon.[1] Candra being caught by the terrible disease began waning day by day, herbs began failing and as a result performance of sacrifice became impossible. The gods starved due to the non-performance of sacrifice and consequently rains failed. Due to the failure of rains famine gripped the earth. Under the famine the virtues disappeared, there were no *dāna*, no *dharma*. The evil had taken over.

The gods being unable to appreciate the mystery of this natural calamity approached Brahmā. He enquired about their distress and they narrated the unprecedented natural phenomenon and the death of the people. They stated :

rohiṇyā mandire candro vakragatyā ciraṁ sthitaḥ |
vṛṣarāśau sa ca kṣīṇo jyotsnāhīnaś ca vartate || 132

The world is being destroyed. Save us before the demons Kālakañjas and others oppress us. Brahmā then told them that Dakṣa cursed Candra and Candra was caught by Rājayakṣman and the consequence followed. Brahmā concluded by saying that he had stated the reasons of the calamity and now he would tell about its remedy.

[*Here ends the twentieth chapter, called the curse on Candra. vs. 161*]

21

Brahmā advised the gods to proceed to the Dakṣa's residence and to propitiate him for the sake of Candra. The gods headed by Indra reached Dakṣa and prayed him. Dakṣa wanted to know the cause of their distress and they narrated the whole circle of incidents beginning with waning of Candra by his (Dakṣa's curse). Dakṣa told them that on no

1. The moon is called *rājā* because he is the lord of the vegetations.

account his curse could be made ineffective. However, if Candra becomes impartial in treating his wives, Candra would wax half a month and wane for the other half of the month.

The gods went there where Candra was staying. They then proceeded to the abode of Brahmā taking Candra and his wives with them. They reported the message of Dakṣa to Brahmā. Brahmā had taken all the gods and Candra to the mountain, named Candrabhāga and did ablution in the lake Bṛhallohita which was made by Brahmā, who could farsee the future. Those who take a bath in that lake become free from diseases. Candra after his bath in the lake had become free from the dreaded disease Rājayakṣman.

Rājayakṣman came out from the body of Candra in that shape as stated above, and asked Brahmā for a place to stay on and also a wife for him. Brahmā observed Rājayakṣman fat, as he was eating the nectar from Candra's body, and Candra thin. Brahmā caught hold of Rājayakṣman by both his hands and thrashed him repeatedly on the mountain; the nectar oozed out from his body. In fact, only one out of sixteen digits remained in Candra, the rest fifteen digits had gone to the stomach of Rājayakṣman. Now as the result of thrashing those digits came out in the form of dust, and Brahmā had thrown them into the milky ocean. Brahmā then quickly went to the milky ocean, washed the nectar-dusts and brought them to the mountain. He then had fixed a place for Rājayakṣman.

"Those who day and night, and even in twilight cohabit with woman, and those suffering from cough and similar diseases cobabit with women shall be your victims. Kṛṣṇā, the daughter of death shall be your wife. Now, for good leave Candra alone and go away."

The dreaded disease having gone away Brahmā made Candra full with those fifteen digits. However, Candra complained of his weakness to Brahmā. Brahmā in order to give him strength assigned him a portion of *puroḍāśa* (rice pastry) of the sacrifices, next to the shares of Prajāpati, Indra and Agni. Brahmā further assured Candra that he would have all the strength with a perfect body at the end of the next churning of the milky ocean. Meanwhile Candra would wax and wane.

Brahmā then regulated the wax and wane of Candra as had been directed by Dakṣa. Brahmā divided Candra into sixteen parts and stated that hence forth one of the digits would remain stuck on the forehead of Śiva and the rest would wane without Rājayakṣman. The light of the fourteen digits would go to that one which is on the forehead of Śiva. Let the gods drink nectar of fourteen digits every month.

Detailed and complex arrangement of increase and decrease of digits follow. In the afternoon on the 15th day of the black fortnight (*amāvāsyā*) *pitṛs* shall eat *kavya* at the house of Rohiṇī. The *devas* shall satisfy themselves with *havya*. Thus Candra was apportioned on the Candrabhāga mountain between *devas* and *pitṛs*.

The digit on the forehead of Śiva is, in fact, the eternal light, hence the ascetics meditating upon it are liberated from the bondage and for which Candra is instrumental.

He, who listens to this auspicious narrative nobody in his dynasty shall ever fall a victim of Rājayakṣmā, and suffers from this disease.

[Here ends the twentyfirst chapter, called the removal of curse from which Candra suffers. vs. 121].

22

Where the gods had assembled on the mountain Candrabhāga there arose a river by the name Sitā and Candra was washed in that river. The river Sitā with its nectar water fell into the lake Vṛhallohita and from there arose a damsel by the name Candrabhāga. The ocean took her for his wife. The river Candrabhāgā flowed westward to the sea. Thus there emeged the river Candrabhāgā.

The rivers and the mountains possess two forms.

nadyaś ca parvatāḥ sarve dvirūpaś ca svabhāvataḥ |
toyaṁ nadīnāṁ rūpaṁtu śarīram aparaṃ tathā || 11
sthāvaraḥ parvatānāṁ tu rūpaṁ kāyaḥ tathāparaḥ |
śuktīnām atha kambūnāṃ yathaivāntargatā tanuḥ || 12

Here the digression ends (*śl.* 18); and the story of Vaśiṣṭha-Arundhatī is resumed.

Vaśiṣṭha met Sandhyā practising penance on the Candrabhāga mountain and wanted to know who was she, and what for she had been practising penance. She disclosed her identity and requested the sage to instruct her on the procedure. Vaśiṣṭha in compliance initiated her by imparting *Viṣṇumantra.*

paramaṁ yo mahattejaḥ paramaṃ yo mahattapaḥ |
paramo yaḥ samārādhyo viṣṇurmanasi dhīyatām || 29
The statra of Viṣṇu follows *dhyānamantra śls.* 24-38

Thereafter Vaśiṣṭha disappeared from the scene. Sandhyā having learnt the method of penance and the *mantra* was delighted and practised an unprecedented penance. She prays Viṣṇu, Sandhyās' prayer to Viṣṇu (*śls.* 51-68).

Viṣṇu appears before her and expressed his willingness to grant boons to fulfil her desire whatever is in her mind. She prays for four boons. That a living being should not develop the sex desire soon after his birth but gradually.

utpannamātrā deveśa prāṇino'smin nabhastale |
na bhavantu krameṇaiva sakāmāḥ sambhavantu vai || 74

That she should be famous as the first and foremost one among the chaste women; (*pativratā*) in the three worlds, and that whoever looks at her with a lustful eye should immediately turn impotent.

Viṣṇu granting the first boon ordains that the first stage is the childhood, the second boyhood, the third youth and the fourth old age. A human being would develop sex desire when it reaches the third stage only, however, sometimes sex desire may arise at the end of the second stage also. Viṣṇu also grants her the other two wishes. The husband of your shall live with you for seven *kalpas.* Viṣṇu further tells her that the sage Medhātithi has been performing a sacrifice on that mountain and she is to go there. There Sandhyā deeply thinking on the person whom she would like to have for her husband, (in the next birth) might jump into the sacrificial fire and give up her life.

Viṣṇu then touches Sandhyā with his forefingers and with the touch of Viṣṇu her body turns into *puroḍāśa* (rice pastry). Then she proceeded to the place where the sacrifice has been conducted by Medhātithi. She them unnoticed by any one, thinking Vaśiṣṭha as her would be husband enters into sacrificial fire, her body turns into *puroḍāśa* ; she herself had gone to the sun, who divided her into two, the morning Sandhyā and the evening Sandhyā, the former delights the *devas*, the latter the *pitṛs.*

On the other hand the sage got a beautiful girl from the fire at the end of the sacrifice, whom he brought up with utmost affection. She is called Arundhatī because she does not hinder the *dharma.*

na ruṇaddhi yato dharmaṃ sā kenāpi ca kāraṇat |
atastriloka viditam nāma sā prāpa sānvayam || 116
[*Here ends the twentysecond chapter, called the birth of Arundhatī. vs. 117*]

23

Description of the childhood and adolescene of Arundhatī at the hermitage of Medhātithi on the slopes of Candrabhāga. The particular spot of the river Candrabhāgā where Arundhatī used to take her bath became sacred and known as Arundhatī-tīrtha. Those who take their bath at this *tīrtha* for the whole month of Kārttika they earn merit and qualify themselves for salvation.

Once Brahmā arrived there. He advised Medhātithi to send her daughter Arundhatī to Sāvitri and Bahulā to receive instruction. There was no woman to instruct her in the hermitage.

strībhiśstriyaścopadeśyāḥ kācilanyatra vidyate | 15

Following the advice Medhātithi had proceeded to the realm of the sun taking Arundhatī with him. The sage left her to the care of Sāvitrī and Bahulā and returned to his hermitage. Arundhatī received instruction on the good conduct of woman from Sāvitrī, Bahulā, Gāyatrī, Drupadā and Sarasvatī who used to descend there every day for imparting instructions. Arundhatī received instruction for seven years and attained the blossoming youth. While she had been undergoing receiving instruction one day she met Vaśiṣṭha on Mānasācala and the two fell in love.

tayoḥ parasparaṁ dṛṣṭvā vavṛdhe hṛcchayomahān | 42

Arundhatī returned to the residence greatly perturbed and felt she had lost her chastity.

mṛṇālatantuvat sūkṣmā chinnā ca tatkṣaṇādapi |
sthitiḥ satīnāmalpena cāpalyenaiva naśyati || 48-49

Sāvitrī realizing Arundhatī's distress narrated what the creator had ordained for them. Medhātithi was brought there and the marriage of Arundhatī with Vaśiṣṭha was celebrated with pomp and grandeur. Gods and sages offered presents. Aditi, mother of Indra offered a pair of earrings snatching away from her ear.

The water poured on the hands of the couple on that occasion flowed into seven branches and formed seven lakes and seven rivers. The river Śiprā from the lake Śipra; Kauṣikī from Mahākauṣī, Mahānadī from Umākṣetra; Kāverī from Mahākāla; Gomatī from Gomat; Sarayū from Haṁsāvatāra and Irāvatī from the south Himālayas near Khāṇḍavāraṇaya emerged. The recital of the story of the marriage of Arundhatī to Vaśiṣṭha yields fruit in *puṁsavana* (ceremony performed during the pregnancy for the birth of a male child) in journey and in *śrāddha* (offering to the ancestors).

[*Here ends the twentythird chapter, called the marriage of Arundhatī; vs. 154*].

24

The story told about the lake Śipra and the river Śiprā ends with the previous chapter, and the narratives is resumed in this chapter.

Śiva sitting on the bank of the lake Śipra was looking at the placid water of the lake in a pensive mood. Being repeatedly requested by Brahmā and Viṣṇu Śiva commences meditation. The gods having seen Śiva in meditation pray to Yogamāyā to leave Śiva. They have formed the opinion that being free from Māyā Śiva will remain in meditation till the rebirth of Satī.

Prayer (*stotra*) to Yogamāyā (*śls.* 9-27). Yogamāyā withdraws herself from Śiva, Viṣṇu enters into the heart of Śiva and presents to his vision the creation, preservation and the dissolution of the world and its substance-lessness. Hara observing these and also realising its unreal nature sets his heart on real i.e. *yoga*. Viṣṇu comes out from Śiva's body and the gods return to their places.

The sages ask Mārkaṇḍeya to tell them as to how the world is created and destroyed in cyclic order, and why it is called *nissāra* (substanceless).

The description of the *ādisarga* or the primary creation; the process of destruction has been narrated first before describing the *ādisarga*. The description of division of time goes on beginning with 'wink' of eyes (*nimeṣa*) up to the day and night (*ahorātra*) of the Supreme Being. Though the Supreme Being is above time and has no measure of time for him it is applied to him for appreciating the division of indivisible time. The procedure is 18 winks=1 *kāṣṭhā*, 30 *kāṣṭha*=1 *kalā*, 30 *kalā*=1 *kṣaṇa*, 12 *kṣaṇas*=1 *m hūrtta*, 30 *muhūrttas* make an *ahorātra*, i.e., one day and night of man; 15 *ahorātras*=1 *pakṣa*, (one fortnight), 2 *pakṣas*=1 *māsa* (month), this is equal to a day and a night of the *pitṛs*; 12 month=one year, this is equal to one day and a night of gods; *uttarāyaṇa* (first six month beginning with Vaiśākha) is one day and *dakṣiṇāyana* (last six months) is one night of gods; two

months make a season which begins with Vasanta=i.e. Caitra and Vaiśākha; this is followed by Grīṣma, Varṣā, Śarat, Hemanta and Śiśira. Vasanta and Grīṣma are the seasons prescribed for sacrifice.

The length of the four *yugas* and their juncture (*sandhyā*) is given. *Yugas* including *sandhyā* and *sandhyāṁsa* are as follow :

Satya =17,28,000 man's years.

Tretā =12,99,000 man's years.

Dvāpara= 8,64,000 man's years.

Kali = 4,32,000 man's years.

Thus the total measure of man's time is 43,23,000 man's years. One man's year is equal to one day and night of god hence the length of man's *yugas* is 1200 years of gods and one *yuga*, 71 *yugas* of gods make one *Manvantara* (regime of a Manu); 2000 *yugas* of gods are equal to a day and a night of Brahmā; 14 manus reign during that period; 360 days of Brahmā make his year, and Brahmā lives for one hundred years composed of two *parārdhas*. After one hundred years Brahmā Merges into Supreme Being and there is the *pralaya* or dissolution. Description of dissolution before creation: Every thing is destroyed; there remains only one without a second one i.e. Supreme Being. There is no division of day and night, no light, no water. This is beyond comprehension of intellect.

This is called *Prākṛta mahāpralaya*, great dissolution because every concept remains merged in *Prakṛti*.

[*Here ends the twenty-fourth chapter, called the desription of great dissolution*; *vs. 123*].

25

The eternal time is Supreme Being and the dissolution is his part. From the Supreme Being, who exists in the form of knowledge the world emerges. Description follows the Sāṃkhya system of evolution. The tradtional paurāṇic description of Brahmāṇḍa with Janaloka, Tapoloka, Viṣṇu resides on top of all.

Viṣṇu raises the Earth from the bottom of water in his boar incarnation and places it on a hood of the eight hooded Ananta, who is supported by Viṣṇu by incarnating as a tortoise.

Mahādeva comes out from Brahmā in the form of *ardhanārīśvara* (half man-half woman). Mahādeva is called Rudra because he started crying after birth. He cried seven times more and given seven names to him.

Brahmā then makes half of his body as that of man and half that of woman, and in the womb of woman creates Virāta, who in his turn creates Svāyambhuva Manu. Brahmā creates Dakṣa and ten other mind born sons. They are Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vaśiṣṭha, Bhṛgu and Nārada. Brahmā advised all of them to procreate.

Varāha by moving seven times round the earth created seven seas and seven icelands. This is the creation by Varāha, the primary creation.

[*Here ends the twenty-fifth chapter, called the creation by Varāha*, *vs. 59*].

26

The description of secondary creations (*pratisargas*) by the *prajāpatis* follows. Manu is the son of Virāṭa, he creates seven other lesser Manus, Svāyambhuva, Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa, and Vaivasvān. They started creating the herbs and vegetations, animal and acquatic creations, men and sages, gods and semi-divine beings and others.

These are secondary creations.

[*Here ends the twentysixth chapter called the description of secondary creation*; *vs. 30*].

27

Description of *manvantara*, the regime of a Manu, which is equal to 71 divine ages. Fourteen such *manvantaras* make a *kalpa* which is one day of Brahmā. Brahmā retires to sleep at the end of the day. Mahāmāyā possesses him and he sleeps at the navel of Viṣṇu. Viṣṇu assuming the form of Rudra destroys the world and there is *dainandina* (daily) *pralaya* (deluge) (according to the measure of Brahmā). Viṣṇu along with Lakṣmī goes to sleep on the serpent bed. Ananta moves away and the earth falls on the back of the tortoise. Viṣṇu in the form of tortoise keeps the earth from being shattered into pieces. Description of protection of sleeing Viṣṇu by Ananta by spreading his hoods in different directions. Thus when Viṣṇu went on sleeping on Ananta and Brahmā at his navel the night (of Brahmā) was over, and Brahmā wakes up. Having observed water and nothing else and Viṣṇu sleeping Brahmā prays to Yoganidrā ; * śls*. 33-47 hyms to Yoganidrā. Yoganidrā then issues forth form Viṣṇu in Rajasa form. Then starts creation as yore.

[*Here ends the twentyseventh chapter, called the description of creation*; *vs. 53*].

28

The world thus created and dissolved; it is, therefore, *nissāra* or without lasting element. The first *sāra* of being of permanence is *Brahma* in the from of knowledge.

ākāśavan megha-jālasya vṛttya
yadviśvaṁ vai dhriyate tattrasāram //5

The second *sāra* is *dharma* (*sāro dvitīyo dharmastu*). The definition of *dharma*. (*śls*. 7-16).

[*Here ends the twentyeighth chapter called the discrimination between permanence and impermanence*; *vs. 16*].

29

The sages want to know what for the retinue (*gaṇa*) of Śambhu is created and why they are of different forms, such as lion, boar, etc.

Mārkaṇḍeya in reply reverts to the story of Varāha incarnation.

Viṣṇu in his boar incarnation was revealing with the mother Earth, who assumed the shape of a swine. Śambhu asked Viṣṇu to abandon his licentious boar form. The purpose was served for which he had assumed that form. Earth became pregnant as a result of the sexual intercourse with him at the time when she had been in her period menstruation, and therefore, the son, that would be born would oppress the gods.

Viṣṇu agreed to abandon that form. Śambhu went to his abode. Viṣṇu once again started dalliance with Earth in her swine (*potri*) form. Three sons—Suvṛtta, Kanaka and Ghora were born to Earth. The young boars frightened gods with their childish prank and sports and damaged every thing of the heaven. Viṣṇu knowing full well about the young ones' activities did not utter a word out of affection to the sons.

[*Here ends the twenty-ninth chapter, called the dialogue between Śaṁkara and Varāha*; *vs. 42*].

30

God's prayer to Viṣṇu (*śls*, 4-17), the prayer ends with:

bhītеn bhaktyā śaraṇaṁ prapannā
gatā vayaṁna parirakṣa viṣṇo // 17

Then the gods states in detail the oppressions caused by the three sons of Varāha and pray to Viṣṇu to abandon his boar-form. Viṣṇu is pleased to comply with their request and asks Śaṁkara to cause him abandon the body because that was contaminated due to the sexual intercourse with a *rajasvalā* waman (in woman's menstruation period).

tvaṁ tyājayasva taṁ kāyam yatnād vā śaṁkarādhunā / 32

Upon this Śaṁkara assumed the huge Śarabha form, which touched the moon. Śarabha was infused with the energy of gods.

The three sons of Varāha attacked Śarabha and Varāha also joined them. The terrible fight that followed made the stars fall from the sky and earth sinking in the water as Ananta with earth on his hoods-dwarfed. On Brahmā's request Janārdana rescued the Vedas with the sages etc. by assuming the fish form.

Here Varāha seemed to be replaced by Narasiṁha since instead of Varāha it was Narasiṁha who arrived and faught Śarabha. Śarabha severed the body of Narasiṁha into two parts. The human half of his body became the sage Nara while the lion half the sage Nārāyaṇa. Description of Varāha-*gaṇa* and Śiva-*gaṇa* who appeared in the battle-field in their thousands in all conceivable forms of creatures and their fight.

nehāsti bhuvane jantuḥ sthāvaro vā jagat punaḥ /
yat tulyarūpeṇa gaṇo na jātaḥ śaṁkarasya ca // 104-105

The Śiva-*gaṇas* are not cruel though they appeared so. They live on fruits, roots, leaves and water and except on fourteenth day of the black fortnight of the month of Caitra they do not take non-vegetarian food.

The retinue of Varāha having been killed the *gaṇas* of Śiva were divided into four groups, and hence, they were called four-fold *bhūtas*.

Śarabha at the behaste of Varāha got the body of Varāha severed and it fell down, the same way bodies of the three young ones also fell down. Varāha told that his body will turn into sacrificial altar and equipments for sacrifice.

[*Here ends the thirtieth chapter, called the fight between Varāha and Śarabha; vs. 185*].

31

How Varāha had become Yajña-Varāha, the sacrificial bear ? In reply to this question emergence of sacrifice and *saṁskāras* etc. from the limbs of Varāha is described. Since sacrifice etc. had come out from the body Varāha he is called Yajña-varāha.

Jyotiṣṭoma was born from the eyebrow-nose juncture; so also sacrifices and others srang up from different parts of like *vahniṣṭoma*, and others sprang up from different parts of body of yajñavarāha *vrātyaṣṭoma*, *punarbhavaṣṭoma*, *vṛddhaṣṭoma*, *bṛhatṣṭoma*, *atirātra*, *vairāja*, body of *yajñavarāha*, *adhyāpana*, *brahmayajña*, *tarpaṇa*, *homa*, *daivabali bhūtayajña*, *nṛyajña*, *atithipūjā*, *snāna nityayajña*, *vājimedha*, *mahāmedha*, *naramedha* were born from the feet of the boar; *rājasūya*, *pratiṣṭhā*, *utsarga*, *dāna*, *śrāddha* and *sāvitriyajña*—born from the very heart of the boar; the sacrifices relating to *saṁskāra* and *prāyaścitta* were born from the joint of genital; *rakṣasatra*, *sarpa-satra*, *abhicārika*, *gomedha* and *vṛkṣayāga* from the hoofs; *māyeṣṭi*, *parameṣṭi*, *agniṣṭoma*, *naimittika yajña*, done on saṁkrānti and other occasions; *dvādasa-vārṣika*, *tīrthaprayoga*, *aśauca*, *arka*, *ātharvan*, *saṁkarṣaṇ*, *ṛcotkarṣa*, *kṣetrayajña pañcasarga*, *atiyojana*, *liṅgasaṁsthān* and *heḍambayajña* came out. In total 1008 sacrificial rites arose from the different parts of the body of the Yajñavarāha. The sacrificial utensils and other paraphernalia also came out of the body of Varāha. The sacrificial fire came out from the body of Kanaka, Suvṛtta and Ghora.

[*Here ends the thirtyfirst chapter, called the emergence of sacrifices; vs. 45*].

32

Now the untimely deluge (*ākālika-pralaya*) that followed the Varāhakalpa, and how Viṣṇu in his fish-form saved the Vedas are stated.

Once the sage Kapila requested Manu, the lord of the earth for a piece of exclusive land for carrying meditation, which Manu refused with contempt and said there were many sacred places all over the earth for him, one of which he could have chosen.

bahūni puṇyabhāñjyatra tiṣṭhānti kapila kṣitau / 21

× × × × ×

mattaḥ sthānārthanā tāvat kevalaṁ te vikatthanam / 23

Kapila felt insulted and cursed him calling for the deluge.

idaṁ tribhuvanaṁ sarvaṁ sadevāsura-mānuṣam |
harapraha taviddhvastamacireṇa bhaviṣyati || 28

Manu proceeded to Badarī for meditating upon Viṣṇu. Poetic description of Badari, cool with waves of Gaṅgā; description of Hari wearing conch, disk, club and lotus. Janārdana appeared in the form a small fish of green hue and requested Manu to save him from the big fish. Manu took pity on it and brought it on his palm filled with water, and put in an aquarium. The fish had grown immensely.

[Here ends the thirty-second chapter, called the fish incarnation; vs. 57].

33

The familiar paurānic story of Viṣṇu's fish incarnation is told. Manu wanted to know the identity of the fish. The fish disclosed that he was Viṣṇu. Manu's prayer to lord, the fish (*Ils.* 22-23). The Lord was pleased and offered to grant boons.

Manu wanted removal of Kapila's curse. The lord Matsya stated that it could not be done and advised him to put specimen of all animals and seeds and plants in a boat and to tie it up to his horn at the time of deluge. After the deluge the world will be thus created a-new. Thus saying Matsya disappeared.

In course of time the world was overtaken by flood. Manu did everything as advised.

[Here ends the thirtythird chapter, called the untimely deluge; vs. 71].

34

At the end of *akālika-pralaya* the lord incarnates as Kūrma (tortoise) and comes up with the earth on the back. Kūrma made even the earth which was rendered uneven by the fight of Śarabha with Varāha and his sons. Brahmā, Viṣṇu and Maheśa arrived there. They asked Dakṣa, Nara and Nārāyaṇa for creating the world a new. Let the sun, the moon and the stars and other heavenly bodies be restored to their previous positions; let the herbs grow and the vegetation cover the earth. With the growth of herbs etc. sacrifices were performed by Dakṣa and others.

From the body of the sacrificial boar the four-fold people sprang up Aditi, Diti, Danu, Kālā, Danāyu, Siṁhikā, Muni, Krodhā, Pradhā, Variṣṭhā, Vinatā, Kapilā and Kadrū—these thirteen daughters were born to Dakṣa, whom he had given in marriage to Kāśyapa. They had given birth to different tribes, such as, gods by Aditi, demons, (*daityas*) by Diti, *dānavas* by Danu, etc. Their sons, grandsons, and their sons covered the entire world (*jagad vyāptam idam sarvam*). Details of each tribe follows.

[Here ends the thirtyfourth chapter, called the description of the creation; vs. 85].

35

At the request of Brahmā Mahādeva had given up his Śarabha body. The eight legs of Śarabha had gone to the eight aspects of eight-fold Śiva. Out of the main body of Śarabha had come out the terrible Bhairava with a human skull in his hand. Bhairava is of red hue, short stature, and with eighteen arms and red eyes. He wears the garland of human hands and eats half burnt human flesh, and has always indulged in amorous sports with a host of nāyikā. Kālī, Pracaṇḍā and others. He is also called Śmaśāna-Bhairava or Mahābhairava.

The rites of Kapālī sect is described. They offer *homa* with human fat, human heads, worship gods with wine (*surāyā pūjanam*), offer human sacrifice, drink blood, wear tiger skin.

Even now Mahābhairava is worshipped on the fourteenth day of the bright fort-night in the month of Caitra by offering flesh, liquor, blood, etc. Thus being worshipped Mahābhairava fulfills the desires.

[Here ends thirtyfifth chapter, called the emergence of Mahābhairava; vs. 25].

36

Here begins the Naraka myth. On being asked by the sages to tell about the birth and background of Naraka's demonish character though born of a divine parentage Mārkaṇḍeya narrates the Naraka myth.

Naraka was born out of co-habitation by Varāha-Viṣṇu with Pṛthivī while she was in her menstruation period, and she conceived when she was impure, and hence the son born to her became a demon. Pṛthivī conceived at the beginning of the creation. The gods apprehended that the son that would be born would be invincible and the destroyer of all. Thus being apprehensive they delayed the delivery by Pṛthivī. Pṛthivī suffered from a terrible pain and prayed to Viṣṇu. Prayer by Pṛthivī, (*śls.* 15-22). Viṣṇu appeared before her and saw her pale, and felt for his beloved. He wanted to know the causes of suffering. Pṛthivī told him that she had been carrying since long and could not delay. Viṣṇu stated that the apprehensive gods have caused the delivery. Though she conceived at the beginning of the creation, she would deliver a son in the middle of *tretā-yuga* of the 28th circle of the units of *yugas*. Thus saying he touched her at the naval with the tip of his conch and told her that henceforth she would be relieved of pain.

[*Here ends the thirtysixth chapter, called the removal of pain of Dharā*; *vs.* 52].

37

Once upon a time there was a king by the name Janaka over the kingdom of Videha. Janaka had no issue. He heard about how the king Daśaratha of Ayodhyā had got four sons by performing a sacrifice and he, with a view to beget sons, performed a similar sacrifice with his three queens while Gautama and his son Śatānanda officiated as priests. The king got two sons in the sacrificial ground (*yajñabhūmi*) and also a beautiful daughter lying underneath the ground. Thereafter the king Janaka on the advice of the sage Nārada ploughed the entire sacrificial field up to the altar.

Pṛthivī remaining invisible told the king Janaka in presence of the sages Nārada, Śatānanda and Gautama that this beautiful and auspicious daughter was given to him and for her sake Rāvaṇa and his tribe would be killed. Thereafter she (Pṛthivī) would give birth to a son on that very sacrificial ground where Sītā was found, and that Janaka should bring up that son till his youth. That he must get her son acquiring human nature.

The king agreed. He desired to have look of her in her personal physiognomy. Pṛthivī in compliance with the request appeared in person in the presence of the sages, and touching Sītā, the daughter of the king on her head told once more: "O king! this daughter will have human characteristics, but you must honour the condition stipulated relating to the would be son." The king with the two sons and the daughter returned to his palace.

In course of time after Rāvaṇa and his tribe were killed (by Viṣṇu) Pṛthivī gave birth to a son at the sacrificial ground of Janaka, where Sītā was born. Pṛthivī remembered Viṣṇu, who appeared instantly before her and she offered him the son thus saying: "Look this is your son, bring him up."

Viṣṇu tells her: "So long your son behaves well he shall prosper, the moment he behaves otherwise his death will be imminent. At the age of sixteen he will be the king of Prāgjyotiṣapura and shall prosper. Take care so that this son of yours acquires human character and behaves well." Thus saying Viṣṇu disappeared.

Pṛthivī recalling promise made by Janaka went to the palace and told him about the birth of the son. Janaka in midnight proceeded to the sacrificial ground and found a bright male baby lying there. While picking up the baby he observes that the newly born child has a human skull under his head. Janaka takes the baby to his *saraglio*. He

gives the charming child to his chief queen with the words "This is my son, born in the sacrificial ground, bring him up."

[*Here ends the thirtyseventh chapter, called the birth of Naraka*; *vs. 60*].

38

Janaka, the king of Videha got the *saṁskāras* of the boy performed by the sage Gautam, who called the boy by the name Naraka, because he was lying putting his head on the skull (*ka*) of a man (*nara*). Śatānanda, son of Gautam taught him the scriptures and trained in archery. Naraka excelled all other sons of Janaka by his valour and skill. Janaka brought up Naraka for 16 years. Janaka having observed Naraka superior to his sons became sad apprehending that Naraka would userp the throne depriving his sons. Janaka's queen wanted to know the cause of his sadness. The king assured her to tell after three months and stated that he was bound by oath not to disclose anything now.

Pṛthivi, who in the guise of a nurse by the name Kātyāyanī nursed Naraka, overheard the conversation between the king and the queen and was apprehensive that she would be exposed and her identtity would be known.

Pṛthivī there after told Janaka in presence of Gautama that she was happy to see her son was brought up by the king being true to his words, and that she wanted to take him away with her incognito. The king agreed.

Pṛthivī (Kātyāyanī) sounded the proposal to Naraka of visiting Gaṅgā with her secretly. Naraka refused to accompany her without the permission of his father, Janaka. Kātyāyanī disclosed her real identity and told him that his father was Viṣṇu, the Lord; Janaka was only his foster father. Naraka was convinced and both proceeded to Gaṅgā in the darkness of night. There Viṣṇu appeared at the call of Pṛthivi, and Naraka was united with his father Viṣṇu and mother Pṛthivī. Then the three started to Prāgjyotiṣapura by the river route of Gaṅgā and reached the region.

The country of Kāmarūpa with its capital Prāgjyotiṣapura was inhabited the yellow colour, shaven head people, called Kirātas who looked like the standing golden columns. Naraka in a fierce battle killed the Kirāta king Ghaṭaka. The king of the Kirātas having been killed they fled away. Naraka at the behest of his father Viṣṇu had driven away the Kirātas up to the *pīṭha* of Dikkaravāsinī in the east, and settled some others.

Viṣṇu anointed Naraka the king of Prāgjyotiṣa and instructed him to behave.

"The region from the perennial river Karatoyā to place of the goddess Lalitakāntā is yours. The mother of the world, Yoganidrā resides here in the form of Kāmākhyā. Lauhitya, the prince of the rivers, the son of Brahmā flows through this region. The sun, the moon and all other gods reside here. The region belongs to Śambhu, who keeps it for his rendezvous. The creator created the constellation (or, left out a star from the constellation) hence here the city is called Prāgjyotiṣapura, which is vying the city of Amarāvatī."

Viṣṇu married Naraka to Māyā, daughter of Vidarbha. He also gave him a powerful weapon with the instruction not to use it except to save his life. He further asked him not to quarrel with the sages, Brāhmaṇas and not to bear enmity with kings and gods. Naraka must not worship any other god or goddess except the mother Kāmākhyā, who is Ambikā herself. Viṣṇu thus advising Naraka told Pṛthivī smilingly that he had done what he had promised to her. Thus saying Viṣṇu disappeared and Pṛthivī too.

Naraka settled the Brāhmaṇas and other twice-born people in his kingdom Sacrifice and other rituals became the part of religious performance. Naraka, mighty and powerful reigned over the kingdom like Indra.

Janaka having heard prosperity and power of Naraka paid a visit to Prāgjyotiṣapura accompanied by his queen. They were accorded warm reception by Naraka. After enjoying the hospitality of Naraka Janaka returned to Videha.

Naraka lived in prosperity; his demonish character remained suppressed.

[Here ends the thirtyeighth called the anointment of Naraka, vs. 167].

39

The story of Bāṇa is introduced. Bāṇa, the son of Bali, who was a devotee of Śiva ruled over Śonitpura without caring for any one on the earth. Naraka struck friendship with Bāṇa, and from his friend he acquired the demonish character. Naraka started ignoring Viṣṇu, Pṛthivī and he lost faith on Kāmākhyā also.

Meanwhile Vaśiṣṭha, a son of Brahmā, came to Prāgjyotiṣapura for worshipping a goddess Kāmākhyā. Naraka prevented the sage from entering into the sanctum-sanctorum. The enraged Vaśiṣṭha hurled a terrible curse on him.

"O Vile Naraka! you shall be killed within no time by your father. I shall worship Kāmākhyā only after your death. So long you remain alive Kāmākhyā will disappear with all her attendants."

Bad time over took Naraka, and he narrated his plight to Bāṇa. On Bāṇa's advice Naraka propitiated Brahmā, leaving Viṣṇu and Śiva aside, and he obtained five boons from Brahmā. Bāṇa, who visited his friend to know the happening became disappointed on hearing about the boons. He advised Naraka for recruiting the services of all the demons and to put them to protect the city. Bāṇa also advised Naraka, who is so for issueless, for procreating sons.

[Here ends the thirtyninth chapter, called curse of Vaśiṣṭha vs. 102].

40

Naraka begot four sons—Bhagadatta, Mahāśirṣa, Madavanta and Sumālin in his wife. Hayagriva, Muru, Nisunda and other celebrated demons joined Naraka. Naraka advised by Bāṇa with the help of his demon generals conqurred heaven thrice and had taken away wealths including the pair of coveted earrings of Aditi, mother of Indra. He used to oppress god, sages and others.

The mother Earth being unable to bear the burden of the demons prays to Brahmā, Śiva and Viṣṇu to remove her burden. They agreed to do this. Naraka abducted sixteen thousand heavenly damsels from the Himālayas. They requested him to wait for the arrival of the sage Nārada for enjoying their sexual pleasure. Naraka agreed.

Viṣṇu incarnates as Kṛṣṇa. An account of Kṛṣṇa's marrying Nagnajitā and other princess, his begetting sons, his reigning over Dvārakā etc. Indra approaches Kṛṣṇa to kill Naraka. Kṛṣṇa invaded Prāgjyotiṣapura and killed Hayagriva and other generals of Naraka. Naraka while fighting Kṛṣṇa had observed Kālikā (Kāmākhyā) by the side of Kṛṣṇa. Naraka was killed in the battle. Pṛthivī having seen her son Naraka killed approached Kṛṣṇa and said.

"O Govinda! when you lifted me up in your boar incarnation in the past Naraka was conceived by me, you had given me the son and you killed him. Please protect his progeny, take this pair of earrings."

Bhagadutta was anointed the king of Prāgjyotiṣa. Kṛṣṇa had taken away all the gems, gold and also the sixteen thousand damsels to Dvārakā from the palace of Naraka.

Thus Naraka story is concluded. The main description is resumed by saying that thus Mahāmāyā enchants even Hari, the lord of the world.

[Here ends fortieth chapter, called the story of Naraka. Vs. 143].

41

The sages ask Mārkaṇḍeya to tell how Kālī i.e. Dākṣāyaṇī after giving up her life has got Hara for her husband; and how she had acquired half of Hara's body. Mārkaṇḍeya tells the story of Satī's re-birth as Pārvatī, daughter of Himālaya.

The worship of Yogamāyā by Menakā is described. The worship commences on *Caitra-aṣṭamī* with the offering of rice-paste, sweetmeat, etc., which goes on for 27 days. Thus Menakā worships Yogamāyā for 27 years. Goddess Kālikā appeared before her and expressed her willingness to grant Menakā the desired boons. Menakā's prayer to Kālī (*ślś*. 19-28).

Kālī consented to become her daughter and also granted the boon for having one hundred sons, of whom one would be prominent. The son Maināka with wings was born, followed by ninety nine others.

Pārvatī was born on in the midnight of *navamī* of the spring (*vasanta*). The new born daughter was of the hue of blue lotus, and hence called Kālī by Himālaya. She had grown up enjoying childish prank with other girls.

One day Nārada comes there and tells Himālaya that his daughter is none except but Kālī. She will be the consort of Hara, therefore Himālaya must not think of giving her to some one else in marriage. Himālaya expresses surprise that Hara has been in deep meditation. Moreover Hara had promised to Dākṣāyaṇī that except her he would not marry any maid. Nārada explains that his daughter is Dākṣāyaṇī herself. Pārvatī blessed. Himālaya kissed her on the head.

[*Here ends the fortyfirst chapter, called arrival of Nārada (at Himālaya's place); vs. 86*].

42

The digression is over. Meanwhile Śambhu left the lake Śipra and proceeded to Gaṅgāvatāra (the place where Gaṅgā descends) near Oṣadhiprastha, the capital city of Himālaya. Hara remains engrossed in deep meditation. (The story follows the description of Kālidāsa's *Kumara-samchava* upto (Ch. 44).

Himālaya comes there to worship Śambhu. Śambhu is pleased with him and asks him to see that nobody disturb him while he meditates. Himālaya agrees and returns home. Himālaya passes the order that nobody should visit Oṣadhiprastha. Thereafter, he along with his daughter Pārvatī proceeds to Oṣadhiprastha where Śiva has been in meditation. After offering flowers etc. Himālaya asks the permission of Śiva for serving him by his daughter Pārvatī and her friends. Śiva observes that Pārvatī is in her blossoming youth, charming and beautiful. He knew that she might detract him from meditation, still he had allowed her to serve him on consideration that it would be test of his self-control.

Pārvatī used to serve Śiva daily. Śiva behaves as if has not seen her at all though she has been in front of him all the time. Pārvatī has been looking eagerly when Śiva will accept her as his wife. Śiva thinks he might accept her only after she purified herself by penance.

Meanwhile Tāraka, the celebrated king of the demons, started oppressing gods and drove them out from the heaven. The gods headed by Devendra comes to Brahmā and narrates their plight and prays him to take remedial measures.

Brahmā tells them that he himself granted boons to Tāraka which has made him invincible. He has also stated that Tāraka neither be killed by him nor by Śambhu nor by Viṣṇu. Such were the boons granted to him. There is only one way for his destruction. Dākṣāyāṇī has now re-born as the daughter Himālaya. See that Mahādeva marries her without delay The son that will born to them shall kill Tāraka. At present Pārvatī, the daughter of Himālaya, has been engaged herself in offering daily services to Mahādeva, who is in deep meditation and indifferent to her. Except her none else shall be able to make Mahādeva discharge his semen.

Brahmā advises Tāraka to leave the abode of the gods. He obeyes. Even from earth he went on carrying his oppression.

Indra tells Madana and Rati that Pārvatī, who is in her blossoming youth has been serving Mahādeva with a view to getting him for her husband but Mahādeva even does not look at her. Pierce him with all your arrows so that he takes Pārvatī for his wife. Madana agrees and proceeds to the hermitage of Mahādeva. Untimely spring time is seen around. Waiting for a long time once Madana makes Mahādeva the aim of his arrows. Being pierced by the flowery arrows of Madana Mahādeva wants to catch Pārvatī for enjoyment. Next moment he comes to his senses and starts looking to find out the cause of his mental imbalance. When Madana was seen with the bow in his hand Mahādeva reduced him to ashes by the fiery glance of his third eye. Mahādeva then smears the ashes of Madana on his body and taking the rest of the ashes went away along with the *gaṇas*.

Brahmā takes the anger of Mahādeva, which has now taken the shape of a mare, to the ocean and request the ocean to retain that anger of the god, the fire, now in the form of a mare till he takes it back. The ocean agrees and the fire enters into the water of the ocean.

The moment Madana was reduced to ashes there had been a terrible sound. Kālī was terrified. Hearing the Himālaya rushed to his daughter. He found Kālī crying and had taken her back to the residence.

[*Here ends the fortysecond chapter, called the destruction of Kāma*; *vs. 192*].

43

The sage Nārada at the behest of Indra proceeded to the residence of Himālaya and meets Kālī. He advises her to practice penance for getting Hara for her husband. Kālī wants to go the forest and seeks her mother's permission. Menakā does not approve of her resolve and says that gods are in the abode of the Himālayas, "*gṛheṣu devāḥ satataṁ brahma-viṣṇu-śivādayaḥ*". She persuades her to propitiate the gods at home. Since Kālī is asked not to proceed (ye, do not go) she got the name (umā) Umā. Kālī informs her father Himālaya about her resolve who reluctantly agrees on her proposal. Kālī proceeds to Gaṅgāvatarṇa, with her two friends where Śambhu previously practised penance. Having seen the scene without Hara she becomes sad.

Umā sits on meditation and practises severe penance. First she was on fruits, subsequently on water only, and lastly on dry leaves that had fallen from the trees. In summer sitting in the midst of fire on four directions she used to gaze on the sun. Thus she spent three thousand years practising penance praying Hara.

Hara appears before her in the guise of a celibate and wants to know her desire. Umā expresses her desire to have Śiva for her husband.

The celibate laughingly tells her. He could bring Mahādeva to her. He cautious Umā that before finally deciding she should consider the status, physic and habit of Mahādeva.

"*viṣadagdhagalastryakṣo virūpākṣo vibhīṣaṇaḥ* |"

The celibate goes on denouncing Mahādeva by referring to how he had abandoned Satī in the past. Should she desire such a person for her husband. She should have a good looking wealthy person for her husband.

Kālī refuted all the allegations and rebuffed him what he has stated is only hearsay and that he has not seen Mahādeva.

yacchrutam bhavatā nīcavadanād bhāṣitaṁ laghu |
itastastu śrutvaiva bhāṣase tvaṁ na dṛṣṭavān || 88

"I do not like to hear him anymore" saying thus Kālī then wanted to leave that place in order to avoid that denouncer.

The moment she has moved Hara stopped her by stretching both of his hands and submitted himself to her saying.

mūlyena mahatā kṛto dāso'rihaṁ māṁ niyojaya |

[Here ends the fortythird chapter, called penance by Umā; vs. 117].

44

Extremely happy Umā spoke to Śaṁkara through her friend. If Śaṁkara desires to have her he must approach her father for his consent.

pitṛdattā bhavet kanyā tapodattā bhaven nahi | 4

Having said this Umā returns to her father's abode with friends. Hara remembers seven sages. They arrive on the spot and start praying Hara; prayer to Hara (*śls.* 14-20).

Hara tells them that for the welfare of the world and also for his own enjoyment and with a view to beget sons he wanted to marry a damsel,

hitāya sarvajagatāṁ sambhogāyātmanastathā |
dārān grahitumicchāmi tathā santānavṛddhaye || 21

Hara asks them to request Himavān for giving his daughter in marriage to him.

The sages went to Himavān and sounded the proposal with the observation that should he consider Hara as a worthy bridegroom equal to his daughter ? Himālaya consented. The sages returned to Hara and conveyed happy news and left for their places.

The marriage of Hara with Umā was fixed on the fifth day of the white fortnight of the month of *Vaiśākha* (15th April-14th May) on Thursday when the moon would be with *Uttaraphālgunī* and the sun would reside in the first quarter of *Bharaṇī*. The sages and gods with their wives proceeded in a procession taking Hara to the residence of Himālaya. The marriage procession with Śiva reached the abode of Himālaya. Śiva married Kālī following the rites.

Thus Kālī, who is none other than Yoganidrā, who was Satī, the daughter of Dakṣa in her previous birth charmed Candraśekhara by the power of penance.

Whoever listens to this story becomes free from worries and disease. If it is recited in a *śrāddha* the ancestors become pleased.

[Here ends the fortyfourth chapter called the marriage o Hara with Kālī; vs. 61].

45

The story of how Kālī or Gaurī had acquired half of Śiva's body. Mārkaṇḍeya narrates the story what was told by the sage Aurva to the king Sagara. Once Sagara asked Aurva to tell him this story and also to give discourse on how one should conduct oneself, treat ones wife, son etc. and also on good conduct (*sadācāra*) and polity (*rājanīti* .

After the marriage was solemnised Hara enjoyed the honeymoon with Pārvatī under bowers and in the caves of the mountain and then proceeded to Kailāsa. There Hara had been amusing himself with Kālī. Once there arrived a batch of extremely beautiful and charming heavenly nymphs, headed by Urvaśī. Having observed them bright and white Hara addressed Umā as Kālī (of black complexion of applied collyrium) (*kālī bhinnāñjana-śyāmā*) and asked her to converse with Urvaśī.

The nymphs having been gone away Umā left the place and kept herself hiding. Hara searched for her and when found she prevented him from embracing her and reproached him. "What you mean by calling me Kālī (blackie) in presence of the nymphs ? Had you not seen me black before ?" Thus saying she declared that until and unless she would get her complexion as golden white as that of the nymphs she would not return from her penance.

After one hundred years Śambhu had shown himself to her. Kālī's prayer to Śambhu; *śls.* 85-99

Pārvatī sought two boons. First let her complexion be golden white, secondly, Hara should not take any other wife. These two boons were granted. Once Pārvatī was reflected on the bossom of Hara, but she had mistaken it to be that of some other woman. She accused Hara of being unfaithful. Hara got removed her suspicion with great difficulty. To put to an end to such embarrassment and also to have the uninterrupted bliss of embrace Gaurī desired half of Hara's body. Hara also liked this. Pārvatī had half of Hara's body and Hara that of Gaurī.

The interesting description of *ardhanārīśvara* followes.

evam arddhaṁ tathā jātam yoṣillakṣaṇa-saṁyutam /
aparaṁ balavad bhūri sugūḍhaṁ puruṣākṛti // 174

Thereafter Śiva engaged Gaurī in practicing penance. Aurva advised Sagara to engage his queen and others in *tapaḥ*. Whoever listen to this episode no obstacle hinders his success.

[*Here ends the fortyfifth chapter, called the story of ardhanārīśvara; vs. 189*].

46

The king Sagara wants to know the identity of Vetāla and Bhairava. He wonders if Bhairava is identical with him who was born from the body of Śarabha in the past.

The sage Aurva narrates the story. Bhṛṅgī and Mahākāla, the two sons of Mahādeva were born as Vetāla and Bhairava under the curse of Gaurī. Then he tells about the birth of Bhṛṅgī and Mahākāla, linked with the birth of Skanda. Mahābhairava born out of Śarabha body is different from Bhairava.

In the past due to the prolonged coition continued by Mahādeva with Umā the earth trembled and Indra was frighteded apprehending birth of an invicible son out of the union. Indra and other gods approached Brahmā, and all of them prayed to Mahādeva to desist from the sexual union. Prayer by the gods; (*šls.* 29-41). Mahādeva agreed and he discharged his semen into the fire (Agni). While Agni had received it, two drops fell on the mountain, and from these two drops two sons were born—they were Bhṛṅgī and Mahākāla.

Agni being advised by Mahādeva transmitted the semen into the heavenly Gaṅgā. From there two bright sons arose Skanda and Viśākha and immediately after their birth the two turned into one. Gaṅgā threw away the child in the reeds. Bahulā brought the child to Umā and Mahādeva. The child Skanda became powerful. He i : the weilder of *śakti* (power, jevelin).

Umā being deprived of an issue by the device of gods cursed them to the effect that hence forward no wife of gods would ever bear a child.

[*Here ends the fortysixth chapter, called birth of Skanda; vs. 92*].

47

Bhṛṅgī and Mahākālā used to keep the door of the pleasure house where Mahādeva sported with Umā. Once they had seen Umā coming out of the pleasure house with dishevelled hair and the upper garment dropped. She being seen by them grew angry and cursed the two to be born on earth as human being with the face of monkey. Since it was not their fault they also insisted that both herself and Mahādeva, too, would born on earth as human being. They (Bhṛṅgī and Mahākāla) would be their sons.

Mahādeva was born the son of king Pauṣya, the grandson of Dakṣa. The new born son to Pauṣya was with a natural crescent moon on his forehead and, therefore, he was named Candraśekhara. Candraśekhara became the king of Karavīrapura on the bank of Dṛṣadvatī in Brahmāvartta. Candraśekhar a was also known as Tryambaka as he was born in parts to the three wives of Pauṣya, and was made into one.

Candraśekhara once went to see his father and three mothers, and on the way he met the sage Namuca, who granted him the boon to have a good wife.

[Here ends the fortyseventh chapter, called the birth of Candraśekhara; vs. 96].

48

Once there was a king named Kakutstha in the dynasty of Īkṣvāku in the city of Bhogavatī. His wife Manonmāthinī gave birth to one hundred sons but no daughter. The queen propitiated Caṇḍikā for a daughter. Caṇḍikā granted her a boon to have a daughter with a necklace of star. In course of time Pārvatī (Umā) herself born the daughter to the couple. She was named Tārāvatī (having the garland of *tārā* (stars).

Tārāvatī attained the marriageable age. The king arranged *svayamvara* for his daughter Tārāvatī. When the suitors assembled at the decorated palace Tārāvatī wanted to know, whom to garland, from her nurse. The nurse stated that the young prince Candraśekhara, with the mark of the natural crescent moon on his fore-head would be the best one to be her husband. Tārāvatī entered the assembly with nurse and garlanded Candraśekhara. (The description of *svayamvara* and beauty and quality of the suitors similar to that given by Kālidāsa in *Raghuvaṁśa*.

The king Kakutstha sent his daughter Tārāvatī to Karavīrapura with twenty-eight thousand maid servants and also his younger daughter Citrāṅgadā as the leader of them.

[Here ends the fortyeighth chapter, called the Svyamvara of Tārāvatī; vs. 80].

49

Once Tārāvatī with her maids went to the river Dṛṣadvatī for a bath. There the sage Kapota had seen her half merged in water and became enamoured of her. The sage wanted to take her pleasure and insisted. Tārāvatī got Citrāṅgadā dressed with her clothes and ornaments and had taken her with the maids to the sage and presented her as Tārāvatī. The sage Kapota engaged himself in sexual intercourse with Citrāṅgadā taking her to be Tārāvatī. She immediately gave birth two sons. The sage kept her with him for a while.

Meanwhile Tārāvatī returned to the palace and narrated the happening to the king. The king helped the sage to get *saṁskāras* of the two sons done.

The birth story of Citrāṅgadā is told. She is the daughter of the heavenly nymph Urvaśī by the king Kakutstha. She was brought up in the palace. Once she laughed at the sage Aṣṭāvakra on seeing his cadavarous appearance. The sage cursed her to be slave and to give birth to two sons while unmarried.

It was due to the curse by the sage she lived the life of a slave and became mother without wedlock.

[Here ends the fortyninth chapter, called the birth of Citrāṅgadā; vs. 79].

50

Tārāvatī after few months once again came to the river for ablution. The sage Kapota having seen her asked Citrāṅgadā about her identity. Citrāṅgadā told him that she was her elder sister whom he wanted previously but she sent her (Citrāṅgadā) to him.

The sage became angry and he cursed Tārāvatī to the effect: "You had the audacity to boast your chastity even to me. You deceived me. You will be ravished by an ugly old Kapālī (who wears human skull) and get two sons with the face of monkey within a year".

Tārāvatī asserts that if she be a real chaste woman none but Candraśekhara would ever touch her. She returns home and tells everything to the king. The king got constructed a skyscraper and put Tārāvatī inside that building well guarded.

Once while Tārāvatī was alone on the top of the building Mahādeva passing through the sky with Pārvatī had seen her. Tārāvatī herself submitted to approaching Mahādeva, who assuming the form of a Kapālī ravished her. She gave birth two sons with the face of monkey. The king returned home and learnt everything Meanwhile the sage Nārada arrived there and explained that Tārāvatī is Gaurī herself and the king Candraśekhara is none but Candraśekhara (Mahādeva), and Mahādeva had the sexual intercourse with a woman under the curse of Sāvitrī.

The two sons were named; the elder Bhairava and the younger Vetāla. The two grew up with the three other sons of the couple.

[*Here ends the fiftieth chapter, called the birth of Bhairava and Vetāla*; *vs.* 157].

51

Vetāla and Bhairava had grown up with the three sons of the king, Uparicara, Damama and Alarka. The king anointed Uparicara on the throne and divided inheritence among two others, but gave nothing to Vetāla and Bhairava. In frustration Vetāla and Bhairava had gone to the forest and met the sage Kapota. The sage after entrusting his wife Citrāṅgadā to the king Candraśekhara was proceeding for practising austerity in the forest.

The two disclosed their indentity and expressed their desire for practising penance. The sage told them that they were the sons of Hara, and explained the entire incident leading to their birth. The sage advised them to propitiate Hara. The sage extols the glory of Vārāṇasī as Śivakṣetra where Hara resides without Pārvatī. The difference between *kṣetra* and *pītha* is told. In a *kṣetra* god is less manifested and blesses only after a long time, but in a *pīṭha* the god fulfills the desire within no time.

Kāmarūpa is the secret most *pīṭha*, where Śiva resides with Pārvatī. The glory of Kāmarūpa as a Śivapīṭha and its location is described. The definition of Kāmarūpa :

> *śambhu netrāgni-nirdagdhaḥ kāmaḥ śambhoranugrahāt |*
> *tatra rūpaṁ yataḥ prāpa kāmarūpaṁ tato'bhavat || 78*

There are six hermitages[1] of Śaṁkara where he enjoys pleasure of Pārvatī. In Nīlācala Pārvatī always resides and there on Nāṭakaśaila is the great hermitage of Śaṁkara stands.

Vetāla and Bhairava resolved to proceed to Nāṭakaśaila for propitiating Hara and wanted to know the *mantra* from the sage. The sage advised them to proceed to Nāṭaka-śaila and learn the *mantra* with procedure from the sage Vaśiṣṭha. The two proceed to Kāmarūpa. Hara having seen them on their march follows them with Umā through the heavenly path.

Vetāla and Bhairava after crossing the river Dṛṣadvatī reached Kāmarūpa. They sipped water of the river Karatoyā and took bath in Nandikuṇḍa saluted Jalpīśa and then crossing the river Jatodbhavā reached Nāṭakācala and then proceeded to Sandhyācala where Vaśiṣṭha was in meditation. On being requested by them Vaśiṣṭha initiated the two with the five-syllable-*mantra*. Then he imparted five *mantras* to Vetāla and Bhairava—*sammoda, sandoha, nāda, gaurava* and *prasāda*. Vaśiṣṭha also states that Śiva is to be propitiated by a prolong meditation, but could be propitiated within a short time by meditation combined with worship. The description of five-faced Śaṁkara follows. Then they proceed to Nāṭakaśaila, it is so called, because Śaṁkara always dances here with the *gaṇas* and *kinnaras*. It looks like an umbrella, *Chatrākara* and always resounded with the sound of musical instruments. Vetāla and Bhairava worship Śaṁkara. Their prayer (*ślś*. 172-198). Mahādeva is pleased

1. *tasya pīṭhasya vāyavyām nairṛtyāṁ madhyabhāgataḥ |*
aiśānyāṁ ca tathājñeyyām madhye-pārśve ca śaṁkaraḥ || 79

with them, grants them the boon to the effect of assuming the leadership of *gaṇas* even in their human form. He further advises them to worship the goddess, his consort.

[Here ends the fiftyfirst chapter, called the description of birth of Vetāla and Bhairava; vs. 214].

52

Vetāla and Bhairava wanted to know the *mantra*, meditation and the procedure for worshipping Pārvatī from Mahādeva and Mahādeva instructed the two. These, i.e. *mantras, dhyāna*, etc. later on Bhairava codified in a work of eighteen chapters (*paṭals*) called *Śivāmṛta*. (Reverts to the Sagara Aurva dialogue). The king Sagara expresses his desire to learn those *mantras* etc. which were imparted to Vetāla and Bhairava by Mahādeva.

The sage Aurva repeats what Mahādeva imparted to them: Mahāmāyā, who is Vaiṣṇavī is to be propitiated with eight-syllable-*mantra* (*aṣṭākṣara mantra*). The adept after taking his bath should sit facing north and prepare the altar (*sthaṇḍila*). Then he should inscribe the *mantra* "*Om Vaiṣṇavyai namaḥ*" and sit on meditation. The *maṇḍala* is to be prepared with doors.

[Here ends the fiftysecond chapter of Mahāmāyā-kalpa, called the instruction on worshipping Pārvatī; Vs. 39].

53

The detailed instruction follows. The adept is to close the directions, make hand tortoise (*paṃkacchapa*), *aṅganyāsa*, *karanyāsa* etc. He should consider the *sthaṇḍila* before him as the entire earth composed of seven islands. Then he should meditate upon Mahāmāyā, sitting on a golden couch in a golden pavillion. The description of the four-armed, five-faced goddess Mahāmāyā: *śls*. 23-24. The adept puts *mantras* on different limbs of the goddess.

[Here ends the fiftythird chapter of Mahāmāyākalpa, called the procedure of worshipping Mahāmāyā; vs. 40].

54

The instructions is continued. Brahmā, Viṣṇu and Maheśvara alonge with seven islands and seven seas are to be considered present. Procedure of meditation. The names of flowers, sweet meat, cloths, perfumes which are to be offered to Mahāmāyā are enumerated. Different manifestation of the goddess; sixtyfour *yoginīs* are to be worshipped.

[Here ends the fiftyfourth chapter of Mahāmāyākalpa, called the procedure of worshipping Mahāmāyā; vs. 46].

55

Detailed instructions on offering sacrifice (*balidāna*) to Mahāmāyā follow: The eight varieties of sacrifice-bird, tortoise, aligator, goat, bear, buffalo, iguana (*godhā*) *śaśa*, so also nine varieties of deer, cāmara, kṛṣṇasāra (black antelop) hare, lion, fish and the blood of one's own body; sometimes the horse and the elephant. The goat, *śarabha* and man are stated to be *bali, mahābali* and *atibali* respectively. The purification of the sacrificial animal, prayer to the sword, cutting the sacrificial animal. Offering garlands, pastry made of rice etc. Worshipping Mahāmāyā by demonstrating *yonimudrā* as prescribed. Whoever worships Mahāmāyā by offering sacrifice and following the ritual procedure as prescribed gets his desires fulfilled and proceeds to the abode of Caṇḍikā.

[Here ends the fiftyfifth chapter of Mahāmāyākalpa in the Kālikāpurāṇa called ritual procedure of Mahāmāyā; vs. 104].

56

Mahādeva tells the *kavaca* of the *mantra* known as *Vaiṣṇavī* and particularly of the goddess Vaiṣṇavī. The eight syllable *mantra* being endowed with the power of *kavaca* protects the adept and fulfills his desire. The efficacy of *kavaca* and the procedure of its utterance is stated.

All these, what Mahādeva had imparted to Vetāla and Bhairava are stated by the sage Aurva to the king Sagara.

[Here ends the fiftysixth chapter in Mahāmāyākalpa in the Kālikāpurāṇa, called the description of kavaca of Mahāmāyā; vs. 82].

57

Sagara wants Aurva to reveal the *aṅgamantra*, and the places of worshipping Mahāmāyā, so also *Uttaratantra*, *kavaca* the glory of Kāmākhyā, whatever Mahādeva told to Vetāla and Bhairava. The sage states all about common worship (*sāmānya pūjā*), purification of hands and body, uttering of *bījamantra*, demonstration of *mudrā* and the relevant matters along with the meditation of the goddess. Then follows the description of *bīja* and *mantra* of Madana, Śambhu and Tārā and the details of performance.

It yields the same merit when it is recited in a *śrāddha* even without the performance of *pūjā*.

[Here ends the fiftyseventh chapter in Uttaratantra, called the ritual procedure of worshipping Mahāmāyā ; vs. 193].

58

Mahādeva goes on instructing Vetāla and Bhairava by revealing the special ritual procedure of worshipping Mahāmāyā, who thus being worshipped fulfills desire quickly. An adept be he on the top a mountain, or on a road or in an assembly should always offer everything mentally to Mahāmāyā before partaking or using them. One should worship the goddess with the prescribed *mantra* ; and if animal is sacrificed one should put a mark on one's forehead with the blood.

Description of relative merit that is yielded due to the worshipping the goddess at different sacred places. Worship at Vārāṇasī yields full merit, while that at Puruṣottama-kṣetra yields two times more. It goes on increasing and the maximum merit is yielded from worshipping the goddess at *yonimaṇḍala* of Kāmākhyā on the top of Nīlakūṭa hill.

devīkṣetraṁ kāmarūpaṁ vidyatenayat ra tatsamam |
anyatra viralā devī kāmarūpe gṛhe gṛhe || 41b-42a

Whoever once worships the goddess in Kāmākhyā-yoni-maṇḍala following *Vaiṣṇavītantra* he acquires hundred times merit. Kāmākhyā is the final source, who manifests in different forms according to the exigency.

eka eva yathā viṣṇur nityatvād hi sanātanaḥ |
janānāmardanāt so'pi janārdan iti smṛtaḥ || 53

tathaiva sa mahāmāyā kāmārthaṁ saṅgatā girau |
kāmākhyeti sadā devair gadyate satataṁ naraiḥ || 54

Kāmākhyā often stands on the bosom of a white ghost and at some other times on a red lotus, which is located on a lion. The instruction on meditation follows.

[Here ends the fiftyeighth chapter, called the description of the image of Kāmākhyā; vs. 72].

59

Special *aṅgamantra* of Caṇḍikā defined, which is to be put on the three eyes of the goddess. In the past the goddess assumed her shape at the hermitage of Kātyāyana and from her third eye the goddess Mahiṣamardinī came out. She killed the demon Mahiṣa. Since then the goddess is worshipped on that image. Detail description of the image of the goddess Mahiṣamardinī, *ś/s.* 12-22. She is surrounded by eight *śaktis*. The worship of the goddess commences on the fifth day of the white fortnight of the moon in the month of *Māgha* and continues up the ninth day. The worship is to be performed in the month of *Chitra* and the following months.

In the month of *Āṣādha* (June-July) the goddess is to be decorated with *pavitras*, made of thread following *Durgātantra* and *Vaiṣṇavītantra*. Other gods and goddesses are also to be decorated. Instruction for preparing *pavitra* follows.

Agni, Brahmā, Bhavānī, Gaṇeśa, Ananta, Skanda, Sūrya, Matṛgaṇa, Dikpālas and Navagrahas are to be worshipped on pots. Marrymaking follows the offering of *pavitra*. The group of dancers and actors will sing and dance in the company of prostitutes and pass the night keeping vigil. Then the adept will mutter the *māla-mantra*. This will be the annual worship and festival of the goddess.

[Here ends the fiftyninth chapter, called the ritual procedure of worshipping the goddess; vs. 95].

60

The description of *Durgāmahotsava* follows. The eighth day of the bright fortnight of the moon is called *mahāṣṭamī* and festival commences on that day, preceded by the invocation of the goddess on a *bilva* trees wo days ahead i.e. on *ṣaṣṭhī*, and *visarjana* is on *daśamī*.

In case of the worship of the sixteen-armed goddess (Bhadrakālī) it commences on *Uttarāṣādhā* in the month of *Āśvina* (August-September) and concludes on *Śrāvaṇa*. The ritual procedure for worshipping the eighteen-armed goddess (Ugra-caṇḍa) is also prescribed.

Vaiṣṇavī goddess Mahāmāyā is to be invoked on the night of *aṣṭamī* because she was awakened by Brahmā in the night for killing *Rāvaṇa*. She was given the send off on *daśamī* with a festival, called *Śāvarotsava*. The ten-armed goddess was thus worshipped in the past and it continued and will continue in every *kalpa*.

The description of ritual and festival to be performed by the kings. Bhadrakālī's description; *ślś.* 57-63. The goddess asks the gods to proceed to the hermitage of Kātyāyana on the slope of the Himālayas. The gods assembled at the hermitage of Kātyāyana. The Rudras came and narrated the atrocities of Mahiṣa. The gods became angry and from their bodies came out energy which assumed the shape of the ten-armed goddess, who killed Mahiṣa.

The king Sagar's doubt as to how Mahiṣa is killed twicea-once by the goddess Bhadrakālī, and once by the ten-armed goddess, is removed. The description of the dream of Mahiṣa and his prayer to the goddess Bhadrakālī; *ślś.* 90-102. The dialogue between the two. Mahāmāyā who with sixteen arms is Bhadrakālī now appears with eighteen arms, Ugracaṇḍā. The goddess grants boons to Mahiṣa.

The story of the birth of Mahiṣa. The demon Rambha after he received boons from Mahādeva had sexual intercourse with a she-buffalo and the she-buffalo gave birth to Mahisa, who was Mahādeva himself. Mahiṣa was cursed by the sage Kātyāyana to be killed by a woman. Thus thrice Mahādeva was born the son of Rambhā and was killed by Mahāmāyā in her different forms.

[Here ends the sixtienth chapter, called the story of Mahiṣāsura; vs. 163].

61

The sage Aurva narrates what Mahādeva told Vetāla and Bhairava about worshipping the goddess Mahāmāyā in different form.

The eighteen-armed goddess called Ugracaṇḍā appeared on the ninth day of the black fort-night of the moon in the month of *Āśvina*. She with the help of crore of *yoginīs* destroyed the sacrifice of Dakṣa. She is to be worshipped on *aṣṭamī* and the send off is on *daśamī* by the observance of the festival of Śāvarotsava.

Description of Śāvarotsava : Well-dressed damsels, prostitutes and dancers are to sing and dance to the playing of the musical instruments—such as, drums, *mṛdaṅgas*, cymbals etc. They should indulge in the rivalry of mud slinging, throwing of water, *lājās*, (parched grains) flowers etc. to each other and in groups. They should indulge excessively in sing ing lewd songs composed with the words describing phallus, vigina, etc.

bhaga-liṅgābhidhānaiśca bhaga-liṅga-pragītakaiḥ |
bhaga-liṅgādi-śabdaiśca krīḍayeyuralaṁ janāḥ ||

The goddess become angry with those who do not abuse others with such singing nor themselves are abused by others.

Both Bhadrakālī and Ugracaṇḍā are to be worshipped in accordance with the rite prescribed in the *Durgātantra*. The Vaiṣṇavī goddess Mahāmāyā is to be worshipped along with eight *yoginīs*—Jayā, Vijayā, Mātaṅgī, Lalitā, Nārāyaṇī, Sāvitrī, Svadhā and Svāhā. The story of Sumbha and Nisumbha is told.

Description of the different forms of Mahāmāyā begins with the pleasant form of Umā (*Umāyāḥ saumyamūrtiḥ*) other forms are—Ugracaṇḍā also called Ekajaṭā (*śls.* 63-68); Kauśikī (*śls.* 78-85), Kālī (*śls.* 91-95), Śivadūtī (*śls.* 104-108), the names of twelve *yoginis* attached to Śivadūtī.[1]

[*Here ends the sixtyfirst chapter, called the glory of Kāmākhyā; vs. 117* .

62

The etymology of the name Kāmākhyā and her glory is described.

kamārthamāgatā yasmān mayā sārddhaṁ mahāgirau |
kāmākhyā procyate devī nīlakūṭe rahogatā ||

At the beginning of the creation Mahāmāyā with a view to making the earth suitable for the creatures went to Viṣṇu, who was sleeping on the water of the ocean. Mahāmāyā brought out the dirt from the earholes of Viṣṇu with little finger of her left and right hands. From the dirt two demons—Madhu and Kaitabha were born. They challanged Viṣṇu into a fight. Viṣṇu killed the two demons. The earth snak into the sea, which Viṣṇu pulled up. He then made the earth solid with the *medas* (fat) of the demons, hence it is called Medinī.

Long after the creation Mahādeva married the daughter of Dakṣa, who gave up her life in her father's sacrifice, and Mahādeva carried the dead body. The limbs of the body fell on different places. Her pudendum (*yonimaṇḍala*) fell at Kubjikā-pīṭha and then Mahāmāyā disappeared there. Mahādeva himself turned into a hill so also Brahmā, Varāha and other gods.

Description of Kāmākhyā on Nīlaśaila: "The blue mountain triangular in shape, while its middle portion is low. In the midst there is the circle resided by thirty *śaktis* In that circle lies the 'cave of cupid' (*manobhava-guhā*) constructed by cupid. Inside the cave there is sculputured, on the stone, the attractive pudendum (*yoni-manoharā*), twentyone *angulis* in length, one *vitasti* in breath. The hole is gradually narrow downward, is as red as vermillion and safron. The eternal goddess Mahāmāyā resides there in five different forms". Bhairava named Kāmuka, Lakṣmī by the name Lalitā, and Sarasvatī known as Mātaṅgī all reside there. Ritual procedure of worshipping *yoginīs* is told. Description of Bhuvaneśvarī and also of the *yoginis* in different directions with their *dhyānamantra* is given.

[*Here ends the sixtysecond chapter, called the worship of Kamākhyā; vs. 145*].

63

The detailed ritual procedure of worshipping the goddess Kāmākhyā on Manobhava *śilā* along with other gods including *dikpālas* (lord of the directions). The names of the goddess in her different forms, who are to be worshipped by offering *modaka*, followers etc. The reason why Kāmākhyā is called Tripurā. Instruction follows on drawing *maṇḍalas* and placement of the *yoginīs* there and their worship. The names of

1. Of the twelve four are—Bhagodarī (having the stomach of vagina), Bhagārohā (whose limbs are of vagina), Bhagajihvā (having the tounge of vagina) and Bhagā (the form of vagina).

Kāma-yoginīs are : Bhagā, Bhagajihvā, Bhagāsyā, Bhagamālinī, Bhagodarī, Bhagārohā, Anaṅga-kusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅgamadanāṅkurā, Anaṅgaveśā, Anaṅgamālinī, Madanāturā and Madanāṁkuśā. Śailputrī and others who are eight in number are also to be worshipped along with the Kāmayoginīs.

The images of Kāmeśvarī and other forms are to be meditated upon followed by the prescribed procedure.

Ninefold worship of Tripurā, worship of the five arrows of Kāma etc. is described.

[Here ends the sixtythird chapter, called the ritual procedure of worshipping Tripurā (Kāmākhyā); vs. 201].

64

The image of the goddess Kāmeśvarī, her *tantra*, *dhyāna* and the ritual procedure along with the *bījamantra* are told to Vetāla and Bhairava. A six angle *maṇḍala* is to be drawn, and Jālandhara and other *pīṭhas* are to be indicated on the angles of the diagram. The detailed instructions on *dhyāna* and *pūjā* follow.

Description of the god, goddess, etc. those reside on Nīlaśaila (blue mountain) around Manobhava-*guhā* (cave). They are :

The lord Kāmeśvara, goddess Kāmeśvarī, *kṣetrapāla* Karāla, *vaṭuka* Kambala, *śakti* Aparājitā, *bhairava* Paṇḍunātha, the burning ground Heruka, *yoginī* Mahotsāhā, city (*purī*) Candrāvatī. There flows the river Lauhitya and at the east end is the goddess. Dikkaravāsinī, Jalpīśa on the northwest (*vāyavya*) and Kedāra on the south.

The detailed instruction about the worship of the goddess Tripurā are given.

[Here ends the sixtyfourth chapter, called the worship of Tripurā; vs. 85].

65

The procedure of worship of Śāradā; the goddess is described. The goddess is called Śāradā because she was invoked by the gods in the autmn (*śarat*) in the past. The *mantras* of *Durgātantra* and *Vaiṣṇavitantra* are to be uttered. A *maṇḍala* is to be drawn and there Jalpīśa, Kedāra, Dikkaravāsinī and other gods and goddesses are to be worshipped. The goddess Śāradā is to be worshipped on Kāmākhyā with proper invocation uttering the *bījamantra*. Then her mount, weapons etc. are also to be worshipped. Worship of Tripurā and Mahotsāhā follows.

The merit of the worshipping the five-fold goddess Kāmākhyā with five different *mantras* is enumerated.

[Here ends the sixtyfifth chapter called the worship of Tripurā; vs. 66].

66

The method of paying obeisance (*namaskāra*) to Kāmākhyā, her *mantra*, offering of sacrifice to her (*balidāna*). The placement of letters on the body (*mātṛkā-nyāsa*) and other ritual procedure for worshipping the goddess are instructed to Vetāla and Bhairava;

[Here ends the sixtysixth chapter called the instruction on mudrās for worshipping Kāmākhyā; vs. 121.

67

The procedure of offering sacrifice follows. The list of sacrifices (*bali*) to Caṇḍikā, Bhairavī and others : Birds, tortoises, crocodiles (*grāha*), nine varieties of fish, deer, buffalos, iguanas (*godhikās*) cows, goats, (*ruru*), boars, rhinos. black antelopes, śarabha (a mythical animal), lions, tigers, men and the blood from one's own body.

The animals are created for sacrifice by the creator, hence, the killing of animals in the sacrifice cannot be called killing. 'Does' and 'do nots' in respect of offering *balis*, the quality of

sacrificial animals, the ritual procedure of offering sacrifices with all the paraphernalia along with the *mantras* are told in great details.

[Here ends the sixty seventh chapter called instruction on offering sacrifices; vs. 200].

68

Detailed instruction on worship by offering sixteen varieties of items (*ṣoḍaśopacāra*). Quality and desirability of each item, method of offering by the prescribed *mantras* are stated. The seat for the adept is to be made of wood.

kāṣṭhādikāsanaṁ kuryāt sitameva sadā budhaḥ |

The length, breadth and height of the seat is given. The utensil, its quality etc. for offering water for the bath of the goddess (*snānīyam*) is narrated.

svarṇaratnodakaṁ caiva karpūrādyadhivāsitam |
taijasaiḥ kāṁsya pātrair vā saṅkhair vā tannivedayet ||56

Every item is described with minutes in detail.

[Here ends the sixtyeighth chapter called offering sixteen items to the goddess; vs. 70].

69

Description of four varieties of cloths-cotton (*kārpāsa*), woolen (*kambala*) of the birch (*valka*) and that one made from the cocoon (*koṣaja*). These could be offered to the goddess. The defective cloth should not be offered. The quality and the colour of the cloth prescribed. The blue cloth is to be avoided,

nīliraktaṁ tu yadvastraṁ tat sarvatra vivarjayet | 11a

The praise of cloth.

vastreṇa jīryate lajjā vastreṇa hiyate tvagham |
vastrāt syāt sarvataḥ siddhis caturvarga-pradam ca tat ||15

A long list of forty varieties of ornaments follows. These ornaments could be offered after they are worshipped. After these ornaments are offered minor ornaments may be offered. Perfumary (*gandha*) is discribed as made of dust, paste, or juice extracted by applying heat. Ground perfume is *malayaja*, paste perfume is *candana*, and that is juice perfume which is extracted by heating from *priya* (a kind of plant), etc. The fourth variety is extracted by crushing or thrashing. The merit of *gandha* and the merit acquires from offering *gandha* to the goddess is told. Follows the list of flowers. Oblation to the firé—the *bilva* leaves with sesame is the best. The worship is to be followed by offering oblation and sacrifice. The quality lamp (*dīpa*), the description of oily substance and wick of the *dīpa* is followed by that of *dhūpa* (insence). Then follows the description of collyrium (*netrāñjana*) which is to be offered for the pleasure of the goddess Kāmākhyā and Tripurā.

[Here ends the sixtyninth chapter, called description of upacāra to the goddess Kāmākhyā; vs. 163].

70

Five varieties of *naivedya-bhaskya* (eatable food) *bhojya* eatable without mastication), *lehya* (lickable), *peya* (drinkable) and *cosya* (things what may be sucked) are to be offered to the goddess. A long list of fruits that should be offered to Kāmākhyā, Tripurā and also to the goddesses of the *pīthas*. Closely follows the list of roots, cakes and pastries which are to be offered.

tāmbūlaṁ gandha-saṁyuktaṁ karpūrādya-dhivāsitam | 28
samcūrṇair jalajānāṁ ca saṁskṛtaṁ vinivedayet || 29

The meat of the animals sacrificed and fish are to be cooked for offering to the goddess. Instructions on how to cook, about mixing the spices, selection of utensils for cooking and offering are given. The details of cooking and preparing soup and juice seem like a lesson on receipies.

The eatable and other varieties of *naivedya* are to be offered in plates made of silver, gold, bronze, stone or on lotus leaves.

[Here ends the seventieth chapter, called offering naivedya to Kāmākhyā.]

71

The circumbulation of the goddess by the adept both physical and mental is advised. Repetation circumbulation 108 times yields unending merit. The three modes of paying obeisance ; the first one is by prostrating on the ground with extended hands, the second one is without touching the ground by the head, and third one is just putting the hands ; these are best ; good and worse respectively. Similarly three kinds of *mantras* used in paying obeisance.

The merits that are yielded from offering *naivedya* once again are stated,

sarva-yajñamayaṁ nityam naivedyam sarvatuṣṭidam |
jñānadaṁ kāmadaṁ puṇyam sarva bhogyamayaṁ tathā || 16

[*Here ends the seventyfirst chapter, called the description of sixteen varieties of item offered* (*ṣoḍaśopacāra*) *in worshipping the goddess; vs.* 25].

72

Mahādeva explains the glory and efficacy of *kavaca* of Kāmākhyā to Vetāla and Bhairava by narrating an incident.

Once Keśava was passing over Nīlakūṭagiri on his mount Garuḍa. He had not shown any regard to Kāmākhyā. Kāmākhyā stopped the movement of Garuḍa. Keśava then tried to pick up the hill with both his arms but failed. Thereafter Kāmākhyā threw Keśava with Garuḍa to the sea. Both sank and remained at the bottom of the sea. Brahmā went in search of Keśava and went to the seabed to pick Keśava up but was not able to move. Meanwhile all the gods finding Keśava (Viṣṇu) and Brahmā under the sea tried to lift them up but failed. Then Bṛhaspati went to Mahādeva and stated everything. Mahādeva along with Bṛhaspati proceeded to the sea-shore and learnt why Brahmā and Viṣṇu were at the bottom of the sea, Viṣṇu told him what had happened, and requested him to take them to out. Mahādeva asked them to come out by tying the *kavaca* on their arms and revealed the *kavaca* of Kāmākhyā ; (*ślś.* 45-69). They did accordingly and came out of the sea. When Viṣṇu and Brahmā reached the abode of Kāmākhyā the goddess asked both of them to take bath in and sip the vaginal water.

madyoni-salileṣvadya snānaṁ pānaṁ kuru drutam | 78

Brahmā and Viṣṇu did and returned to their respective residence.

Such is the glory of Kāmākhyā and the efficacy of the *kavaca*. The iron and other objects when come into contact with the pudendum of the goddess which is in the form stone (*yoniśilā*) turn into gold.

[*Here ends the seventysecond chapter, called extolling the glory of Kāmākhyā*].

73

Mahādeva tells Vetāla and Bhairava about *mātṛkā-nyāsa*. The alphabet is the *mātṛkā* and Brahmāṇī is the goddess of *mātṛkā*.

vāg-brahmāṇī-mukhā-devyo mātikāḥ parikīrtitāḥ |
tāsāṁ mantrāṇi sarvāṇivyañjāni svarāstatha || 2

The letters of the alphabet are to be super imposed on different limbs of the body one by one. Then the alphabet is to be uttered as vowels and consonant.

candrabindu-samāyaktān svarān pūrvam pathed budaḥ | 22b
vyañjānāni to sarvāṇi kevalāni pathet tataḥ || 23a

The alphabet begins with *akara* and end with *kṣakra*. Proper performance of *mātṛkanyāsa* yields the result of the fourfold duty (*caturvarga*).

[*Here ends the seventythird chapter, called the description of mātṛkānyāsa vs.* 34].

74

Mahādeva advises Vetāla and Bhairava for practicing eight kinds of *yonimudrā* and *khecarī mudrā* for worshipping

Kāmākhyā. Instruction on these two *mudrās* follows The eight-fold *yoni-mudrā* is auspicious on the occasion of journey, war, debating, and quarrel.

A six-angle *maṇḍala* as the symbol of Kāmākhyā is to be drawn, the *mūla-mantra* is to be inscribed thrice on the three up junctures, and on the three lower ones Brahmā, Indra and Hara with Madana are to be drawn. The adept should carry on *japa*; he becomes victorious in war etc. Detailed instructions on *japa yantra* etc. follows, and many-fold merit of this stated. These and other secrets of worshipping Kāmākhyā are stated followed by that of Tripurā.

The goddess Tripurā is worshipped in her three forms—Tripurā, Tripurabālā, and Tripura-bhairavī; description of the forms of Tripurabālā and Tripura-bhairavī.

Tripura-bhairavī may be worshipped only in left method (*vāmabhāva*) while Tripurabālā may be worshipped in both left and right methods (*vāmadakṣiṇābhyām*). Śmaśānabhairavī, Ugratārā, Ucchiṣṭabhairavī, Caṇḍī and Tripurabhairavī—these goddesses are always to be worshipped in left method. The goddess Kāmeśvarī Kāmākhyā may be worshipped in either method as the adept desires.

The placement of *bīja-mantra* on the body the deities is narrated.

Worship of eight *śaktis* with prescribed *bīja-mantras*; they are Subhagā, Bhagā, Bhagarūpiṇī, Bhagamālā, Anaṅgakusumā, Anaṅga-madanā, and Mada-vibhrama-mantharā. Their forms and *dhyāna mantra* are same as that of Tripura-bhairavī. While worshipping Tripura-bhairavī you must worship my (Hara) five faces along with that of Madana. I assume this Mahābhairava form for enjoying meat and wine and sexual intercourse with women. Brahmā also assume a *vāma* form for such purpose, known as Mahāmoha, while that of Viṣṇu is Nṛsiṁha, and Bālagopāla. "*madya-māṁsā sano-bhogī lolupaḥ-strīṣu-sarvadā.*"

The details about the method of worship and the resultant merits are stated.

[*Here ends the seventyfourth chapter, called concept of three fold Tripurā and her worship*].

75

Description of number of silent utteranace of *mantra* (*japa*) with relevant meditation of Tripurabālā, Madhyā and Tripurabhairavī follows. Similar *mantra* etc. for the goddess Kāmākhyā is narrated. Offering of *homa* with pierced rice, curd, and flowers is prescribed.

The adept is to inscribe the *bīja-mantra* of Tripurā with the juice of lac on a six angled *yantra* and to wear it. Then the *kavaca* is stated.

Bīja-mantra is told once again, and its imposition on the body. The name and colour of flowers to be used for making garland, and instruction of offering to the goddess are prescribed.

Mahāmāyā is the source of the universe, and Tripurā and other goddesses are her manifestation (*vibhūti*).

[*Here ends the seventyfifth chapter, called the description of Tripurā-kavaca*; vs. 97].

76

Lord Mahādeva instructs Vetāla and Bhairava on the formulation of *mantra*, which are four-fold according to the variation of syllables (letters). Mahādeva first tells them about *mantras* and then *cakras*. This is in accordance with *Vaiṣṇavītantra*. The consonants and the vowels are narrated and their use stated.

Brahmā with a view to create the universe first uttered those alphabets. Then Mahādeva speaks about *varṇacakra*. Details of the formation of *varṇacakra* by placing the syllables. Instruction on their special use and their efficacy.

There are sixteen thousand *mantras* of Vaiṣṇavīdevī, and twenty thousand of Tripurā. A circular diagram with sixteen spokes is called *Mahācakra*. Mahādeva instructs them about secret of the use and application of *yantra* (diagram drawn on *bhurja birch* etc.). Whoever wears those gets his all desires fulfilled.

Mahādeva advises Vetāla and Bhairava to proceed to Nīlācalapīṭha, known as Kubjikāpīṭha also the abode of Kāmākhyā in Kāmarūpa for achieving success in their meditation and worship. Thus saying Mahādeva disappeared then and there. Vetāla and Bhairava accordingly proceeded to Kāmarūpa and met the sage Vaśiṣṭh a at Sandhyācala, who advised them to proceed to Kāmākhyā on Nīlaśaila. The two having arrived at Nīlaśaila meditated upon the goddess Kāmākhyā by silently uttering *mantras*. They perceive her in their meditation and attained godhood. Their prayer to Kāmākhyā ; (*śls.* 96-106).

kāmākhyā nityaqūpākhyā mahāmāyā sarsvatī /
yā lakṣmīr viṣṇorvakṣasthā namāvo hyachyatāṁ śivām // 104

Kāmākhyā appears in person and grants them boon to remain like Nandin for ever with her.

Thus granting the boon Mahāmāyā with the consent of Hara disappeared. Thereafter Hara arrived there with his retinue and met them on the mountain Nīla. Hara had shown them the cave called Manobhava of Kāmākhyā; and then his own Kāmaguhā, and other sacred places of Kāmarūpa.

[*Here ends the seventysixth chapter, called the achievement of siddhi by Vetāla and Bhairava* ; vs. 122.]

77

Detailed description of sacred places of Kāmarūpa with the presiding deities is given by the sage Aurva, i.e. what had Mahādeva shown to Vetāla and Bhairava.

In the north-west (*vāyavya*) of Kāmarūpa there is Jalpīśaliṅga of Śiva, and nearby is Nandikuṇḍa. Not very far from this place is the goddess Siddheśvarī in the form *yoni* (pudendum) (*Siddheśvarīṁ yonirūpām*). There is the big river called Suvarṇa-mānasa, which emerged from the lake Mānasa. Nearby flows the river Jaṭodhbhavā emerged from the Himālayas. Trisrotā, of three streams, which is Gaṅgā itself, in the age of Dvāpara, and river Sitaprabhā, emerged from the Himālayas have been flowing to the south sea. East of these the river Navatoyā emerges from the Himālayas. The lord of all these rivers is the river Agada, which after emerging from the Himālayas flows on to the east of the *pīṭha*. People should worship Jalpīśa and the four-armed goddess Siddheśvarī after taking their bath in Nandikuṇḍa on the previous day. In the past some Aryan people had taken shelter in Jalpīśa region out of fear from Paraśurāma ; these people in order to hide their identity used to speak *mleccha* language though in reality they were the speakers of Aryan tongue. Thus they worshipping the god Jalpīśa concealed their identity,

[*Here ends the seventyseventh chapter, called description of the sacred places in the north-west Kāmarūpa.*]

78

On the resuest of the king Sagara the sage Aurva gives a detailed account of the sacred places situated in the south west, north and the middle part of Kāmarūpa, as those in the north-west had already been narrated. All those rivers, lakes and hills are on the east of the river Karatoyā.

On the right side of Karatoyā flows the river Bahudokā in the north Kāmarūpa. There is in a Śivaliṅga called Mahavṛṣa, and Maheśvarī is the form of *yoni* on the mountain of Surasa Maheśvarī's form is similar to Kāmeśvarī. There is Vaśiṣṭhakuṇḍa. In the east of Surasa is the mountain Kṛttivāsa, from it flows the river Candrikā to the north. Not very far from Candrikā there is the river Phenilā in the east. There is the north-flowing river Sītā. At a distance of two *yojanas* from there is the river Sumadanā,

and the mountain Sutikṣṇa is close by. All these rivers are in the south west of Kāmarūpa, and have been flowing to the north.

In the east of Madana and the west of Brahmakṣetra there is the place of the sun. In the hill called Tattvaśaila there exists Śrī Sūrya, in the east of this the river Trisrotā flows. By the side of it there are two ponds, Kopatakuṇḍa, Karanakuṇḍa.

Not very far from Āditya on the top of the hill there is a *liṅga* of Śaṁkara. A herd of big size monkeys always remains encircling Śaṅkara and serve him circumbulating. On the hill Śubhācala there is the image of Mahādeva. Further in the east is the river Kusumamālinī and also Kṣroda—both flow towards south. In the east of these there is the river Līlā, then the big river Caṇḍikā, emerged from the Dhaval mountain flows to the south. By its side within a *kroṣa* (3 Kms) there are two *liṅgas* of Śambhu. One can see the south sea on climbing the top of the hill Dhavala. In the north-east direction (*iṣāna*) of Kāmarūpa there is the mountain Gandhamādana ; there exists a *Śivaliṅga*, named Bhṛṅga.

In between the mountains Gandhamādana and Maṇikūṭa the river Lauhitya flows. In the south of Varnāśā there is Lauhitya sea, and in the east on Maṇikūṭa hill Hayagrīva resides. Hari, i.e. Viṣṇu in his Hayagrīva incarnation killed the demon Jvarāsura and where the disease Jvara (fever) had taken bath that pond was called Apurnarbhava.

On Maṇikūṭa hill Viṣṇu in his Hayagrīva form resides ; one hundred *vyāma*[1] in length and breadth. In the east of Maṇikūṭa there is Bhadrakāma hill, triangular in shape, where a Śivaliṅga called Kālabaya is enthroned. Adjacent to this towards south is the pond of Apunarbhava. (The pond is so named that if one takes a bath in that pond one does not born again on this earth). By the side of the Apunarbhava lake on the hill Bhadrakakāma there is a big slab of stone called Haravīthi. Hara sits on this in deep meditation. There on that slab of stone resides Śaṅkara by the name Gokarṇa. In the north east of Gokarṇa there is Kedāra on the hill called Madana.

Hayagrīvatantra has been narrated before. Hayagrīva is as white as camphor and *kuṇḍa* flower; he is four armed, bejewelled with earrings and other ornaments, sits on a white lotus and often on the mount Garuḍa.

The ritual procedure as given in *Uttaratantra* is followed for worshipping Hayagrīva. The five faced Mahādeva is to be worshipped by offering wheat and rice preparation.

The glory of Maṇikūṭa is superior to that of Vārāṇasī (*vārāṇasito hyadhikam*).

[*Here ends the seventyeighth chapter, called the description of sacred places of Kāmarūpa* ; vs. 109]

79

In the east of Maṇikūṭa there lies the hill named Darpaṇa, where Kubera resides with his attendants. In the midst there exists a slab of stone in the shape of a *Rohita* fish and, hence, called Rohita. Iron and other metals turn into gold when these come into contact of it. Nearby runs the river Darpaṇā, emerged from the Himālayas. Kubera is to be worshipped on the first day of the white fortnight of the month of *Kārttika*.

In the east of Darpaṇa is the mountain Agnimāla by the name, it looks like a serpent, seven hundred *vyāma* in length. The wild fire always burns here without fuel on the top of it, which is seen even today. One reaches the abode of Viṣṇu if one takes a bath in Lauhitya and worship Agni.

In the east of Agnimāla there lies the mountain Kaṁsakara with the pond of Varuṇa. East of Varuṇācala is the hill Vāyukūṭa, which is separated in two parts ; and in

1. *vyāma*=measure of two extended arms.

the east of it is the hill Candrakūṭa, triangular in shape. Somakuṇḍa lies in the east.

Nandana mountain is by the side of Candrakūṭa. There stands the image of Indra. In the east of Nandana lies the mountain Bhasmakūṭa, which is Bharga himself. To the south of this hill stands Urvaśī, and Hara in the form of stone remains encircling her. Urvaśī carried the nectar from heaven for Kāmākhyā and even today she pours some of it on the *yonimaṇḍala* of Kāmākhyā. There is a *kuṇḍa* between Bhasmācala and Urvaśī.

In the north-east of Bhasmakūṭa is Maṇikūṭa, where Hara resides by the name Maṇikarṇa. There is also Candratīrtha with the image of Moon, and that of Indra. In the east of Maṇikūṭa the river Sumaṅgalā flows, which emerges from the Himālayas. In the east of Maṇikūṭa there is a hill, called Matsyadhvaja where Madana after being reduced to ashes by fiery glance of Śambhu, regained his former shape. There Kāmadeva resides in the form fish. There the river Śāśvatī flows towards south, the lake Kāmasara is also there.

Towards east of Gandhamādana lies the mountain Sukānta, the pond Vāṣava is by the side of it. In the east of it is the hill Rakṣakūṭa, where Nirṛti resides. The hillock Pāṇḍunātha is in the east Rakṣakūṭa, where Hari, named Pāṇḍunātha resides. Towards north of this there is the lake named Brahmakūṭa. In the east of Pāṇḍunātha there is the hill Citrahara, where Viṣṇu resides in the form of boar incarnation. Beyond it is the abode of Kāmākhyā, and in east of this there is the hill, named Brahmagiri. In the eastern part of this hill on the plains there is the navel of Mahāmāya, where Ugratārā resides. The image of Ugratārā is described.

Mantra for saluting Urvaśī is stated in *Umātantra*; her image is described. Gaṇeśa resides in the eastern gate of Kāmākhyā hill and Agnivetāla also resides there. The images of the two are described, and the procedure of worshipping them is narrated. Towards the east of Nīlaśaila and the south of Bhasmaśaila is Kapota hill, where there is a piece of black stone called Yamaśilā, and Yama resides there. In the east of Karpota is Citra hill, nine *grahas* (stars) reside there. The images of seven *grahas* are described (shape of Sun and Moon was already narrated). Towards the east of Citrakūṭa stand the hill Kajjvala where all Vidyādharas and the divine beings resides. Beyond it in the east is the hill Śubha and nearby flows the river Kapilagaṅgā, which emerges from a great lake in the south. Beyond this in the east is the river Damanikā, with black water, the river Bṛddhā is nearby. Beyond these rivers towards east is the river Divyayamunā, emerged from the southern hill, flows to the south sea.

Nearby stands the big mountain Durjaya, and there resides five faced Bhairava. There is the river Bhairavagaṅgā and also a lake by that name. East of Durjaya is the city of Varāsana by the side of the hill Kṣobhaka. There resides a goddess of red hue, called Pañcapuṣkariṇī with five-faced Śiva. By its side flows the river Kāntā. There is also a Śivaliṅga known as Heruka.

In the north east of the hill Kṣobhaka there is the hill Sandhyācala, where the sage Vaśiṣṭha practised penance. There flows the river Sandhyā, in the east is the river Lalit, emerged from the south sea. On the eastern side of Lalita stands a hill named Bhagavan, where Viṣṇu resides in the shape of a *liṅga* (?).

[Here ends the seventyninth chapter, called the description of sacred places, rivers and hills of Kāmarūpa; vs. 186.]

80

The description continues. In the east of Sarasvatī there flows the river Dīpavatī emerged from the Himālayas. The mountain Sṛṅgāṭaka stands in the east of Dīpavatī with a *liṅga* of Śiva on it. Through the slope of this mountain three streams of water, known as Trisrotā, flow to the south

sea. Hara seated on his mount bull resides on this mountain. In the east of this two rivers Bṛddhavedikā and Bhaṭṭārikā flow from the Himālayas, one after another.

There is a lake equal to Mānaṣa lake on Nāṭaka śaila on the Himālayas, which is full of golden lotuses and where Śaṁkara always sports with Pārvatī. From the western, middle and the eastern parts of this lake three rivers have emerged ; namely, Dikkarikā, Bṛddhagaṅgā and Suvarṇaśrī (Svarṇaśrī).

Under the water of Bṛddhagaṅgā on the bank of Lauhityā, in the confluence of the two, there is the image of Viśvanātha in the form a *liṅga*, and also the goddess Viśvadevī in the form of *yoni*. Here Viṣṇu, in the past, fought with Hayagrīva and after killing him went to Maṇikūṭa.

Towards the east of Svarṇaśrī is the river, called Kāmā, and Samāsanā, and beyond Kāmā flows the river Vṛṣodakā. All these rivers flow to the south. Here the goddess Dikkarvāsinī, the mother of the universe resides. By the side of the abode the goddess the river Svarṇadī flows, which is also called Sītagaṅgā.

The goddess Dikkaravāsinī is of two folds—Tīkṣṇakāntā, known as Ugratārā and Lalitakāntā, identical with Maṅgalacaṇḍī. The goddess is worshipped as Ekajaṭā also. For worshipping Ekajaṭā wine as a drink and man as sacrificial animal is prescribed. The images of Tīkṣṇakāntā and Lalitakānta are described. Blood from one's own body is prescribed for offering to Lalitakāntā. Aruṇa (sun) and Śambhu is also called '*dikkara*', the two reside in the goddess, and hence, she is called Dikkaravāsinī.

Nearby stands the image of Brahmā on a red lotus or on a swan. The worship of Brahmā is described. The worship of Vāsudeva with *aṅgamantra* and the physiognomy of Vāsudeva is described in two different forms. This is followed by the worhip of Vāmana and Trivikrama.

Instructions on drawing of *maṇḍalas* on the petals of the lotus drawn for Hara and Gaurī, Brahmā, Rāma, Kṛṣṇa—these five are to be worshipped. Then again Balabhadra, Kāma, Aniruddha, Nārāyaṇa, Brahmā and Viṣṇu these six are to be worsbipped along with their *śaktis*, who are four-armed. Physical features of all those are described. The worship of these gods and goddesses is to be performed in accordance with the procedure of *Pañcarātra* school narrated by Nārada. The details of ritual procedure follow.

One who performs the worship of Viṣṇu, Brahmā and Śiva at the *pīṭha* of Dikkaravāsinī following the prescribed ritual procedure he attains supreme place.

The items of cloths and food, and names of flowers etc. for offerering are stated. The *mantra* of Vāsudeva is narrated.

All these sacred places including the presiding and other deities of Kāmarūpa are narrated by the sage Aurva to the king Sagar a, what had been shown and stated by Mahādeva to Vetāla and Bhairava in the past.

[*Here ends the eightieth chapter, called description of sacred places of Kāmarūpa*; vs. 194.]

81

In the supreme *pīṭha* of Kāmarūpa some peope attained *nirvāṇa* while others became *gaṇa* of Śambhu after death. Yama had been incapable of doing anything there. Yama went to Brahmā along with them to Viṣṇu, and all of them proceeded to Śambhu and narrated the happenings. Sambhu asked his *gaṇa* Ugratārā to evict the four-fold people (*caturvarṇa*). They in the process evicted the sage Vaśiṣṭha also. Enraged Vaśiṣṭha cursed Śambhu's *gaṇa* to behave like *mleccha*, and Śambhu to be worshipped only by *mlecchas* and the goddess Ugratārā in left hand method (*Vāmabhāva*).

Thereafter Brahmā thought out a plan for submerging *kuṇḍas* and other places, and with that end in view created a son in the from fo water in the womb of Amoghā, the wife

of Śāntanu. That watery son of Brahmā, called Lauhitya had flown to the south sea submerging all sacred places of Kāmarūpa.

[*Here ends the eightyfirst chapter called the curse by Vaśiṣṭha*; vs. 38]

82

The king Sagara wanted to know how Lauhitya was born a son to Amoghā, wife of Śāntanu. How is it that Brahmā begets a son in other's wife? The sage Aurva narrates the story of the birth of Lauhitya.

The sage Śāntanu lived in a hermitage with his beautiful wife Amoghā on the Himālayas. Once Brahmā came there in absence of Śāntanu and having seen Amoghā charming and attractive tried to seduce her. Amoghā resisted Brahmā's adventure and quickly entered into her cottage and shut the door. Brahmā being unable to possess her started discharging his semen outside the cottage and went away when he was cooled, on his mount swan.

Meanwhile Śāntanu returned to his hermitage and saw the semen lying there and also the paws mark of a swan. On asking he learnt everything from Amoghā. Śāntanu knowing that the semen was discharged by the Creator himself desired Amoghā to drink it. She refused to do this. On insistence by Śāntanu she advised him to drink it himself and then discharge it into her womb. Śāntanu did accordingly. In due course Amoghā gave birth to son in the shape of mass of water in the midst of which was the son of red-white hue like Brahmā.

Śāntanu deposited that mass of water in a gorge (*kuṇḍa*) surrounded by four mountains—Kailāsa in north, Gandhamādana in the south, Jārudhi in the west and Samvartaka and others on the east

After a long time the son of Brahmā (mass of water) deposited there began to grow. Once upon a time Paraśurāma, son of Jamadagni, visited that *kuṇḍa*, called Brahmakuṇḍa at the command of his father for expiating the sin he committed by killing his mother. After he sipped water from it and took his bath in the water of the *kuṇḍa* he made the water of Brahmakuṇḍa to flow down to the valley by cutting the bank with his mighty axe.

Then the digression to narrate the story of killing the mother by Paraśurāma, the well known story is retold with little variation.

Once Ṛcīka, son of Bhṛgu with a view to getting a wife proceeded to Kānyakubja and arrived at the hermitage of the king Gādhi. He sought the hand of Satyavatī, daughter of Gādhi. Gādhi gave her daughter in marriage to Ṛcīka on consideration of the bride money (*kanyā-śulka*) in kind i.e. one thousand white horses with a black spot on the body. Where the sage Ṛcika obtained those horses from Varuṇa in Gaṅgā that place came to be known as Aśvatīrtha.

Bhṛgu, father of Ṛcīka having heard his son married visited them and volunteered to grant boon to his daughter-in-law. Satyavatī desired for her a son well versed in the Vedas while another son for her mother, who would be a great hero. Bhṛgu meditated upon and from his breath came out two pots (*carus*) one red and the other black. The sage advised his daughter-in-law to the effect that her mother would embrace an *aśvattha* tree and eat the content of the red pot while she herself would embrace an *udumbara* tree and eat the content of the black pot.

Satyavatī confused and committed a big mistake by embracing as *aśvattha* tree herself and eating the red *caru*. Her mother did the reverse. Bhṛgu knew the change made by his daughter-in-law; appeared there and told that she would have a brāhmin son by birth and warrior in character, and that her mother would get a son warrior by birth and Brahmin in character. Satyavatī prayed that let her grandson be of that character, Bhṛgu consented. Satyavatī gave birth to Jamadagni and her mother got Visvāmitra as her son.

[*Here ends the eightysecond chapter, called the birth of Lauhitya*; vs. 79.]

83

Jamadagni in course of time married Reṇukā, daughter of the king Vidarbha. The couple had five sons, of whom Rāma, the incarnation of Viṣṇu was the fifth. He acquired the character of the warrior due to the adverse act of his paternal grandmother.

Once Reṇukā became enamoured of the Gandharva king Citraratha. Jamadagni suspecting her adultery, thought mental, asked his sons to kill her, while the first four refused Rāma obliged and severed the head of his mother with his axe. Jamadagni granted him boons and asked him for expetiating the sin, which visited him for killing his mother by taking a bath in Brahmakuṇḍa. Paraśurāma made a pilgrimage to Kāmarūpa and had taken dip in the said *kuṇḍa*. Being convinced of purifying capacity of the water of Brahmakuṇḍa after he had taken his dip he cut the bank with his axe and made a channel and caused the water to flow down from the *kuṇḍa*. The stream of water flowing down fell into the lake, Lauhitya situated in the valley of Kailāsa. The son of Jamadagni cut the eastern bank of that lake with his axe and made the water flow towards east. Thereafter he pierced the mountain Hemaśṛṅga and made the river flow through Kāmarūpa. Because the river has emerged from the lake Lohita, it is called Lauhitya or Lauhitya Gaṅgā. The river Brahmputra submerging all the sacred places of Kāmarūpa has flown to the south sea.

Whoever takes his bath in the water of Lauhitya on eighth day of the bright fortnight of the month of *Caitra* (14 March, 15th April), or takes bath for the entire month he proceeds to the abode of Brahmā.

[*Here ends the eightythree chapter, called the emergence of Lauhitya; Vs.* 45]

84

Here the narrative reverts to original theme and interlocutors Mārkaṇḍeya and the sages. The sages asks Mārkaṇḍeya to clarify the confusion about Mahākāla, Bhṛṅgi, Vetāla and Bhairava. Mārkaṇḍeya explains that though Mahākāla and Bhṛṅgī were born on earth as Vetāla and Bhairava Mahādeva, out of affection, renamed Andhaka and Bāṇa his two sons as Bhṛṅgi and Mahākāla respectively.

Here the main narrative of the *Kālikā-purāṇa* seems to end. There is the digression. The sages ask about the good conduct by the house holders—the mode of approach by one to one's wife, son, self, preceptor etc. and also polity, social behaviour etc.

Mārkaṇḍeya restates everything whatever was told to the king Sagara by the sage Aurva. In fact these are the sermons to a king on his duty and conduct.

A king should pay due respect to the wise, old and learned and those who are free from jealousy; learn ethics from them. The allegory of a chariot is introduced. The body is the chariot, five organs are five horses, the soul is person who rides, the conscience is the briddle, and the mind is the charioteer[1]. Detailed instructions on duty and responsibility of the king, which covers statecraft, personal conduct of the king, protection of the subjects, punishment of criminals, appointment of trust-worthy persons, ideal place and person for discussing secret matters, appointment of spy and the espionage system, secret test of the officers, '*dos*' and '*donots*' when the kingdom is attacked by enemies, establishment and construction of fortress, constant endeavour for victory, reward to the loyal officers, and some relevant matters. The instruction ends asking the king not to allow the women of the saraglio to act independently.

antaḥpura-praveśe tu svatantratvaṁ niṣedhayet / 129b

The sons of the king also are to be restricted. All these instructions are in accordance with the views expressed by Bṛhaspati and Śukra.

[*Here ends the eightyfourth chapter, called instruction on polity; Vs. 132*]

1. The simile is taken up from *Kaṭhopaniṣad.*

85

Further instructions on the duty of a king follow. A king should follow the rules of *āgams*, *purāṇas* and *saṁhitās*. It is the duty of a king to see that people follow their path of *dharma*. The rebel is to be punished.

yaḥ svadharmam parityajya paradharmaṁ samācaret |
taṁ śatena nṛpo daṇḍaṁ punastasmin niyoyayet || 7

A king should worship the goddesses Durgā, Lakṣmī and the gods Viṣṇu, Indra as per prescribed ritual procedure on the scheduled days of different months.

The description of the preparation for victory by a king and details of *nirājana* (lustrous) follow.

A sacrificial ground is to be prepared in the south eastern direction of the city of the king. A good horse is to be worshipped for seven days and then brought to the sacrificial ground. The gait and the movement of the horse is indicative of impending good and bad luck of the king.

It is followed by the worship of the gods headed by Viṣṇu. This should continue for seven days. During these days the king should not ride either horse or elephant; but stay at his palace.

After a week *Remanta* (*Rebhanta*) the son of Sun is to be worshipped in accordance with the ritual procedure prescribed for worshipping the sun.

The lords of the directions and the planets are to be worshipped. An earthen image of the enemy is to be made, the throat of the image is to be shown pierced by an arrow. After thrusting a trident into the bosom of the image of enemy its head should be severed by a sword. Thereafter the king should march against enemies on horse back. If there be any inauspicious time during the intervening period due to death or birth that does effect the march.

This is the procedure of *nirājana*.

[Here ends the eightyfifth chapter, called the ritual procedure of nirājana: Vs. 76]

86

Puṣyasnāna (ceremonial bath taken by a king on the star Puṣyā) is narrated. In the month of *Pauṣa* (15th December-14th January) when the sun moves to the house of the star Puṣyā a king should go through the ritual of bath. Auspicious moments in other months also indicated for this ceremony.

A king accompanied by his priest should proceed in the morning on the eve of *Puṣyasnāna* ceremony to the selected place and worship Gaṇeśa, Keśava, Indra, Brahmā, Pārvatī and Śiva.

King and the priest should pass the night there and in the morning guess the good and bad omen on the basis of the dreams they dreamt in the night. Detailed description of good and bad dreams; * śls*. 25-37.

On the selected place a sacrificial pandal (*yajña maṇḍapa*), measuring 9 metres by 7 metres is to be constructed and decorated with varied items. In the *maṇḍapa* a diagram (*maṇḍala*) is to be drawn with rice dusts and other coloured dust. There in the given directions lotuses are to be drawn with open petals. Nine jars filled with water are to be put on the diagram. The nine jars have two sets of names—Guhya, Upaguhya etc. and Kṣitīndra, Janasambhava etc. The last jar named Vijayā with five faces represents five faced Mahādeva.

After performance of worship of gods, *dikpālas*, planets, group of the *mātṛs* and others the priest makes the king seated on a decorated bed. Description of items of cloths, gems, perfumes etc. which are to be used by the king follows. Thereafter the priest should sprinkle water on the body of the king invoking blessings of hundreds of gods. Then the king is to repeat his bath thrice. This *Puṣyasnāna* is capable of bringing prosperity, happiness to a king. When a king or a prince is anointed on the throne this ceremony is to be performed.

[Here ends the eightysixth chapter, called description of Puṣyasnāna; Vs. 144]

87

The sage Aurva gives a description of *Śakradhajotsava* (ceremony of hoisting a flag staff in honour of Indra to be performed by a king). If a king performs this he knows no defeat. This ceremony was narrated by Vasu to the king Uparicara in the past.

The ceremony commences on the twelfth day of the bright fortnight of the solar month of *Bhādra* (15th July-15th August) when the sun moves into the house of Leo.

The priest accompanied by a big retinue including a musical party ceremonially select a tree for making *śakradhvaja*. Instruction on ceremony; and about those trees which are to be avoided follows.

Next day after cutting the tree it is brought to the royal palace. The *dhvaja* should be high enough, 20 meters or 28 meters. Five maids of Indra *Indrakumāryaḥ*) and mothers of Indra (*Indramātṛkāḥ*) are to be manufactured and tied to the flag staff with five ropes. An image of Indra is to be placed on the *maṇḍala* at the bottom of the *dhvaja*.

Śaśī, Mātali, Jayanta, Airāvata, Vajra, the eight lords of directions and the nine planets are to be worshipped on the *dhvaja*. Then *homa* and *bali* are to be offered to Indra.

This ceremony goes on for seven days, and after a week the staff is to be removed ceremonially on the conjoins of *dvādaśī* with *śravaṇa* or *bharaṇī*. A king must not watch the removal ceremony of the *dhvaja*.

The ceremony, when performed, makes a king victorious and powerful.

[*Here ends the eightyseventh chapter, called description of Śakradhvajotsava; Vs. 61*].

88

The sage Aurva speaks about the performance *Viṣṇuyajña*. This is to be performed by a king on *daśamī* in the month of *jpeṣṭha* (15th May-15th June).

Every year a king must get an image of Viṣṇu made of gold or other metals or wood. The image is to be consecrated uttering the *bījamantra* of Vāsudeva and then worshipped. The ceremony thus commenced on *daśamī* continues up to the full moon day (*pūrṇimā*).

The king should worship the goddess Lakṣmī on the day of *Śrīpañcamī* (the fifth day of the white fortnight of the moon in the month *Māgha*) and also Indra on Airāvata.

Thereafter there is the digression to good conduct of the king. The king is expected to take his meal only after worshipping Viṣṇu, Śiva, Indra, Agni and other gods, and give alms to the beggars. Description of eatables and non-eatables by a king, where and how a king should sit and sleep etc. follows. A king must not sit or sleep with a woman.

striyā sārdhaṁ na kadācana saṁviśet | 27

Twelve classes of sons of the king, of whom the first group of six is worthy of inheritance, the right of each class is stated.

That the king should wear and watch and those, which are to be avoided are also narrated. The king should not look into his reflected face on water, should not ride an ass or a camel etc. etc.

Thus the sage Aurva instructed the king Sagara in polity, administration, personal good conduct. Whatever is there in *purāṇas, saṁhitās* and other scriptures on the subject the sage Aurva imparted everything to the king Sagar. The same is restated here.

[*Here ends the eightyeighth chapter, called discourse on rājadharma; Vs. 72.*]

89

The sages are satisfied on hearing the discourse on *rājadharma* from Mārkaṇḍeya. The subject is discussed in full in *Viṣṇudharmottara* and other scriptures.

The sages want to know if Vetāla and Bhairava are married and have sons, because none can reach the ultimate goal who has no son, they have heard.

Mārkaṇḍeya averts to be correct what they have heard and stated that Vetāla and Bhairava have sons and dynasties.

When Bhairava and Vetāla reached the abode of Śambhu they were advised by Nandin to take wife and procreate sons.

Bhairava while roaming hither and thither on the slopes of the Himālayas found the heavenly nymph Urvaśī and desired her carnally, she also due to her coquettish character longed for him. They had excellent sexual intercourse to their hearts content. A son was born, whom Urvaśī left to the care of Bhairava and went away. Bhairava named him Suveśa and brought him up. He became the king of the Vidyādharas and married the daughter of Dhṛtarāṣṭra, a king of the Gandharvas. Their son is Ruru, and the son of Ruru is Bāhu. Bāhu had four sons of whom Kumuda was the youngest, who got a son named Devasena. Devasena married Keśinī, daughter of Mandhātā. Devasena propitiated Mahādeva in Kāśī, who granted him three boons. According to one his progeny shall be the king of Kāśī so long the sun goes on shining.

Devasena had seven sons, the eldest being Sumana. Sumana had three sons, Sumati and others. Sumati's eldest son, Kalpa became the king of Kāśī and his son Vijaya succeeded him. Vijaya at the command of Indra created the forest, named Khāṇḍava, measuring one hundred *yojanas*, which was once destroyed by Indra to please Agni.

Here is the digression—the story of Khāṇḍava forest is told. Once there was a king, born in the dynasty of the moon, named Sudarsana, who made deforestation of a vast area by the side of the Himālayas and established a prosperous city by the name Khāṇḍavī. He constructed canal and made Gaṅgā flow to the city from Kanakhala and joined Gaṅgā with the river Sitā.

Vijaya being jealous of Sudarsana was waiting to find a cause to fight. He found one, and invaded the kingdom of Sudarsana. A terrible battle was fought by the army. Atlast Sudarsana was killed. Indra appeared on the scene and advised Vijaya thus : "The king Sudarsana evicted gods and sages from this forest and turned it into a city. You destroy the city and make it a lovely place with afforestation". Vijaya did accordingly and the gods with the nymphs played there and the sages established hermitage.

Towards the end of Dvāpara age in the twentyeighth *yuga* Agni came to Arjuna and told him that he (Agni) was sick due to overeating in sacrifices and that he wanted to burn the forest with Arjuna's help. Arjuna rendered all helps and Agni consumed the forest. The satisfied Agni then presented Arjuna with a bow, and a chariot.

Resumption of the main narrative; Vijaya had thirteen sons, the eldest of them Uparicara become the king of Kāśī. He performed one lakh sacrifices.

This is the legend of the dynasty of Bhairava, whoever hears this narrative he remains always victorious, and his lineage on the earth never ceases.

[Here ends the eightyninth chapter, called the narration of the dynasty of Bhairava; Vs. 166].

90

Description of the dynasty of Vetāla commences. Surabhi, daughter of Dakṣa was married to Kāśyapa; Rohiṇī their daughter, was married to the sage Sunaḥśepha. Kāmadhenu a daughter was born to the couple. Kāmadhenu was seen by Vetāla while she was grazing on the mountain of Sumeru. Vetāla desired her and she also owing to her bovine nature submitted to Vetāla for his pleasure. Kāmadhenu in due course gave birth to a sturdy bull, who had grown into a huge form. The bull was named Śṛṅga. Śṛṅga propitiated Mahādeva. Mahādeva granted him a boon and turned him into divine being and made him his mount. The bull became

both the mount and symbol of Mahādeva. Śṛṅga, the bull visits often the abode of Varuṇa to mate with the cows there when Mahādeva remains in deep meditation. He made the cows of Varuṇa pregnent. A number of calves were born to the cows; their progeny covered the entire earth. Sacrifices could be performed with the ghee of the cows. Thus the continuance of earth depends on cows.

The bulls and cows are the descendents of Vetāla. This story makes those happy, who listens to it.

The entire mythlogy relating to Kālikā how she acquired half of the body of Śambhu, and that of Vetāla and Bhairava ends here. The *purāṇa*, named *Kālikā* has been fully narrated by the sage Mārkaṇḍeya. Vaiśiṣṭha had learnt this superior *purāṇa* from him in the past, but he had kept it secret in Kāmarūpa, the abode of gods. The sages also must keep this *purāṇa* secret, and should not reveal it to the disbelievers.

Whoever hears or recites this *Kālikāpurāṇa* gets his desires fulfilled.

Obeisance is paid to Īśvara and Viṣṇu. Let Mahāmāyā, who enchants Nārāyaṇa and Lakṣmī, and let Śivā who charms Śiva bestow wealth and welfare to all.

[*Here ends the ninetieth chapter, called the description of the progeny of Vetāla; Vs. 41. Here ends the Kālikāpurana.*]

NARAKA MYTH AND PRĀGJYOTIṢA

The two epics and some purāṇas, in different contexts, have casually mentioned some events of the life of Naraka, mainly relating to his prowess and exploits, his demonic (*āsura*) character and hostility to gods. Most of these accounts, though brief and divergent as may be traced in the *Rāmāyaṇa*, the *Mahābhārata*, the *Harivaṁśa*, the *Viṣṇupurāṇa*, the *Bhāgavata-purāṇa*, the *Brahmāṇḍa-purāṇa*, the *Brahmavaivarta-purāṇa* and others, however, agree on points: (I) Naraka is the son of the Mother Earth i.e., Bhūmi (also of Diti), (II) he bears a demonic character, (III) he is the king of Prāgjyotiṣapura, and (IV) he was killed in the battle by Viṣṇu (Kṛṣṇa).

It may be observed that Naraka-myth had grown from time to time from earliest mention in the *Rāmāyaṇa* and the *Mahābhārata* and then in the *Viṣṇupurāṇa* etc. Finally it is the *Kālikā-purāṇa*, which taking into consideration all the conflicting accounts of Naraka's life has made a bold attempt to reconcile the coflicting statements, and after introducing many hitherto unknown facts about his birth, parent-hood and progeny, presents us with a full romantic story of Naraka. The surprise elements in the story, told in the *Kālikā-P.*, surpasses even the modern short stories. The story of Naraka told in the *Kālikā-P.* is full, and complete, and also the latest of all the mythological accounts about Naraka. It tells us everything beginning with how he had been conceived, born and brought up, how he acquired humane character and relapsed to his demonic (*āsura*) character, how he oppressed the gods, and how he had met with the tragic death in the battle-field at the hands of Kṛṣṇa.

Before retelling the story, as told in the *Kālikā-P.* a reference to the mentions of Naraka in the epics and other Purāṇas will provide the background of the story and its development.

We come across with two different references to Naraka in the *Rāmāyaṇa*—one in the *Kiṣkindhyā-kāṇḍa.* (Ch. 42) and the other in the *Yuddha-kāṇḍa.* (Ch. 69). In the *Kiṣkindhyā-kāṇḍa* Naraka, a wicked demon (*duṣṭātmā narako nāma dānavaḥ*) is said to have dwelt in Prāgjyotiṣa, situated in the midst of deep sea. There in the caves Sītā and Rāvaṇa are to be searched for.

Sugrīva while deputing his generals for searching for Sītā in different regions and directions instructs Suṣeṇa, his father-in-law, to search for Sītā along with Rāvaṇa in the palace of Naraka in Prāgjyotiṣa. This makes him contemporeneous with Rāvaṇa i.e. the events of the *Rāmāyaṇa*.

It is to be noted that Suṣeṇa was directed by Sugrīva to proceed to the western direction and to the countries which were on the west of Kiṣkindhyā. This indicates Naraka's city of Prāgjyosiṣa was on the west (of Kiṣkindhyā).

The *Rāmāyaṇa* in other context (*Bāla kā.* (Ch. 32) states clearly that Amūrttarajā or Amūrtta-rayā the third son Kuśa established the city of Prāgjyotiṣa, adjacent to Dharmāraṇya. The Bombay edition of the *Rāmāyaṇa* does not mention Prāgjyotiṣa, it simply says that Amūrttarajā established the great city of Dharmāraṇya. On the basis of this it may be presumed that Dharmāraṇya is another or earlier name of Prāgjyotiṣa, or, Prāgjyotiṣa was at that time within Dharmāraṇya. We find similar expression in the *Kālikā-P.* that Prāgjyotiṣa is in the midst of Kāmarūpa "*madhyagaṁ kāmarūpasya*". Though in other descriptions both names refer to the same region, Prāgjyotiṣa seems to be the earlier name of the country. In the *Yuddha-kāṇḍa*, Naraka's death is casually referred to as an event of the past. It says: "Like Śambara by Indra, and Naraka by Viṣṇu, Rāma will lie prostrate today killed in battle by me"[1]. In this utterance of Rāvaṇa Naraka is placed back at a time anterior to the *Rāmāyaṇa*. This description is not in agreement with the previous one in respect of time that Naraka lived. The traditional explanation, as usual, for reconciling such discripencies, will be 'this is due to occurrance of the same event in different *kalpas* (*kalpabheda*). However, this does not satisfy the modern minds.

In the *Mahābhārata* there are some references to Naraka, and particularly to Bhagadatta, son of Naraka, and the kingdom of Prāgjyotiṣa. The relationship between Naraka and Bhagadatta though not stated in so many words the relation between the two is unmistakably implied.

In the *Vanaparva* (Ch. 142) the sage Lomaṣa pointing to a mount tells the story of Naraka to the Pāṇḍavas, who are on pilgrimage. The description given by the sage is significant.

"Hear O sons of Pāṇḍu! what you see before you, of vast proportion like unto a mountain and beautiful as the Kaliāsa cliff, is a collection of the bones of the mighty *daitya*, Naraka...... The *daitya* was slain by the Supreme Soul, the eternal God Viṣṇu for the good of the lord of the celestials..., The exceedingly powerful Viṣṇu deprived Naraka of his senses by striking him with his hand (*paṇinā cetanāṁ hart*)",

The description concludes "thus Naraka was slain by a miracle"*

1. *śambaro devarājena narako viṣṇunā yathā |*
tathādya śāyita rāmo mayā yudhi nipātitaḥ ||
Rāmāyaṇa, Yudh. Kā.

* Telling the Naraka-story by Lomaśa is similar to the story told by Viśvāmitra to Rāma and Lakṣmaṇa when he had taken them to the court of Janaka. The style is after telling folktales. The killing of Naraka by Viṣṇu by miracle suggest the primitive nature of the incident. cf. the slaughter of Mahiṣa by the Goddess.

Here Naraka is the son of Diti (*diteḥ sutaḥ*) and he is said to have practised austerity for ten thousand years (*daśa varṣa-sahasrāṇi*) with great restraint. Though Naraka acquired success in his austerity (*tapaḥ siddham*) Viṣṇu assured Indra that he would kill him (Naraka).

There is no mention of his lineage or progeny or the kingdom. We find that immediately after describing the Naraka incident the sage Lomaṣa proceeds on to narrate the raising of the earth from the sea by Varāha. This is a clear hint to the Naraka's birth.

In *Sabhāparva* of the *MBh.* we find two references to Naraka and one to (his son) Bhagadatta. In *Arghyāharaṇa-upaparva* (*Sabhā.* Ch. 38) Bhīṣma states that one demon (*nairrta*) called Naraka used to put obstruction in the process of establishing peace by Kṛṣṇa after he had settled in Dvārakā. The narrative goes on*.

Naraka, the end of all gods and demons having had his shelter in an image-structure (*mūrtti-liṅgastha*)[1] carried on his depredession, he abducted Kaseru, the fourteen year daughter of Tvaṣṭṛ, he also abducted sixteen thousand one hundred maids of the *gandharvas*, gods and human being, who were guarded by the king of Prāgjyotiṣa with the help of ten sons of Muru. They used to have only one plait of hair. Naraka molested Aditi (*dharṣayāmāsa*) and snatched away her pair of earrings. Indra approached Kṛṣṇa with the message from Aditi to kill Naraka.

* Bhīṣma while narrating the heroic deeds of Kṛṣṇa repeats the story of Naraka and his killing by Kṛṣṇa to prove his superiority among the assembled kings in the *Rājasūyayajña* for receiving *arghya*. This story and some other stories put in the mouth of Bhīṣma are not found in some editions of the *Mahābhārata*. Obviously, this portion is later addition included in the Gītā Press, edition.

1. *Murttiliṅga*, The meaning is not clear.

Kṛṣṇa agreed, proceed to Prāgjyotiṣa and cut Naraka's head with his discus after killing the five dreaded *asura* generals of Naraka—Muru, Hayagrīva and others. Then having seen Naraka killed Bhūmi offered the earrings to Kṛṣṇa saying. "O Lord! you have killed him, who had been given birth by you".

(*sṛṣṭastvaiva madhuhan tvaiva nihataḥ prabho*)

In this story Naraka is referred to as '*nairṛta*' (demon) and Bhauma (son of Bhūmi). Killing Hayagrīva, the first general of Naraka, by Kṛṣṇa in the water of 'Lohita gaṅgā' (*madhye lauhitya-gaṅgayam*) is exactly the same what is described in the *Kālikā-P.*[1]

The number of maids running into sixteen thousand and one hundred is after the number given in the *Viṣṇu-P*[2]. The abduction of Kaseru seems to be taken from the *Harivaṁśa*. The expression "*sṛṣṭstvaiva......*" is the paraphrasing of the verse the *Viṣṇu-P.* "*so'yam tvaiva dattome tvaiva vinipātitaḥ*".

Again in the same *parva* (Ch. 51) Duryodhana while giving an account of the wealth brought by the kings to the sons of Pāṇḍu describes Bhagadatta as "that great warrior king Bhagadatta, the brave ruler of Prāgjyotiṣa and the mighty sovereign of the *mlecchas* (*mleechānām-adhipo balī*) at the head of a large number of *yavanas* (*yavanaiḥ sahito rājā*) waited at the gate".

Here no reference is found to Naraka.

In the *Udyogaparva* (Ch. 48) in the description of exploits by Krṣṇa the killing of Narakāsura by him is mentioned with some details. The *asuras* had a city named Prāgjyotiṣa, which was formidable, inaccessible and unbearable. It was there

1. *taṁ jaghāna hayagrīvaṁ samatikramya keśavaḥ |*
madhye Lauhityasaṁjñasy (gaṅgasya) bhagavān devakīsutaḥ ||
—*K.P.* 40-84

2. *śatādhikāni dadṛśe sahasrāṇi mahāmune |* *VPv.* 29.31.

the mighty Naraka, the son of Earth, kept the jewelled ear-rings of Aditi, having brought them by force."

The gods wanted to kill Naraka in battle but failed. They requested Viṣṇu for killing Naraka, who agreed to do that difficult task, Viṣṇu killed six thousand *asuras* with Muru, their leader and entered into the city of Nirmocana, where he killed Naraka. "Naraka lay lifeless their like a karṇikāra tree uprooted by the wind. Having slain Earth's son Naraka and also Muru, and having recovered those jewelled ear-rings the learned Kṛṣṇa......came back". In this description certain new elements have been introduced[1]—(I) Naraka is the son of Bhūmi, (II) the king of the asuras resides in the city of Prāgjyotiṣa, (III) fought against the gods and snatched the pair of ear-rings of Aditi, and (IV) was killed by Viṣṇu (Kṛṣṇa) after the demon Muru was killed.

Here for the first time snatching away the pair of ear-rings of Aditi, which is so prominently mentioned in the purāṇas, has been introduced. In addition to these the reference to a city, called Nirmocana is significant. From the context Nirmocana seems to be another name of Prāgjyotiṣa, or, is a part of that city. No where in the report about Naraka in the purāṇas this name is found.

Another reference to Naraka in this *parva* (Ch. 130) in the context of enumeration of the heroic deeds of Kṛṣṇa deserves mention. "Keśava having gone to Nirmocana city had done away with six thousand *pāśa* (noose) laid down by Muru and snatched all".[2]

The subsequent description eulogises Kṛṣṇa's feats in the background of Naraka's. "When Śauri went to Prāgjyotiṣa Naraka with all the *dānavas* succeeded not in seizing him there......slaying that Naraka in battle, he brought away from his city a thousand damsels and married them all following the prescribed rite. In the city of Nirmocana six thousand mighty *asuras* failed to seize him with their noose."

In *Sabhā.P.* (Ch. 26) we find a description of the fight between Bhagadatta and Arjuna when the latter went on 'conquerring all points horizon'. After subjugating Śākala island Arjuna attacked the kingdom of Prāgjyotiṣa. There the great monarch, called Bhagadatta, heading a great army composed of Kirātas and Cīnas, and the dwellers on the sea-coast fought against Arjuna for eight days and till finding him untired enquired of him what he (Arjuna) wanted him to do. Bhagadatta addressed Arjuna thus: "I am the friend of Indra, scarcely inferior to him in battle.

(*ahaṁ sakhā mahendrasya śakrādanavaro raṇe*)

"But, O child! I cannot stay before thee in fight."

Arjuna replied: "I desire to see him (Yudhiṣṭhira) acquire the imperial dignity; let tributes be paid by thee unto him. Thou art my father's friend...... I cannot command the......"

In the above description neither Naraka is referred to nor his relationship with Naraka has been defined. Bhagadatta's expressing his fatherly sentiment and addressing Arjuna as 'child (*tāta*)' is perhaps due to the fact that he is the friend of latter's father (Indra). (This relationship has been repeated many times in the *Mahābhārata* and in the Copperplate inscriptions of the kings of Kāmarūpa).

The encounter ends in some kind of treaty. Naraka is the king of Prāgjyotiṣa, the *Mahābhārata* says: Kṛṣṇa brought one thousand damsels from Prāgjyotiṣa after he killed Naraka

---

1. This excludes the description given in the *Sabhāparva*, mentioned above, which seems to be interpolation.
2. *prāpya nirmocane pāśān ṣaṭaṣahasrān tarasvinaḥ |*
hṛtāste vāsudeven hyupasaṁkramya mouravān ||

This verse is not available in many editions of the *Mahābhārata*.

The number of damsels increases to sixteen thousand and more in the purāṇas.[1]

In *Droṇa parva* (Ch. 29) there is a vivid description of fight by Bhagadatta with Arjuna. Bhagadatta, who is referred to as Prāgjyotiṣa fell fighting on the twelfth day of the battle of Kurukṣetra.

Bhagadatta was fairly advanced in age when he fought in the battle of Kurukṣetra; his skin became loose, the eyelids hang down and covered his eyes, he had to keep the eyelids bound to his fore-head with a piece of silk so that he could see[2]. In the fight Bhagadatta discharged *vaiṣṇavāstra* (weapon belonged to Viṣṇu) to kill Arjuna. Kṛṣṇa took the weapon on his chest which turned into the garland of Vaijayantī on his neck. Arjuna objected to Kṛṣṇa's taking part in the fight. Kṛṣṇa then explained how Viṣṇu (Himself) had given that weapon to Earth for her son Naraka and that how Bhagadatta got it from Naraka, Kṛṣṇa also advised him to kill Bhagadatta the way he killed Naraka in the past. Arjuna made Bhagadatta blind by cutting the piece of silk with which he kept his dropping eyelids raised and rendered him unable to see anything, and then killed him.

It says that the *vaiṣṇavāstra* passed on to Bhagadatta from Naraka.

tasmāt prāgjyotiṣaṁ prāptaṁ tadastraṁ pārtha māmakam |
36

Here it is not clear what is meant by 'Prāgjyotiṣa ?' It may be both the city and the king of the city of Prāgjyotiṣa. It is not mentioned if Bhagadatta acquired the weapon through inheritance i.e. as son. In the second reference also Naraka is not described as the father of Bhagadatta; Naraka's killing was mentioned as an event of the past. However, there is a hint in the advice of Kṛṣṇa that he killed Naraka (the father) and Arjuna now must kill Bhagadatta (the son) because he is also enemy to gods (*suradviṣa*) like Naraka. This conflicts with the expression "*sakhā mahendrasya*".

The last verse of this chapter says that Arjuna having slain the king, the friend of Indra, equal to Indra in his prowess, killed others.[1]

There are some more casual references to Bhagadatta in the *Mahābhārata*. In one such reference Naraka is described as the grand father of Bhagadatta. (*śailā-layo rājā bhagadatta-pitāmahaḥ*)

The *Viṣṇupurāṇa* (Vth part, Chapter 19) for the first time gives a complete picture of Naraka's misdeeds leading to his death. It goes on : Once when Kṛṣṇa had been well settled in Dvārāvatī Indra came there and reported the misdeeds of Naraka. Indra says: "This Naraka, son of Bhūmī and the king of Prāgjyotiṣapura (*bhaumoyaṁ narakonāma prāgjyotiṣa-pureśvaraḥ*) has done the greatest harm to all the living beings-kept captive the daughters of gods, *siddhas*, *asuras* and others in his seraglio after he abducted them; stolen the nectar-pouring umbrella of Varuṇa, snatched away the pair of ear-rings of my mother, taken away the jewelled peak of Mandāra etc. you have killed all other enemies, now kill this one."

Kṛṣṇa agreed. He immediately proceeded to Prāgjyotiṣa riding his mount Garuḍa and accompanied by Satyabhāmā, his wife. Kṛṣṇa reached the city of Prāgjyotiṣa of one hundred *yojanas* in dimension, protected by sharp nooses put by Muru, he killed Muru, his seven thousand sons, Hayagrīva

1. The number of maids abducted by Naraka varies from one thousand to sixteen thousand (the *Bhāgavata*, the *K.P.*) and to sixteen thousand one hundred (*Viṣṇu-P.*, *MBh. Sabhā*).
2. *bali-saṁchanna-nayanaḥ śūraḥ parama durjayaḥ* | *akṣṇorunmīla-nārthāya baddha-paṭṭohyasau nṛpaḥ* || MBh.

1. *nihatya taṁ narapatim-indravikramaṁ sakhāyam-indrasya-tadaindrirāhave* ||

and Pāñcajana, and thereafter killed Naraka. Naraka having been killed Bhūmi, mother of Naraka handed over the pair of ear-rings to Kṛṣṇa and prayed to him to protect Naraka's progeny. She reminded him of the birth of Naraka. "O Lord ! I conceived this son by you, when you lifted me up from water in deluge in your boar incarnation. Now you have taken away, what you had given me."[1]

Kṛṣṇa then deported to Dvārakā sixteen thousand and one hundred damsels from the seraglio of Naraka, six thousand elephants, and two lakhs horses and other valuables from his treasury. He himself had taken the pair of ear-rings, the umbrella of Varuṇa, the jewelled peak (maṇiparvata) on Garuḍa to Dvārakā.

The *Bhāgavata* almost repeats this story with minor variations. The *Bhāgavata* simply calls Naraka the son of Bhūmī (Bhauma) and is silent on the question of his father. While *Viṣṇu-P.* tells that Kṛṣṇa proceeded to Prāgjyatiṣa with Satyabhāmā, the *Bhāgavata* states "accompanied by wife" (*sabhāryaḥ*).

The *Brahma-vaivartta-P.* says that Naraka with his sons was killed by Kṛṣṇa.

It has been mentioned above that the *Kālikā-P.* tells a complete story of Naraka's life beginning with his birth to death. The story is required to be told briefly :

When the Mother Earth was raised from the bottom of the water in deluge by the Lord Viṣṇu in his boar incarnation she became pregnant by Varāha-Viṣṇu. At that time she was impure because she was in her period of menstruation. The gods apprehended that Earth had conceived while she was impure, and, hence the son that would be born to her would be a

1. *yadāham uddhṛta nātha tvayā śūkara-rūpiṇā /*
tvat sparśa-sambhaḥ puttrastdāyam mayya-jayata //
so'yaṁ tayaiva datto me tayaiva vini-pātitaḥ /

danger to the gods. Earth, which is already oppressed by Rāvaṇa and others will be further oppressed if such a son be born to Earth. Thus deciding the gods, headed by Brahmā, stopped the birth of the child. The mother Earth continued to bear the embryo for a long time, and at last being unable to bear the pain of hard pregnancy prayed to Viṣṇu, who appeared before her. Earth narrated her sufferings and Viṣṇu consoled her by saying that the gods had been preventing her from giving birth to the child. In the middle of *tretāyuga* which is the 28th *yuga* since the creation, she would give birth to a male child. Thus saying Viṣṇu touched her navel with the tip of his conch and she felt relieved of the pain.

Long long time passed on. Once there was a king by the name Janaka in Mithilā who had four wives but no issue. Hearing the news of getting sons by the performance of sacrifice by the king Daśaratha, Janaka too got a sacrifice performed and got two sons. He then on the advice of Nārada ploughed the sacrificial ground and found a girl in the furrow. The Mother Earth while presenting the girl, Sītā, requested the king to make a promise :

She (Earth) will give birth to a son, after Rāvaṇa and others were killed, in that sacrificial ground, where Sītā was found. The king should brought up her son till he becomes sixteen years old and he must also take care that her son acquires human character.

The king Janaka agreed. In course of time Earth gives birth to a son at midnight in that sacrificial ground. Earth remembers Viṣṇu, who arrives there. Presenting the son to Viṣṇu Earth said : "O Lord ! this is your son; honouring your words you should take care of the child."[1]

1. *eṣa te tanayo jātaḥ sukumāro mahā prabhaḥ /*
saṁ smaran samayaṁ pūrvaṁ tvamenaṁ prati-pālaya //

Viṣṇu assures her by saying that her son will be a great hero and invincible in war. At the age of sixteen he will be the king of Prāgjyotiṣapura and shall prosper so long he behaves like a human being, the moment he acts otherwise he will meet with his death. Thus speaking Viṣṇu disappears.

Being informed by Earth Janaka proceeds to the sacrificial ground and finds a new born baby lying supine placing his head on a human skull. The king picks up the boy. He is named Naraka* by the priest Gautama because he was found putting his head on a human skull outside the sacrificial ground.

narasya śirṣe svaśiro nidhāya sthitavān yataḥ |
tasmāttasya muniśreṣṭho narakaṁ nāma vai vyadhāt ||

(*K.P. 38/2*)

(That the new born baby crawled the grounds ?). The Mother Earth herself disguising as a nurse by the name Kātyāyanī entered into the service in the seraglio of Janaka and used to nurse Naraka.

Naraka had grown up with the sons of Janaka, and in course of time surpassed them in valour, strength, archery and intelligence. Janaka having observed this apprehended that Naraka would usurp his throne. This made him sad.

The chief queen of Janaka observing him sad wanted to know the cause of it. The king remembering his promise, he made to Earth, could not divulge the secret but asks her for waiting for another three more months and then he would tell her everything. The Mother Earth, who had been there in the disguise of Kātyāyanī, heard everything, what had passed on between the king and the queen, from behind. She was frightened that after three months Naraka would be sixteen and the king would divulge her secret. She met Janaka and expressed her gratefulness for bringing up Naraka as he had promised to her, and sought his permission for leaving the place with Naraka. Thereafter Earth in the disguise of the nurse (*māyā mānuṣarūpiṇī*) requested Naraka to accompany her to the river Gaṅgā. Naraka refused to comply with the request saying that he would not move out without the permission of his father Janaka.

Kātyāyanī tells him : "Listen to me Naraka ! Janaka is not your father, he is only foster-father. Your father is the Lord of the Universe (Viṣṇu) you shall meet him on the bank of Gaṅgā. Mind that this foster-father of yours shall never bequeth the kingdom on you. Come with me; I am your mother, not nurse. I shall tell you the whole truth there."

Kātyāyanī accompanied by Naraka left the seraglio of Janaka at night on foot. On arrival at Gaṅgā Kātyāyanī disclosed her identity to Naraka and appeared as Mother Earth, and narrated everything since her conception.

Naraka found it difficult to swallow the story and exclaimed :

"The whole world knows Janaka is my father, Sumati my mother, and Sītā my sister; you are my nurse Kātyāyanī, you have been telling me alie."

Earth recalls Viṣṇu, who appears before them and touches Naraka with the tip of his conch and immediately Naraka turns into a handsome young man of great strength. Viṣṇu tells Earth : "I had given everything what you had asked for your excellent son, now I shall give him a kingdom." Thus saying Viṣṇu merged into Gaṅgā taking Naraka and Pṛthivī with him and within a moment reached Prāgjyotiṣapura situated in the midst of Kāmarūpa, where Kāmākhyā is the presiding deity.[1]

* It seems the name Naraka is after the name Janaka ; both *jana* and *nara* mean people.

1. The root √sṛj means both 'to create' and 'to give up'. The singular number '*nakṣtram*' stands apparently for one star, hence disappearance of the star Abhijit from the *abha-cakra* is meant here.

The kingdom of Prāgjyotiṣa exclusively belonged to Śambhu, was inhabited by the Kirāta people of golden colour and with shaven heads. Naraka at the behest of Viṣṇu killed the Kirāta king Ghaṭaka in the battle and had driven away the people and got some of them settled, with the consent of Śambhu, on the seashore.

Viṣṇu fortified the city and anointed Naraka on the throne and married him Māyā, the princes of Vidarbha. He instructed Naraka : "Listen to me, O my son ! this land is called Prāgjyotiṣa because Brahmā in the past had created the constellation here (or, Brahmā had left out one star from the group of 28 stars).

"asya madhye sthito brahmā prāṅnakṣatraṁ sasarjaha"
K.P.

The region that extends from the river Karatoyā on the west, to the seat of the goddess Dikkarvāsinī in the east. Yogamāyā, the source of the Universe herself resides here assuming the form of Kāmākhyā; Lauhitya, the Prince of the rivers, son of Brahmā-(Brahmaputra) flows through this region; Śambhu and other gods are also reside here, let you prosper in this land of yours with your wife and sons.

You must remain ever steadfast to the goddess Kāmākhyā in your devotion and should not worship any other god or goddess except her. Should you act otherwise you shall meet with death. This lance is given to you, you should not use it except to save yourself from imminent death. At the end of Dvāpara-yuga you shall have sons."

Viṣṇu thus saying to Naraka took aside Pṛthivī and told her secretly : "O beautiful one ! whatever you had asked for in the past all that were given to your son, now advise him to strive for welfare. When you yourself ask for killing Naraka, then only one human being shall kill him."

Thus speaking Viṣṇu bade farewel to Pṛthivī and Naraka, and disappeared. Naraka settled the twice-born people in his kingdom and started performance of the Vedic rituals. He became powerful and prosperous; on hearing his prosperity the king Janaka with his queen paid a visit to him.

In course of time Naraka became a close friend of Bāṇa, the king of Śoṇitapura, a devotee of Śambhu, who reigned towards the end of Dvāpara. Naraka acquired the demonish character from Bāṇa, and lost his faith on Kāmākhyā; he stopped performance of all the Vedic rituals.

Meanwhile the sage Vasiṣṭha came down to Prāgjyotiṣapura for having a *darśana* of the Goddess Kāmākhyā. Vaśiṣṭha was not allowed to enter into inside the fort by Naraka where Kāmākhyā was residing. Enraged Vasiṣṭha cursed both Naraka and Kāmākhyā : "Vile on the scion of Varāha-dynasty ! let it be known to you, he, to whom you had born, shall kill you within a short time, in his human form. Only after you were killed I shall worship the goddess Mahāmāyā (Kāmākhyā). Kāmākhyā also, with all her attendants, must disappear till you are alive."[1]

---

1. The sage Vasiṣṭha is a legendry figure in purāṇas; he is also a teacher of the tāntric cult in the *tantras*, Vasiṣṭha is credited with introducing *Cīnācāra* i.e. the tāntric ritual practices in Cīna (China) which means a country by the side of the Himālayas (*Himavat-pārśve*). *Rudra yāmala*, *Brahma yāmala*, *Nīlatantra*, *Cīnācāra-tantra* etc. speak about a curse pronounced by Vasiṣṭha on Tārā, while the *Kālikā-P.* and the *Yoginī-tantra* narrates a story of Vasiṣṭha's curse on the goddess Kāmākhyā and links it with the king Naraka of Kāmarūpa. The cause of the curse by Vasiṣṭha is different from the cause which provoked him to curse Kāmākhyā. However the back ground seems to be identical.

   The effect of the curse by Vasiṣṭha on Kāmākhyā as stated in the *Yoginītantra* is different from that of the *Kālikā-P.* In the *YT.* Vasiṣṭha cursed Kāmākhyā to the

Rushing immediately to Nilakūṭa Naraka found no trace of Kāmākhyā there. He was frightened and recalled his mother Kṣiti and father Viṣṇu, but neither of the parents appeared before him. Turning to his kingdom he found the city lack-lusture like an old woman. Even the river Lauhitya was almost dried up. Naraka sent his emissary to his friend Bāṇa, who learning what had happened to his friend; rushed to Prāgjyotiṣapura. In order to get rid of this calamity Bāṇa advised Naraka to propitiate Brahmā in perference to Śambhu and Viṣṇu. Naraka did accordingly and obtained five boons from Brahmā, however, he forgot to ask for the removal of the evil effect due Vasistha's[1] curse.

On the advice of Bāṇa Naraka appointed powerful demons his generals, invaded the heaven thrice and plundered the riches. He had taken away the pair of ear-rings of Aditi, mother of the gods and the unique umbrella of Varuṇa: took captive sixteen thousand damsels from the Himālayas. However, he restrained himself from enjoying pleasure of them till the arrival of Nārada. Naraka got four sons—Bhagadatta, Mahāśirṣa, Madavanta and Sumālin. He continued to oppress the gods and men alike. Earth being unable to bear the burden of oppression any more approached Brahmā, Viṣṇu and Maheśvara for the destruction of Naraka. Mādhava (Viṣṇu) agreed. Meanwhile Mādhava was born to Devakī by the name Kṛṣṇa and prospered with his sons and grand sons[1].

Indra approached Kṛṣṇa and narrated the oppression by Naraka and prayed him to kill Naraka. Kṛṣṇa agreed and accompanied by his wife Satyabhāmā and followed by a host of army proceeded to Prāgjyotiṣa riding Garuḍa. Indra returned to the heaven.

Kṛṣṇa having reached Prāgjyotiṣa cut into pieces the sharp nooses, killed Muru with six thousand demons and Hayagrīva and others. While fighting against Kṛṣṇa Naraka was surprised to observe Kālikā *i.e.* Kāmākhyā by the side of Kṛṣṇa (*kṛṣṇa-nikaṭe kālikām...| apaśyad jagatām dhātrīṁ kāmākhyām kāmrūpiṇim*). Naraka lost all hopes and carried on fighting only because he had no option.

Naraka having been killed Pṛthivī handed over the pair of earrings to Kṛṣṇa and prayed him to protect the progeny of Naraka. Kṛṣṇa in compliance with the request of Pṛthivī gave that *śakti* (javelin, which also means goddess symbolised, i.e. *śakti*) to Bhagadatta, who was made the king.

Kṛṣṇa then entered into the seraglio of Naraka got the sixteen thousand damsels dressed with fine clothes and sent them to Dvārakā along with all the wealth. He himself took the ear-rings, the umbrella of Varuṇa and returned to Dvārakā with Satyabhāmā.

It is abundently clear that the *Kālikā-P.* has not only taken the story from the *Viṣṇu-P.* for telling a romantic lengthy story about Naraka but freely uses the expression and phraseology of *Viṣṇu-P.*

---

effect that hence forth neither *pujā* nor *japa* performed in the seat of Kāmākhyā shall never yield any result, and that the sin of killing brahmin shall visit her.

According to the *Kālikā-P.* story Vasiṣṭha after pronouncing the terrible curse on Kāmākhyā left the place to visit her after the death of Naraka; the *YT.* says that Kāmākhyā in her distress went to Mahādeva and narrated her plight. Mahādeva expressed his inability to remove the curse or its effect but shortened the period of effect of the curse for three hundred years.

1. "*prahṛṣṭaḥ krīḍamānaśca dvārakāyām uvāsa saḥ |*" *KP.* 40/43

Cf. "*dvārāvatyāṁ sthite kṛṣṇe śakrastribhuvaneśvaraḥ |*" *VP.* 5/29/1

1. It is not unlikely that Bhagadatta is wrongly read in place of Vajradatta i.e. *Vajradatta-pitāmaḥ.*

cf. "*Sancityāgatamāruhya garuḍaṁ gaganecaram |*
satyabhāmāṁ samāropya yayau prāgjyotiṣaṁ-puram ||
(*V.P.* v. 29. 14)

āruhya garuḍaṁ kṛṣṇaḥ satyabhāma-dvitīyakaḥ |
prāgjyotiṣa-mukho'gacchad vāsavas-tridivaṁ yayau ||
(*K.P.* 40/68)

āruhyairāvataṁ nāgaṁ śakro'pi tridivaṁ yayau |"
ācitāmauravaiḥ pāśaiḥ kṣurāntair bhor dvijottam |
(*V.P.* v. 19.16)

sa durgaṁ mauravaiḥ pāśaiḥ ṣat-sahasrair bhayaṁkaraiḥ |
kṣurāntair veṣṭitam: . . . . . || (*K.P.* 40/72)

The demon Muru and the six thousand noose he laid on with sharp swords (*MBh. VP.*) are described as his followers and sons also.

The *Kālikā-P.* while improving upon the story of *Viṣṇu-P.* introduces many new elements and dovetails certain episodes:

(I) Janaka episode ;

(II) Viṣṇu's taking Naraka to Prāgjyotiṣa and anointing him on the throne ;

(III) Naraka's faith, and loss of faith on Kāmākhyā ;

(IV) Vasiṣṭha's curse and disappearance of Kāmākhyā ; and

(V) Nārada's intervention for maintaining verginity of sixteen thousand damsels ;

these are the new elements which stand out prominently. While introducing such elements the author of the *Kālika-P.* makes a bold attempt to explain the anachronism evident in the Naraka-story i.e. his being anterior to and contemporary with the *Rāmāyaṇa*-events, and his death at hand of Kṛṣṇa in *dvāparayuga* by telling us that though Naraka was conceived at the beginning of *satyayuga* he remained in his mother's womb through out the entire *satyayuga* and *tretāyuga*. The prolonging of pregnancy is caused by Brahmā.

The Naraka-story is told in the *Viṣṇu-P.* as one of Kṛṣṇa's achievement, his glorification over the gods. Kṛṣṇa proceeded to the heaven with a view to return the pair of ear-rings to Aditi, & on his return he had taken away the heavenly flower Pārijāta defeating Indra. This is also the story in the *Bhāgavata*. The *Kālikā-P.* omits this part. The purpose of the *Kālikā-P.* for telling this story, is to glorify Mahāmāyā identified with Kāmākhyā, hence the story ends with the conclusion "thus Mahāmāyā does enchant Viṣṇu."

While introducing all these strange elements into the story of Naraka the *Kālikā-P.* has not been oblivious of the references to Naraka in the two epics to the effect that Naraka is a *dānava* and flourished in early *treatāyuga*. How the *Kālikā-P.* explains Naraka's existence from *satya* to *dvāpara* has been stated above. The work skilfully explains his demonic character by attributing the same to the impure state (menstruation) of his mother, when she conceived him. That is why he bears a demonic character not because he was born of *asura* parents, nor was either an *asura*, but he developed it due to the circumstances of his birth, not with standing the fact that he had divine parentage. He, however, was also influenced bv Bāṇa a demonic hero.

This make-believe plea as the factor responsible for Naraka's acquiring demonic character has been repeated thrice in the *Kālikā-P.* to make it appear real.

Naraka's humane and demonic characters are made to co-exist on him; he had divine parentage though conceived in an impure state, born in a surrounding or Kāpālikas, brought up in the royal house of a sage-king, the renowned protagonist of Vedic cult had become a devotee of the goddess Kāmākhyā (a tāntric goddess) and turned a friend of Bāṇāsura a Śaivite, lost faith on the Kāmākhyā, relapsed to his inherent demonic character and ultimately was killed by Kṛṣṇa, an incarnation (partial according to *Viṣṇu-P.* "*aṁśen*

lokamāyātaḥ" and full according to the *Bhāgavata*, because he turned his back to Kāmākhyā.

Identity of Naraka :

It has been stated that how the cryptic reference to Naraka in the epics has developed into a full-length story in the *Kālikā-P.* which had earlier taken a concrete shape in the *Viṣṇu-P*, and the *Bhāgavata*.

For identification of Naraka reference will be made to these three purāṇas. Naraka, is the son of Diti (*Ditinandan diteḥ sutaḥ*) and the son of Earth (Dharāsuta, Bhauma) in the *Viṣṇu-P.*, which is followed by other purāṇas. God Viṣṇu in his boar incarnation was his father. This piece of mythological information has been echoed in the land grant copper plate inscriptions issued by the kings of Kāmarūpa of three ruling dynasties—Varman, Śālastambha, and Pāla from the seventh century to the twelfth century A.D. All of them trace their origin to Naraka, the son of Varāha-Viṣṇu & Pṛthivī, A few of the citations are quoted below :

"*dhatrim-ussikṣipsor ambunidheḥ kapaṭa-kolarūpasya |*
cakrabhṛtaḥ sūnurabhavat pārthiva-vṛdāra-ko narakaḥ ||"
(*Varman*) *Bhāskaravarmā, 7th c.A.D.*

"*naraka iti sūnurāsid ādivarāhasya bhuvi tadudhāre |*"
(*Śalastambha*) *Vanamāla 9th c.A.D.*

"*daṁstrāṅkaroddhata-dharā-parirambha-garbha-*
sambhoga-sambhṛta-rasālasa-mānasya |
tasyātmajo narapatir narakābhidhānaḥ |
"(*Pāla*) *Indrapāla, 11th c.A.D.*

In all these inscriptions Naraka's feats particularly snatching away the pair of Aditi's ear-rings and the Varuṇa's umbrella are mentioned.

Bāṇabhaṭṭa in his *Harṣacarita* (7th Ucchvāsa) says : "In the past Naraka was given birth by the mother Earth, who was made pregnant by Varāha. (*purā varāha-samparka-sambhuta-garbhaya bhāgavatyā bhuvā naraka nāmasunara-sāvi . . . .*). In that dynasty established by him there were born Bhagadatta Puṣpadatta, Vajradatta and others *mahātmanas-tasyānvaye Bhagadatta-Puṣpadatta-Vajradatta prabhṛtiṣu. . . .*). Bāṇa further testifies the dynasty established by Naraka as the 'pround vaiṣṇava family' (*ahaṁkārdhano vaiṣṇavo'yaṁ vaṁśaḥ*) which means it sprang up from Viṣṇu.

Kahlana in *Rājataraṅgiṇī*, though has not mentioned Naraka by name, refers to a king of Prāgjyotiṣa as 'born in the Vaiṣṇava dynasty' (*Vaiṣṇavānvaya-janmanaḥ rāṣṭram prāgjyotiṣendrasya. . . .* (*Rāj. 3rd. T.*)

Naraka's wife and sons :

According to the *Kālikā-P.* Naraka's wife is Mayā a princess of Vidarbha. The epics and the purāṇas and even the land grant inscriptions are silent on this point. While the *Kalikā-P.* states that Naraka had four sons, namely, Bhagadatta, Mahāśirsa, Madavanta and Sumālin; the *Mahābhārata* hints that Bhagadatta is the son of Naraka in all references except one that is particular reference *śallālaya rājā bhagadatta pitāmahaḥ*) states that he is the grand father of Bhagadatta.

The *Viṣṇu-P.* and the *Bhāgavata* are silent on the name of Naraka's son(s); these two purāṇas simply state Kṛṣṇa, on the request of Dharā, agreed on protecting Naraka's son.

All the land grant inscriptions by the ancient kings of Kāmarūpa record Bhagadatta's name in line of succession from Naraka as his son. Bhagadatta's son is Vajradatta. According to the *Mahābhārata* Vajradatta challenges Arjuna, the killer of his father (*hato pitā mama raṇe śiśuṁ māmadya yodhaya*). (Sabha-P.) All the land grant inscriptions except that of Vanamāla trace the genealogy as in the *Mahābhārata*. That particular inscription say that Bhagadatta and Vairadatta are the two sons of Naraka.

Bāṇa in *Haṣacarita* creats a confusion when he says 'Bhagadatta-Puṣpadatta-Vajradatta and other great kings passed in the dynasty of Naraka. It is not clear if he has mentioned the line of succession or the genealogy, or both. It is not improbable that these three are the brothers, and sons of Naraka. Such presumption goes against the *Mahābhārata* tradition but comes nearer to the statement in the Vanamāla's inscription, and perhaps that of the *Kālikā-P.*, where Naraka is credited with having four sons.

In this context a passing mention in the *Brahma-V.P.* may be referred to which says : "Naraka was killed with his son by Kṛṣṇa." This son might by Puṣpadatta if Bāṇa meant that. The reports in the *Mahābhārata* and the records in the inscriptions describe Bhagadatta, the friend of Indra (Indrasakhā) and the possessor of the weapon Vaiṣṇavī śakti (*MBh.* Droṇa-P. Ch......29).

The treasure of Naraka :

Of the innumerable treasure of Naraka the pair of ear-rings of Aditi, the mysterious umbrella of Varuṇa, sixteen thousand (sixteen thousand and one hundred according to (*Viṣṇu-P.*) damsels and a gem (the jewelled mountain peak in *Kālikā-P.* and the *Viṣṇu-P.*) are prominently mentioned. Kṛṣṇa himself had taken with him on Garuḍa the pair of ear-rings, the umbrella and the jewels, and he returned the first two items to their previous owners, after he visited the heaven. However, he did not return to Dvāraka empty handed; he uprooted the Pārijāta shrub, the pride of the heaven and brought it to his city for the pleasure of Satyabhāmā.

The *Mahābhārata* (Udyoga-P. Ch. 48) and the inscriptions of the Kāmarūpa kings speak only taking away Aditi's ear-rings by Naraka, and have not mentioned the umbrella of Varuṇa. The *Harivaṁśa*, *Viṣṇu-P.* *Bhāgavata* have mentioned both.

The *Kālikā-P.* in this respect seems to follow the *Viṣṇu-P.* and narrates taking away Aditi's earrings and Varuṇa's parasol by Naraka, but the work has not mentioned that Kṛṣṇa returned these items to the gods.

It may be mentioned here that once this pair of ear-rings were presented by Aditi to Arundhantī on the occasion of her marriage with Vasiṣṭha.[1] The mysterious parasol of Varuṇa though supposed to have returned to Varuṇa by Kṛṣṇa it had been an inheritance to the kings of Prāgjyotiṣa, though this nectar-pouring parasol was once with Śumbha.[2] In *Rājataraṅgiṇī Kahlāṇa* confirms that this parasol was used at the time of *Svayamvara* of the princess Amṛtaprabhā. "There, with the parasol of Varuṇa to shade him, in the presence of rājās, the royal maiden Amṛtaprabhā (of Prāgjyotiṣa) was with the garland of the chosen one."

* * * * * *

This parasol brought by the kings Naraka from Varuṇa shaded none but a *cakravartī* sovereign.[3]

Again in the 3rd *taraṅga* of this work it is stated that Varuṇa by his power (magic) had recovered this parasol from Meghavāhan when he was camping in a forest on the seashore in his conquest march.

---

1. *aditiḥ kuṇḍalayugaṁ brahmaṇā nirmitaṁ svakam /*
dadau svakarṇā dākṛṣya puttrai medhātithes-tadā //
KP. 23/123

2. *chatraṁ te vāruṇam gehe kāñcana-śrāvī vidyate /*
Caṇḍi, 5.97

3. *tatra taṁ vāruṇaṁ chatraṁ chāyayā rāja-sannidhau /*
bheje varasrajā rajā-kanyakā sāmṛtaprabhā //

* * * *

rajñā hi narakenaitad varunād uṣṇa vāraṇam /
ānītam-akaroc-chāyaṁ na vinā cakravarttinam // *Rāja-t.*

Varuṇa said to Meghavāhan :

"This parasol which serves you today was formerly carried away from my town by the mighty Bhauma (Naraka), your father-in-law's ancestor." "Then...the Lord Varuṇa together with the parasol became invisible."

It appears intriguing how it came to the possession of the kings of Prāgjyotiṣa after it was returned to Varuṇa or had taken away by Kṛṣṇa. Though Amṛtaprabhā's father's name has been left unpronounced by Kahlaṇa, and hence it poses a problem for fixing the date of *svayamvara*, the date of Meghavāhana may help. A. Stein, the first English translator of *Rājataraṅgiṇī* calculates the date of Meghavāhana's ascending the throne of Kāśmīra in the "chronological table of the Kashmir kings" and fixes it on 3058 Laukika age i.e. 12 A.D. Another translator of the work R.S. Pandit fixes the date of Meghavāhana's becoming king at 24 A.D. and say that he reigned for 30 years.

Bāṇa in his *Harṣacrita* gives a lengthy and colourful description of the umbrella of Varuṇa, which constitutes one of the many items presented by the king Bhāskara Varman of Prāgjyotiṣa to Harṣavardhana, in historical time, in the first quarter of the seventh century A.D.[1]

The parasol of Varuṇa was a dowry given to Meghavāhan by the Prāgjyotiṣa king and then had taken away by Varuṇa from him, if *Rājtaraṅgiṇī* is to be believed. It is not known how it came back to the Prāgjyotiṣa kings in the seventh century or earlier.

Naraka : *One or many* :

From the account of Naraka as given in the epics and some purāṇas, and also the lengthy story in the *K.P.* there appear two distinct images—one mythical and the other historical. It has been pointed out above that within the frame work of the earlier legends of Naraka the adventurer from Mithilā has been very skilfully introduced in the *K.P.* The elaborate details with which the early life of Naraka has been narrated present a too realistic picture and not a mythic one. That on a semi-historical personage the deeds of a mythical hero are super imposed.

There were more than one Janaka in Mithilā—we need not go into this aspect which was accepted generally. It is a generic name of a number of kings, and not of an individual. The name Janaka can be derived as Jana+ka=Janaka, which means the progenitor or protector of the people. The name Naraka also conveys the same shade of meaning. It can be derived as nara+ka=Naraka; and nara is the synonym of *Jana* (people), hence both the words Janaka and Naraka convey the same meaning.

It seems that the epithet of Naraka is an imitation of the epithet of Janaka. The *K.P.* While narrating the adventure of a historical personage links it with the mythical one, and in order to reconcile these two aspects unites Naraka with Janaka, who is known from the days of the Vedas and the *Rāmāyaṇa*.

Naraka of *K.P.* might be an illegitimate son of a king of Mithilā (Janaka) by a maid or nurse called Kātyāyanī. It also seems likely, in the alternative, the woman Kātyāyanī belonged to the Kāpālika sect, which was opposed to the Vedic rituals (Naraka was born out side sacrificial ground and was seen lying putting his head on a *narakapāla*) and gave birth to an illegitimate boy. Naraka might have received some instructions on the Vedas in the royal house and hence he is stated to have developed this character, which he practised at the beginning of his reign over Prāgjyotiṣa. Janaka

1. "*ākṛṣyamaṇa eva......trailokyādbhūtaṁ mahāchatram*" HC. 7th U.

nurished a secret affection to Naraka otherwise he would not have visited Naraka, when he prospered.

In support of an adventurer from Mithilā (Naraka) to Prāgjyotiṣa in historical time a valuable information given in the *K.P.*, may be taken as a concrete evidence. In the mass of details the *K.P.* says that immediately after Naraka had been firmly settled on the seat of power, the name of the kingdom had been changed from Prāgjyotiṣa to Kāmarūpa. *na cirādabhavad deśah kāmarūpāhvaṣtadā.*

Though the *Rāmāyaṇa* places Prāgjyotiṣa in the west and the *Mahābhārata* (Vana, Ch. 85) puts in the midst of the countries on the basis of subsequent mention of the land in some purāṇas and classics along with the river Lauhitya (Brahmaputra) Prāgjyotiṣa is identified with Kāmarūpa i.e. Assam. If the date of the change of nomenclature Prāgjyotiṣa to Kāmarūpa can be fixed with some amount of certainty it will suggest the date when adventure Naraka from Mithilā conquered the land and started reigning.

Kālidāsa in the context of Raghu's conquest refers to the kingdom by both the designations—Prāgjyotiṣa and Kāmarūpa.[1]

If Kālidāsa is assigned to early fifth century A.D. (may be earlier) it can be said with confidence that the name Kāmarūpa for the kingdom was in currency and popular with the people long before his production of *Raghuvaṁśa*, otherwise he would not have used two different name in the same breath.

In the epigraphic records we come across with the term Kāmarūpa for the first time in the Allahabad inscription of Samudragupta in the fourth century A.D. (380 A.D.) (Fleet I Corpus Inscriptionum Indicarum; Vol. III. p. 8).

Thus it can be said that the name Kāmarūpa was in vogue for Prāgjyotiṣa in the fourth century A.D., which might have originated even earlier. However, the negative evidence i.e. absence of mentioning this name in the purāṇas cannot be cited as the late origin of the name Kāmarūpa. Bāṇabhaṭṭa in his *Harṣacarita* (7th century) traces the genealogy of Bhāskara Varman to Bhagadatta-Naraka and states the names of his four predecessors beginning with Bhūtivarman (5th century A.D.) with accuracy, and refers to the kingdom by the name Prāgjyotiṣa. No where he has referred to it by the name Kāmarūpa.

On the otherhand in the inscription (7th century) of Bhāskara issued from Karṇa-suvarṇa (Paundra-vardhana) he is described as the lord of Kāmarūpa (*Kāmarūpa-Lakṣmī-samāliṅgita*...).

To indicate the earliest limit of the period when the name Kāmarūpa was coined and for that matter commencement of Naraka's reign to Prājyotiṣa the religious tenets and his other activities described in the *Kālikā-P.* may be taken into consideration.

That Kāmarūpa before Naraka was a land of Śaivites and the worship of Śiva had been the dominant religious cult. The land was kept exclusive for Śiva's pleasure. That the goddess comes to this region for the amorous pleasure with Śiva; it is why she is called Kāmākhyā.

kāmārtham āgatā yasmān mayā sardhaṁ mahā-girau /
kāmākhyā procyate devī nīla-kuṭe rahogatā //K.P.62//

1. *cakampe tīrṇa lauhitye tasmin prāgjyotiṣeśvaraḥ /*
Raghu, 4.81
tamīśaḥ kāmarūpānam atyākhaṇḍala-vikramam //
Ibid. 4.83

Śiva had seven prominent hermitages in all parts of Kāmarūpa. At the western limit of Kāmarūpa the unique *liṅga* of Jalpīśa (Jalpeśvara, in modern Jalpaiguri) exists and on the north the Nāṭaka śaila is the abode of Śiva.

Naraka may be regarded as the initiator of Śākta culti n the kingdom of Prāgjyotiṣa i.e. ancient Assam in a vigorous way so much so that the name of the country had been changed to reflect this cult. Naraka is supposed to born and brought up in a Śākta (Kāpālika ?) surrounding in Mithilā at a time when Śakti parted company with Śiva and associated herself with Viṣṇu as Viṣṇumāyā or Yoganidrā. It is why Viṣṇu brought Naraka to Prāgjyotiṣa and instructed him to worship the goddess Kāmākhyā.

It may be noted that Viṣṇu did not ask Naraka to worship him; nor even Pṛthivī who prayed Viṣṇu all the times as the Primordial Force, the source of the Universe ('*puruṣāya ādibījāya*: (*Bhāgavata*: 10.59.27): '*namaste jagadavyakta- rūpa-kāraṇa*' *kāraṇa*, (*K.P.* 36.15) did ask her son Naraka to be a devotee of Viṣṇu. Though associated with Viṣṇu at that time the cult of Śakti as divine energy meriting adoration was fully established and all female principles in nature were recognised as local or special manifestation of Devī. So he was made to recognise in Kāmākhyā, a local, a special manifestation of Devī"[1].

His role of colonising the land with the twice-born people and also in introducing the Vedic rituals may be taken as pointer to a time. However the process of Aryanisation of the land started long before. The story of Videha Mādhava's crossing the river Sadānīrā in the *Śatapatha-brāhmaṇa* may be cited in support of this. Dr. Farquhar approximately assigns the sectarian texts of the purāṇas to the period 200-500 A.D. Taking all these into consideration the upper limit of the period within which the adventurer from Mithilā reached Prāgjyotiṣa might be pushed back to the beginning of the Christian era.

1. B. Kakaty, *The Mother Goddess Kāmākhyā*, p. 31 Guwahati.

Bibliography & abbreviation

Mahābhārata, MBh.
Rāmāyaṇa
Viṣṇupurāṇa, Viṣṇu-P.
Viṣṇupurāṇa, English trans. Wilson
Brahma-vaivarta purāṇa, Brahma, VVp.
Brahmāṇḍa purāṇa, Brahma-P.
Harivaṁśa
Śrīmadbhāgavata, Bhāgavata
Mārkaṇḍeya
Caṇḍī, Candī
Kālikā-purāṇa, Kālikā-P. KP. edt. B. Shastri
Yoginītantra, YT. Edt. B. Shastri.
Rājataraṅgiṇī, Rāja-ta.
Rājataraṅgiṇī, English trans. Stein; R.S. Pandit.
Raghuvaṁśa,
Kāmarūpa śāsānavalī, edt. Padmanath Bhattacharya
Harṣacarita
The Mother Goddess Kāmākhyā, B. Kakaty.
Early History of Kāmarūpa, K.L. Barua.

CONTENTS

****

कालिकापुराणम्* **

प्रथमोऽध्याय:

THE KĀLIKĀPURĀṆA

CHAPTER ONE

The Birth of Kāma (Cupid)

यद् योगिभिर्भवभयार्तिविनाशयोग्य-
मासाद्य वन्दितमतीवविविक्तचित्तैः।
तद् वः पुनातु हरिपादसरोजयुग्म-
माविर्भवत् क्रमविलङ्घितभूर्भुवः स्वः ॥१॥

Let that pair of lotus feet of Hari, who by his steps covered, one by one, the earth, the world of air (*bhuvaḥ*), and the heaven,[1] the feet which are capable of removing the fear and sufferings of this world, which are worshipped by the sages of pure heart, purify you. 1

सा पातु वः सकलयोगिजनस्य चित्ते-
ऽविद्यातमिस्रतरणिर्यतिमुक्तिहेतुः।
या चास्य[2] जन्तुनिवहस्य विमोहिनीति
माया विभो[3]ऽर्जनुपि शुद्धकुबुद्धिहन्त्री[4] ॥२॥

Let that Māyā protect you; (She is) Viṣṇumāyā[5] because of her alluring charm of all the living beings, who like the sun dispels the darkness of ignorance (*avidyā*) from the mind of the ascetics, who is the cause of their salvation, and destroys the evil desire in the pure mind of the people. 2

ईश्वरं जगतामाद्यं प्रणम्य पुरुषोत्तमम्।
नित्यज्ञानमयं वक्ष्ये पुराणं कालिकाह्वयम् ॥३॥

Paying obeisance to God Puruaṣottama, the source of this universe, who Himself exists in the form of eternal knowledge, I shall now narrate the *Purāṇa, Kālikā* by name. 3

मार्कण्डेयं मुनिश्रेष्ठं स्थितं हिमधरान्तिके[1]।
मुनयः परिपप्रच्छुः प्रणम्य कमठादयः ॥४॥

Once the sages headed by Kamaṭha went to the great sage Mārkaṇḍeya, who was residing in the foot of the Himālayas; they saluted him and enquired from him. 4

भगवन् सम्यगाख्यातं सर्वशास्त्राणि तत्त्वतः।
वेदान् सर्वांस्तथा साङ्गान् सारभूतं प्रमथ्य च ॥५॥
सर्ववेदेषु शास्त्रेषु यो यो नः संशयोऽभवत्।
स स छिन्नस्त्वया ब्रह्मन्, सवित्रेव तमश्चयः ॥६॥

O Lord ! you have explained to us precisely the substance of all scriptures and of the *Vedas* and their six ancellaries which you have studied thoroughly. O Brahman ! whatever doubt we had had in our mind on the *Vedas* and other scriptures you have removed them all the way the sun dispels the darkness. 5-6

जैवातृकाग्र्य भवतः प्रसादाद्द्विजसत्तम।
निःसंशया वयं जाता वेदे शास्त्रे च सर्वशः ॥७॥

O foremost of the longlived ones ! O greatest of the twice-born ones ! by your grace we have now become absolutely free from scepticism on (the meaning of) the *Vedas* and other scriptures. 7

कृतकृत्या वयं ब्रह्मंस्त्वत्तोऽधीत्य समन्ततः।
सरहस्यं धर्मशास्त्रं यदवादि[2] स्वयम्भुवा ॥८॥

O Brahman ! having studied the entire *Dharmaśāstras* together with their secrets from you, what was narrated by Brahmā, we have become well-versed and achieved our goals.

भूयस्तच्छ्रोतुमिच्छामो हरं काली पुरा कथम्।
मोहयामास यतिनं सतीरूपेण चेश्वरम् ॥९॥

We desire to hear from you, again, how in ancient times Kālī in the form of Satī, enchanted God Hara, the ascetic. 9

---

* श्रीगणेशाय नमः V. ** श्रीकालिकायै नमः V,

1. *bhūrbhuvaḥ* and *svaḥ* are the earth, the region in between earth and heaven, and the heaven respectively.

2. चान्य'''M. 3. विभो- 4. शुद्धसुबुद्धिहन्त्री V.

5. Viṣṇumāyā is one of the sixteen names of Durgā. According to the *Purāṇas* Viṣṇumāyā was created by Viṣṇu, the Primordial Force residing in Viṣṇu.

---

1. हिमवर''' M.

2. यदज्ञादि V.

सर्वदा ध्याननिलयं यमिनं यतिनां वरम् ।
संक्षोभयामास कथं संसारविमुखं हरम् ॥१०॥

How could Kālī exite Hara, the self-restrained and the greatest of all ascetics, who had always been in deep meditation and averse to the world ? 10

सती वा कथमुत्पन्ना दक्षदारासु[1] शोभना ।
कथं हरो मनश्चक्रे दारग्रहणकर्मणि ॥११॥

How excellent Satī was born unto the wife of Dakṣa ? How is it that Hara made up his mind for taking a wife ? 11

कथं वा दक्षकोपेन त्यक्तदेहा सती पुरा ।
हिमवत्तनया जाता भूयो वा कथमागता ॥१२॥

How, in the past, Satī, being angry with Dakṣa left her body (gave up her life) and how she was again reborn as the daughter of Himālaya ? 12

कथमर्धंशरीरं[2] साऽहरत स्मररिपोः पुनः ।
एतत् सर्वं समाचक्ष्व विस्तरेण द्विजोत्तम ॥१३॥

How she had become again the better-half of the Enemy of Cupid (Hara) ? O the best of the twice-born ones ! please tell us all these happenings in details. 13

नान्योऽस्ति संशयच्छेत्ता त्वत्समो न भविष्यति ।
यथा जानीम विप्रेन्द्र तत् कुरुष्वैतदात्मवित् ॥१४॥

O Lord of the brāhmaṇas ! the knower of the Supreme Being ! there is none and shall be one either equal to you in dispelling the doubts; do that (tell us all) so that we may know (all these). 14

मार्कण्डेय उवाच

शृणुध्वं[3] मुनयः सर्वे गुह्याद् गुह्यतरं मम[4] ।
पुण्यं शुभकरं सम्यग् ज्ञानदं कामदं परम् ॥१५॥

Mārkaṇḍeya said :

O sages, all of you hear from me the most auspicious and excellent (story), the secret-most of the secrets, which awakens perfect knowledge and grants all the desires. 15

1. दारेषु V. 2. शरीरन्त्वहरत् M. 3. शृण्वन्तु V. 4. परम् M.

एतद् ब्रह्मा पुरोवाच नारदाय महात्मने ।
पृष्टस्तेन ततः सोऽपि वालखिल्येभ्य[1] उक्तवान् ॥१६॥

In the olden days this mythology was narrated by Brahmā, being asked to the great Nārada, and then he also told this to the Bālakhilyas.[2] 16

वालखिल्या महात्मानस्तत आचख्सिरे पुनः ।
यवक्रीताय मुनये स प्रोवाचासिताय च ॥१७॥

The great Bālakhilyas, in their turn, again, narrated this to the sage Yavakrīta, who passed on this (mythology) to Asita. 17

असितो मे समाचष्ट एद्विस्तरतो[3] द्विजाः ।
अहं वः कथयिष्यामि कथामेतां पुरातनीम् ।
प्रणम्य परमात्मानं चक्रपाणिं जगत्पतिम् ॥१८॥

O twice-born ones ! the sage Asita told me this (mythology) in great detail; I now having paid my obeisance to Viṣṇu (Cakrapāṇi), the Supreme Being, the Lord of the universe, shall relate to you this ancient mythology. 18

व्यक्ताव्यक्तस्वरूपाय सदसद्व्यक्तिरूपिणे ।
स्थूलाय सूक्ष्मरूपाय[4] विश्वरूपाय वेधसे ॥१९॥
नित्याय नित्यज्ञानाय निर्विकाराय तेजसे ।
विद्याविद्यास्वरूपाय कालरूपाय वै नमः ॥२०॥
निर्मलायोर्मिषट्कादिरहिताय विरागिणे ।
व्यापिने विश्वरूपाय सृष्टिस्थित्यन्तकारिणे ॥२१॥

I salute the lord who is in the form of the universe, who is both manifest and unmanifest, existent and non-existent, the gross and the subtle; who is eternal and the repositary of eternal wisdom, who does not transform and is in the shape of light, who is both in the form of knowledge and absence of knowledge, who is pure and devoid of the six causes of excitement (*ūrmiṣaṭkc*)[5] and of attachrst, who is omnipresent, who

1. वालखिल्येषु चोक्तवान् M.
2. The Bālakhilyas are a group of sixty-four thousand ṛṣis, who are of the size of the thumb.
3. विस्तरशो M. 4. स्थूलरूपाय M.,
5. The six *urmis* are : sorrow, illusion, old age, death, hunger and thirst.

remains in the form of the universe, the cause of creation, existence and destruction. 19—21

योगिभिश्चिन्त्यते योऽसौ वेदान्तान्तगचिन्तकैः।
अन्तरन्तः परंज्योतिःस्वरूपं प्रणमामि तम् ॥२२॥

I salute Him, who resides in the heart as the Supreme light, who is meditated upon by the sages, well-versed in the *Vedas* and their ancillaries. 22

तमेवाराध्य भगवान् ब्रह्मा लोकपितामहः।
प्रजाः ससर्ज सकलाः सुरासुरनरादिकाः॥२३॥

The lord Brahmā, the progenitor of the people, by propitiating Him created all the people—the gods, the demons, the human beings and others. 23

सृष्ट्वा प्रजापतीन् दक्षप्रमुखान् स यथाविधि।
मरीचिमत्रिं पुलहं तथैवाङ्गिरसं क्रतुम् ॥२४॥
पुलस्त्यञ्च वशिष्ठञ्च नारदञ्च प्रचेतसम्।
भृगुञ्च मानसान् पुत्रान् यदा दश ससर्ज सः॥
तदा तन्मनसो जाता चारुरूपा वराङ्गना ॥२५॥

After creating the progenitors of the people, headed by Dakṣa, in confirmity with the process, he then created ten mind-born sons, they are: Marīci, Atri, Pulaha, Aṅgiras, Kratu, Pulastya, Vaśiṣṭha, Nārada, Pracetas and Bhṛgu. 24—25a.

नाम्ना सन्ध्येतिविख्याता साम्यंनसन्ध्यां गायत्रिका[1]।
न तादृशी देवलोके न मर्त्ये न रसातले।
कालत्रयेऽपि भविता सम्पूर्णगुणशालिनी ॥२६॥
निसर्गचारुनीलेन[2] कचभारेण राजते।
मयूरीव विचित्रेण वर्षासु द्विजसत्तमाः ॥२७॥

Then from his mind was born a beautiful damsel, named Sandhyā, called twilight (who is worshipped in the evening). There is no second woman in the heaven, on the earth and in the nether world, who possesses her qualities, there was none in the past too, equal to her, there is none in the present, shall not be one in the future. O highest of the twice-born ones ! she with her tuft of heavy black hair, charming and beautiful, shines like a she-peakcock in the rainy season. 25b—27

1. सायं सन्ध्यां यजन्ति याम् B. 2. ...रूपेण M.

आरक्तगौरमलिन[1]माकर्णान्तं तयालकैः।
रेजे सुराधिपधनुश्चारुबालेन्दुसन्निभम् ॥२८॥

Her white forehead being partially covered by the cluster of curled hairs, coming down upto the ear had been shining like the rainbow or the crescent moon. 28

प्रफुल्लनीलनलिनश्यामलं नयनद्वयम्।
चकासे चकितायास्तु कुरङ्ग्याः सदृशं चलम् ॥२९॥

Her pair of blue eyes, which were like the blossoming blue lotus, and fickled like the eyes of a timid doe, looked very charming. 29

निसर्गचञ्चलं चारु भ्रू युग्मं श्रवणायतम्।
मीनाङ्ककोदण्डसमं नीलं तस्या द्विजोत्तमाः ॥३०॥

O superior most ones of the twice-born ! her two black and beautiful eyebrows having extended up to the ears resembled the bow of Cupid. 30

भ्रूमध्याधोनिम्नभागादायतप्रांशुनासिका।
लवण्यानि द्रवन्तीव ललाटात्तिलपुष्पवत् ॥३१॥

Her long nose being gradually high from the middle of her eye-brow looked like a sesame flower; it appeared as if the melting beauty from her forehead had been pouring down in the shape of the nose. 31

तद्वक्त्रं शोणपद्माभपूर्णचन्द्रसमप्रभम्।
बिम्बाधरारुणिम्नाभीरेजे रागिमनोहरम् ॥३२॥

Her full-moon-face resembled the golden lotous; which being brightened by the redness of her red lip like the *bimbaphala* (bright-red ground) was shining and attractive to the lovers. 32

सौन्दर्यलावण्यगुणैरापूर्णं वदनं पुनः।
अभितश्चिबुकं यातुमुद्यताविव तत्कुचौ ॥३३॥

Her two breasts seemed to have made a constant endeavour to reach the chin of her face, from both sides, full of beauty and charm. 33

राजीवकुड्मलाकारौ पीनोत्तुंगौ निरन्तरौ।
श्यामास्यौ तत्कुचौ विप्रा मुनीनामपि मोहनौ ॥३४॥

1. मपिक M.

O Vipras ! her thickly formed two breasts, round and high, were like the two lotus-buds and with black nipples, were considered capable of seducing even the sages. 34

वलिभाजि क्षीणमध्यं मुष्टिग्राह्यमिवांशुकम्[1] ।
तन्मध्यं ददृशुः सर्वे शक्तितुल्यं मनोभुवः ॥३५॥

Her thin waist with three curve lines, like a piece of silk cloth, could have been contained in the grip of a hand, which was considered as the embodiment of strength of Cupid. 35

तस्याश्चोरुयुगं रेजे स्थूलोर्ध्वं करभायतम् ।
आनमद्वारणकरप्रतिमं मृदुमन्थरम् ॥३६॥

Her pair of thighs were like the trunk of a baby elephant, thick and heavy towards up, appeared smooth and sloth like the trunk of an elephant lowering its head. 36

स्थलाम्बुजारुणं पादयुग्मं सत्पार्ष्णिराजितम् ।
अङ्गुलीदलसंकीर्णं कुसुमायुधवाणवत् ॥३७॥

Her two feet with the fine shaped-heels, which are as red as the ground-lotus, and also with fingers, which resembled the arrows of Cupid, looked very beautiful. 37

तां चारुदर्शनां तन्वीं तनुरोमावलीवृताम ।
सस्वेदवदनां दीर्घनयनां चारुहासिनीम् ॥३८॥
चारुकर्णयुग्मां कान्तां त्रिगम्भीरां षडुन्नताम् ।
दृष्ट्वा धाता समुत्थाय चिन्तयामास हृद्गतम् ॥३९॥

That good looking damsel was slim with a thin line of hair on body, her eyes were stretched, her face wore drops of perspiration and an endeared smile, she had a pair of good shaped ears, with (auspicious signs of) three-deep (voice, intellect and naval) and (auspicious signs of) six-high (nose, eyes, teeth, forehead, head and heart), she looked charming. Brahmā having observed her rose from his seat and set his heart pondering on it. 38-39

दक्षादयस्ते स्रष्टारो मरीच्याद्यास्तु मानसाः ।
दध्युः समुत्सुकाः सर्वे तां दृष्ट्वा वरवर्णिनीम् ॥४०॥
किं कर्मास्या भवेत् सृष्टौ कस्य वा वरवर्णिनी ।
भविष्यतीति ते सर्वे चिन्तयामासुरुत्सुकाः ॥४१

1. …मिवांशुकम् M. V.

Dakṣa, the creator and others, Marīci and the other mind-born sons of Brahmā—all of them became eager to know (about her), and were pondering over as to what would be her function in the process of creation, and to whom this excellent woman would belong. 40-41

एवं चिन्तयतस्तस्य ब्रह्मणो मुनिसत्तमाः ।
मनसः पुरुषो वल्गुराविर्भूतो विनिसृतः ॥४२॥

O the best of the sages ! while Brahmā had been thus musing, there appeared, all on a sudden, a male (*puruṣa*) before them, from the mind of Brahmā. 42

काञ्चनीचूर्णपीताभः पीनोरस्कः सुनासिकः ।
सुवृत्तोरुकटीजंघो नीलवेष्टितकेशरः[1] ।
लग्न भ्रूयुगलो लोलः पूर्णचन्द्रनिभाननः ॥४३॥
कपाटविस्तीर्णहृदि रोमराजिविराजितः ।
शुभ्रमातङ्गकरवत् पीननिस्तलवाहुकः ।
आरक्तपाणिनयनमुखपादकरोद्भवः ॥४४॥
क्षीणमध्यश्चारुदन्तः प्रमत्तगजकन्धरः[2] ।
प्रफुल्लपद्मपत्राक्षः केशरघ्राणतर्पणः ।
कम्बुग्रीवो मीनकेतुः[3] प्रांशुर्मकरवाहनः ॥४५॥
पञ्चपुष्पायुधो वेगी पुष्पकोदण्डमण्डितः ।
कान्तः कटाक्षपातेन भ्रामयन्नयनद्वयम् ॥४६॥

He was of the light yellow hue of the gold dust, with a wide chest; he had a well-formed nose, his thighs, buttocks and the bottom were round and well-shaped, his tuft of hair was blue and long, his dancing eyebrows were knit together and the face resembled the full moon. He was tall, his chest was as wide as the plank of a door which was covered with thick hairs, his arms were thick and round like the trunk of an elephant, his face, eyes, hands and feet were reddish. He had a slim body and fine teeth, and his shoulder was like that of a rouge elephant. His eyes were like the fully blossomed lotus and the smell emitted from his body had the fragrance of *Bakula* flower, his throat, with three horizontal lines, looked beautiful. He had his flag decorated with a fish, a *makara*

1. वेल्लितकन्धरः M. 2. बन्धनः M.V. 3. नीलकेतुः M.

(a mythical sea animal like crocodile) for his mount. Being equipped with a flowery bow and five arrows of flowers he was fast in his movement. This handsome male, when cast his glance, his eyes were rolling. 43-46

सुगन्धिमरुता प्रान्तं[1] शृंगाररससेवितम् ।
तं वीक्ष्य तादृशं दक्षप्रमुखा मानसाश्च ते ॥४७॥
मरीच्याद्या दश ततो विस्मयाविष्टचेतसः ।
औत्सुक्यं परमं जग्मुरापुर्वेकारिकं मनः ॥४८॥

Dakṣa and the other creators and Marīci along with other mind-born sons of Brahmā having looked at this handsome youth, who had a fragrant air about him and love sentiment, became very curious to know as to who he might be, because they were greatly excited in their mind. 47-48

चास पि वेधसं वीक्ष्य स्रष्टारं जगतां पतिम् ।
प्रणम्य पुरुषः प्राह विनयानतकन्धरः ॥४९॥

The person also having seen Brahmā, the lord of the universe, saluted him and started speaking by bowing down his head in reverence. 49

पुरुष उवाच

किं करिष्याम्यहं कर्म ब्रह्मंस्तत्र नियोजय ।
मां न्याय्ये पुरुषो यस्मादुचिते शोभते विधे[2] ॥५०॥

The male (puruṣa) said :

O Brahman ! what duty should I perform ? Be pleased to assign me such work which is just and dignified and worthy of me. 50

अभिधानं च यद् योग्यं स्थानं पत्नी च या मम ।
तन्मे कुरुष्व लोकेश त्वं स्रष्टा जगतां यतः ॥५१॥

My name, the befiting place of my residence, and also whom should I take as my wife, O Lord of the people ! be pleased to indicate all these things, because you are the Creator of the entire universe. 51

मार्कण्डेय उवाच

एवं तस्य वचः श्रुत्वा पुरुषस्य महात्मनः ।
क्षणं न किंचित् प्रोवाच स्वसृष्टावपि विस्मितः ॥५२॥

1. मास्तप्रान्तं M. 2. मां न्यस्येत् पुरुषो यस्मात् उचिते शोभिते विधौ ।

Mārkaṇḍeya said :

Hearing all these queries by that noble person the Creator became surprised at his own creation and remained silent for a while. 52

ततो मनः सुसंयम्य सम्यगुत्सृज्य विस्मयम् ।
उवाच पुरुषं ब्रह्मा तत्कर्मोद्दिशमावहन् ॥५३॥

Then mastering control over his mind and thus making himself free from the state of surprise Brahmā commenced speaking recounting his duties. 53

ब्रह्मोवाच

अनेन चारुरूपेण पुष्पबाणैश्च पञ्चभिः ।
मोहयन् पुरुषान् स्त्रींश्च कुरु सृष्टिं सनातनीम् ॥५४॥

Brahmā said :

With this exceedingly handsome figure of yours and by using these five flowery arrows ! (O *Puruṣa*) do enchant the entire males and females and do engage yourself in eternal creation. 54

न देवो न च गन्धर्वो न किन्नरमहोरगाः ।
नासुरो न च दैत्यो वा न विद्याधरराक्षसाः ॥५५॥
न यक्षा न पिशाचाश्च न भूता न विनायकाः ।
न गुह्यका न वा सिद्धा न मनुष्या न पक्षिणः ॥५६॥
पशवो न मृगाः कीटपतङ्गाजलजाश्च ये ।
न ते सर्वे भविष्यन्ति न लक्ष्या ये शरस्य ते ॥५७॥

The gods (deva), *gandharvas*, *kinnaras*, the great serpents (*uraga*), *asuras*, *daityas*, *vidyādharas*, *rākṣasas*, *yakṣas*, *piśācas*, *bhūtas*, *vināyakas*, *guhyakas*, *siddhas*, the human beings, the birds, the animals, the deer, the worms, the insects and those born of water—there shall be none who shall not fall a victim of thy arrows. 55-57

अहं वा वासुदेवो वा स्थाणुर्वा पुरुषोत्तमः ।
भविष्यामस्तव वशे किमन्यैः प्राणधारिभिः ॥५८॥
प्रच्छन्नरूपी जन्तूनां प्रविशन् हृदयं सदा ।
सुखहेतुः स्वयं भूत्वा कुरु सृष्टिं सनातनीम् ॥५९॥

Whether it is me or Vāsudeva or Śiva or Puruṣottama—all of us shall be completely under your influence, what to speak of other living beings. Always entering into the heart of all the living beings invisibly, being yourself the source of happiness in their mind, you do engage yourself in the eternal creation. 58-59

त्वत्पुष्पबाणस्य सदा मुख्यं लक्ष्यं मनोऽस्तु तत्[1]।
सर्वेषां प्राणिनां नित्यं मदमोदकरो भवान् ॥६०॥

Let the hearts of the people be always the main target of your flowery arrows; let you be always the source of ardent passion and merriment of all the living beings. 60

इति ते कर्म कथितं सृष्टिप्रावर्तकं पुनः।
नामापि च गदिष्यामि यत्ते योग्यं भविष्यति ॥६१॥

The duty of yours for the creation of the stream of the world has been assigned by me. I shall spell out a suitable name also for you. 61

मार्कण्डेय उवाच

इत्युक्त्वाथ सुरश्रेष्ठो मानसानां मुखानि च।
आलोक्य स्वासने पद्मे सूपविष्टोऽभवत् क्षणात् ॥६२॥

Mārkaṇḍeya said:

Having said thus, the superior of the gods looked into the faces of the mind-born sons and for a moment sat comfortably in his lotus-seat. 62

इति श्रीश्रीकालिकापुराणे कामप्रादुर्भावो नाम प्रथमोऽध्यायः ॥१॥

Here ends the first chapter of the holy *Kālikāpurāṇa* named the birth of Kāmadeva (Cupid).

1. च V.

द्वितीयोऽध्यायः

CHAPTER TWO

The Illusion of Brahmā

मार्कण्डेय उवाच

ततस्ते मुनयः सर्वे तदभिप्रायवेदिनः ।
चक्रुस्तदुचितं नाम मरीच्यत्रिमुखास्तदा ॥ १ ॥

Mārkaṇḍeya said:

Then all the sages headed by Marīci and Atri, having known the intention of the creator gave him a suitable name. 1

मुखावलोकनादेव ज्ञात्वा वृत्तान्तमन्यतः।
दक्षादयस्तु स्रष्टारः स्थानं पत्नीञ्च ते ददुः ॥२॥

Then Dakṣa and the other progenitors (*Prajāpatis*) knew the entire happenings by looking into each other's face; they gave him a place of residence and a suitable wife. 2

ततो निश्चित्य नामानि मरीचिप्रमुखाद्द्विजाः।
ऊचुः संगतमेतस्मै पुरुषाय द्विजोत्तमाः ॥३॥

Thereafter, O the superior most of the twice-born ones! Marīci and other twice-born people having decided his name started praising him in the most judicious words. 3

ऋषय ऊचुः

यस्मात् प्रमथ्य चेतस्त्वं जातोऽस्माकं तथा विधेः।
तस्मान्मन्मथनाम्ना त्वं लोके ख्यातो[1] भविष्यसि ॥४॥

The sages said:

Since you had born by exciting the mind of ours and that of Brahmā you shall be known by the name Manmatha (the churner of mind) in this world. 4

जगत्सु कामरूपस्त्वं त्वत्समो नहि विद्यते।
अतस्त्वं कामनाम्नापि ख्यातो भव मनोभव ॥५॥

1. श्रेयो।

O mind-born one ! there is none, in the entire world equal to you in charm and beauty; therefore, let you be known by the name Kāma also. 5

मदनान्मदनाख्यस्त्वं शम्भोर्दर्पाच्च दर्पकः।
तदा कन्दर्पनाम्नापि लोके ख्यातो भविष्यति ॥६॥

Since you are capable of exciting the mind of all the living beings. you shall be known, in this world Madana by name, and for purging the pride of Śiva you shall come to be known as Darpaka Moreover, so you shall be known by the name Kandarpa also. 7

त्वदाशुगानां यद्वीर्यं तद्वीर्यं न भविष्यति।
वैष्णवानाञ्च रौद्राणां ब्रह्मास्त्राणाञ्च¹ तादृशम् ॥७॥

The power of the weapons of Viṣṇu, Rudra and Brahmā shall not be equal to the power of your five arrows. 7

स्वर्गे मर्त्ये च पाताले ब्रह्मलोके सनातने²।
तव स्थानानि सर्वाणि सर्वव्यापि भवान् यतः।
किं वाचातिविशेषेण सामान्ये नास्ति ते समः ॥८॥

The heaven, the mortal world, the nether world and the eternal world of the Creator (*brahmaloka*). all these places are the abode of yours because you are omnipresent. What should we say more, in fact, there is none equal to you. 8

यत्र यत्र भवेत् प्राणी शाद्वलास्तरवोऽथवा।
तत्र तत्र तव स्थानमस्त्वाब्रह्मसदोदयम् ॥९॥

Wherever there are living beings, grasses or trees everywhere up to the assembly of Brahmā shall be your abode. 9

दक्षोऽयं भवतः पत्नीं स्वयं दास्यति शोभनाम्।
आद्यः प्रजापतिर्यो हि यथेष्टं पुरुषोत्तम ॥१०॥

O superior most among the males ! Dakṣa, the first of the lord of the people, shall himself give you a beautiful wife to you as you desire. 10

एषा च कन्यका चारुरूपा ब्रह्ममनोभवा।
सन्ध्यानामेति विख्याता सर्वे लोके भविष्यति ॥११॥

And this lovely damsel born from the mind of Brahmā, shall be known as Sandhyā in all the three worlds. 11

ब्रह्मणो ध्यायतो यस्मात् सम्यग्जाता वराङ्गना।
अतः सन्ध्येति लोकेऽस्मिन्नस्याः ख्यातिर्भविष्यति ॥१२॥

Because this excellent woman was born from the mind of Brahmā when he was deeply in meditation, hence, she would be renowned as Sandhyā in this world.

मार्कण्डेय उवाच

इत्युक्त्वा मुनयः सर्वे तूष्णीं तस्थुर्द्विजोत्तमाः।
अवेक्ष्य ब्रह्मवदनं विनयावनताः पुरः ॥१३॥

Mārkaṇḍeya said :

O the superiormost of the twice-born ones ! the sages having said thus kept silent and stood in reverence in front of Brahmā looking to his face. 13

ततः कामोऽपि कोदण्डमादाय कुसुमोद्भवम्।
उन्मादनेति विख्यातं कान्ताभ्रूतुल्यवेल्लितम् ॥१४॥
कौसुमानि तथास्त्राणि पञ्चादाय द्विजोत्तमाः।
हर्षणं रोचनाख्यञ्च मोहनं शोषणं तथा ॥१५॥
मारणञ्चेति संज्ञाभिर्मुनिमोहकराण्यपि।
प्रच्छन्नरूपी तत्रैव चिन्तयामास निश्चयम् ॥१६॥

O the superiormost of the twice-born ones ! thereafter Kāma (Cupid) having taken the bow made of flowers, named Unmādana, which in shape, is like the eyebrow of a woman, and the five flowery arrows, namely. Harṣaṇa, Rocana, Mohana, Soṣaṇa and Māraṇa, which are capable of depriving even the sages of their senses, stayed there incognito and was musing about his command. 14-16

ब्रह्मणा मम यत्कार्यं समुद्दिष्टं सदातनम्।
तदिहैव करिष्यामि मुनीनां सन्निधौ विधेः ॥१७॥

What Brahmā has just ordained as my daily duty, I shall make an experiment of it here and now on Brahmā in front of the sages. 17

तिष्ठन्ति मुनयश्चात्र स्वयञ्चापि प्रजापतिः।
एषा सन्ध्यापि ब्रह्मणा प्रोक्तमिदानीमेव यद्वचः ॥१८॥

---

1. यत्तासां न च M. 2. स्वर्गमर्त्यंच पातालः ब्रह्मलोकः सनातनः V.
3. तादृशा-

Here are the sages, Dakṣa, the progenitor of the people and Brahmā himself is also present here; here is present Sandhyā, the most excellent women. 18

अहं विष्णुर्हरश्चापि तवास्त्रवशवर्तिनः।
किमन्यैर्जन्तुभिरिति तत्सार्थं करवाण्यहम् ॥२०॥

All these males and Sandhyā also surely shall fall victims of my arrows today. What Brahmā has just stated, 'Myself, Viṣṇu and Śiva shall be under the prowess of your weapons, what to speak of other creatures.' I shall now translate that utterance into action.

मार्कण्डेय उवाच

इति सञ्चिन्त्यमनसा निश्चित्य च मनोभवः।
पुष्पज्यां पुष्पचापस्य योजयामास मार्गणैः ॥२१॥

Mārkaṇḍeya said :

Thus thinking and having decided in his mind Cupid set the arrows on the flowery string of his flowery bow. 21

आलीढस्थानमासाद्य धनुराकृष्य यत्नतः।
चकार वलयाकारं कामो धन्विवरस्तदा ॥२२॥

Then Cupid, the foremost of the archers, having taken *alidha* position (bending the right knee forward and stretching the left leg behind) drew the string of his bow with great effort and turned it like a circle. 22

सहिते तेन कोदण्डे मारुताश्च सुगन्धयः।
ववुस्तत्र मुनिश्रेष्ठाः सम्यगाह्लादकारिणः ॥२३॥

O the superior sages ! when he drew his bow the pleasant and fragrant wind started blowing. 23

ततस्तानथ धात्रादीन् सर्वानेव च मानसान्।
पृथक् पृथक् पुष्पशरैर्मोहयामास मोहनः ॥२४॥
ततस्ते मुनयः सर्वे मोहिताश्चतुराननः।
मोहितो मनसा किंचिद्विकारं प्रापुरादितः ॥२५॥

Then Cupid with his flowery arrows enchanted Brahmā and others, and the mind-born sons—all of them, separately. Brahmā and all the sages (having been pierced by the flowery arrows of Cupid) were enchanted; their minds were agitated from the beginning. 24-25

सन्ध्यां सर्वे निरीक्षन्तः सविकाराः मुहुर्मुहुः।
आसन् प्रवृद्धमदनाः स्त्री यस्मान्मदवर्धिनी ॥२६॥

All of them having suffered from the excitement due to lust in their mind started staring at Sandhyā again and again, and their sex desire increased greatly; because the woman causes the sex desire to grow. 26

ततः सर्वान् स मदनो मोहयित्वा पुनः पुनः।
यथेन्द्रियविकारांस्ते[1] प्रापुस्तानकरोत्तथा[2] ॥२७॥

Cupid made them spell-bound and by repeating the performance he brought them to such a stage that their lustful desire became prominently visible on their organs. 27

उदीरितेन्द्रियो धाता वीक्षाञ्चक्रे यदाथ ताम्।
तदैव ह्यूनपञ्चाशद्भावा जाताः शरीरतः ॥२८॥

The highly excited Brahmā with visible signs of sex desire on his organs when stared at her (Sandhyā) forty-nine sentiments (*bhāva*) emerged from her body. 28

बिब्बोकाद्यास्तथा हावाश्चतुःषष्टिकलास्तथा।
कन्दर्पशरविद्धायाः सन्ध्याया अभवन् द्विजाः ॥२९॥

Thereafter emerged, O twice born ones ! from the body of Sandhyā, who was a victim to the arrows of Cupid, haughty indifference (*vivvoka*)[3] and other blandishments (*hava*)[4] and also the sixtyfour varieties of art. 29

सापि तैर्वीक्ष्यमाणाथ कन्दर्पशरपातजान्।
चक्रे मुहुर्मुहुर्भावान् कटाक्षावरणादिकान् ॥३०॥

She, under the attack of the arrows of Cupid and being constantly gazed at by them, started exhibiting repeatedly the art of casting side-long glance, half concealing her body and other dalliances. 30

निसर्गसुन्दरी सन्ध्या तान् भावान् मदनोद्भवान्।
कुर्वन्त्यतितरां रेजे स्वर्णदीव तनूर्मिभिः ॥३१॥

---

1. यदेन्द्रियविकारांस्ते M. 2. तदा M.
3. *bibboka* or *vivvoka*—affection of indifference towards the beloved.
4. *hāva*—collective name of ten coquettish gestures beginning with *līlā*.

Sandhyā, naturally beautiful of her own, while giving expression to those dalliances caused by the desire of lust looked extremely charming, and she (with the visible shaking of her body) stood there like a golden river full of waves. 31

अथ भावयुतां सन्ध्यां वीक्षमाणः प्रजापतिः ।
घर्माम्भःपूरिततनुरभिलाषमथाकरोत् ॥३२॥

Brahmā, lustful as he was, did cast his side-long glance on emotional Sandhyā constantly; his body became wet with perspiration and he lustfully desired her. 32

ततस्ते मुनयः सर्वे मरीच्यत्रिमुखा अपि ।
दक्षाद्याश्च द्विजश्रेष्ठाः प्रापुर्वैकारिकेन्द्रियम् ॥३३॥

After this the sages headed by Marīci, Atri, Dakṣa and others—all of them—became agitated with the sex desire visible on their organs. 33

दृष्ट्वा तथाविधान् दक्षमरीचिप्रमुखान् विधिम् ।
सन्ध्याञ्च कर्मणि निजे श्रद्दधे मदनस्तदा ॥३४॥

Having observed Brahmā, Dakṣa, Marīci et al. and Sandhyā spell-bound under his charm, Cupid gained confidence in his own capability. 35

यदिदं ब्रह्मणा कर्म ममोद्दिष्टं मयापि तत् ।
कर्तुं शक्यमिति श्रद्धाभावितात्माभवत्तदा ॥३५॥

"I am capable of performing what Brahmā has just ordained as my duty,"—thus concluding he became self-confident. 35

ततो वियद्गतः शम्भुर्विधिं द्रष्ट्वा तथाविधम् ।
सदक्षान्मानसांश्चापि जहासोपजहास च ॥३६॥

In the meantime Śiva on his sojourn on the heavenly way having seen Brahmā and the mind-born sons including Dakṣa in such a condition laughed and ridiculed them. 36

ससाधुवादं तान् सर्वान् विहस्य च पुनः पुनः ।
उवाचेदं द्विजश्रेष्ठा लज्जयंस्तान् वृषध्वजः ॥३७॥

O the superior most of the twice-born ones ! then Śiva while paying compliments to them by way of praise put them into great shame by his repeated laughters, and thus said : 37

ईश्वर उवाच

अहो ब्रह्मंस्तव कथं कामभावः समुद्गतः ।
दृष्ट्वा स्वतनयां नैतद् योग्यं वेदानुसारिणाम् ॥३८॥

Śiva said :

O Brahman ! how is it that having seen your own daughter you have developed the carnal desire ? It is highly improper for those who follow the path of the *Vedas*. 38

यथा माता तथा जामिर्यथा जामिस्तथा सुता ।
एष वै वेदमार्गस्य निश्चयस्त्वन्मुखोत्थितः ।
कथन्तु काममात्रेण तत्ते विस्मारितं विधे[1] ॥३९॥

That "the daughter and the daughter-in-law are as good as the mother"—this ordination of the *Vedas* has come out of your mouth How is it that the insignificant Kāma made you forget all about that maxim ? 39

धैर्ये जगदिदं ब्रह्मन् समस्तं चतुरानन ।
कथं क्षुद्रेण कामेन तत्ते विघटितं विधे ॥४०॥

O Brahman ! O four-faced one ! the entire universe rests in firmness. How has that base Cupid been able to disturb your calmness ? 40

एकान्तयोगिनः कस्मात्[2] सर्वदा दिव्यदर्शनाः[3] ।
कथं दक्षमरीच्याद्या लोलुपाः स्त्रीषु मानसाः ॥४१॥

How Dakṣa, Marīci and others, who are ascetics of high order, who always keep themselves engaged in devine meditation, suddenly become lustful for women ? 41

कथं कामोऽपि मन्दात्मा प्राप्तकर्मा घुनैव तु ।
युष्मान् शरव्यान् कृतवानकालज्ञोऽल्पचेतनः[4] ॥४२॥

How is it that this wicked and less intelligent Cupid who has just got the order of his duty, devoid of the sense as to the appropriate time and made you all the victims to his arrows? 42

धिगस्तु तं मुनिश्रेष्ठ यस्य कान्ताजनो हठाद् ।
धैर्यमाकृष्य लौल्येषु मज्जयत्यपि तन्मनः ॥४३॥

O the superior most of the sages ! fie on him whose calmness of mind, all on a sudden, could be taken away by a woman and who becomes enamoured of women. 43

---

1 मन: M. 2. तस्मात् V. 3. दिग्दर्शिनः M. 4. ल्पचेतसः M.

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा लोकेशो गिरिशस्य च ।
व्रीडया द्विगुणीभूतस्वेदार्द्रो ह्यभवत् क्षणात् ॥४४॥

Mārkaṇḍeya said :

Brahmā, the lord of the people having heard these utterances of Śiva became doubly ashamed; his entire body was drenched in perspiration. 44

ततो निगृह्यं न्द्रियकं विकारं चतुराननः ।
जिघृक्षुरपि तत्याज तां सन्ध्यां कामरूपिणीम् ॥४५॥

Brahmā was about to catch that exquisitely enchanting Sandhyā but suppressed the lustful reaction of the organs and gave her up. 45

तच्छरीरात्तु घर्माम्भो यत् पपात द्विजोत्तमाः ।
अग्निष्वात्ता वर्हिषदो जाताः पितृगणास्ततः ॥४६॥

O the superiors of the twice-born ones! the group of *pitṛs*, the Agniṣvāttas and the Varhiṣads, arose from those drops of perspiration which fell from his (Brahmā) body. 46

भिन्नाञ्जननिभाः सर्वे फुल्लराजीवलोचनाः ।
नितान्तयतयः पुण्याः संसारविमुखाः पराः ॥४७॥

All of them were of dark-black complexion with eyes like the blossoming lotus, they were ascetics of high order, and holy and averse to the world. 47

सहस्राणां चतुःषष्टिरग्निष्वात्ताः प्रकीर्तिताः ।
षडशीतिसहस्राणि तथा वर्हिषदो द्विजाः ॥४८॥

O the twice-born ones! it is said that the Agniṣvāttas are sixty-four thousand in number while the Varhiṣads are eighty-six thousand. 48

घर्माम्भः पतितं भूमौ यद्दक्षस्य शरीरतः ।
समस्तगुणसम्पन्ना तस्माज्जाता वराङ्गना ॥४९॥

Where the drops of perspiration had fallen from the body of Dakṣa thence was born a beautiful woman, who possessed all the virtues. 59

तन्वङ्गी तनुमध्या च तनुरोमावली शुभा ।
मृद्वङ्गी चारुदशना तप्तकाञ्चनसुप्रभा ॥५०॥

With thin middle and beautiful thin line of hair on her body she was slim, her limbs were smooth, the teeth attractive, she was of melted gold complexion. 50

मरीचिप्रमुखैः षड्भिर्निगृहीतेन्द्रियक्रिया ।
ऋते क्रतुं वशिष्ठञ्च पुलस्त्याङ्गिरसौ तदा ॥५१॥
क्रत्वादीनां चतुर्णाञ्च यो भूमौ निपपात ह ।
ततः पितृगणा जाता अपरे द्विजसत्तमाः ॥५२॥

Excepting Kratu, Vaśiṣtha, Pulastya and Angiras the rest six i.e. Marici and other five were able to suppress the action of lust on their organs. O twice-born ones! another group of *pitṛs* arose from the drops of perspiration which had fallen on the ground from the body of Kratu and other three. 51-52

सोमपा आज्यपा नाम्ना तथैवान्ये सुकालिनः[1] ।
हविर्भुजस्तु ते सर्वे कव्यवाहा प्रकीर्तिताः ॥५३॥

They are known as Somapa, Ājyapa. Sukālin, and Havirbhuja (Haviṣmat)—all of them take *kavya* (an oblation of food offered to the deceased ancestors). 53

क्रतोस्तु सोमपाः पुत्रा वशिष्ठस्य सुकालिनः[2] ।
आज्यपाख्याः पुलस्त्यस्य हविष्मन्तोऽङ्गिरः सुताः ॥५४॥
जातेषु तेषु विप्रेन्द्रा अग्निष्वात्तादिकेष्वथ ।
लोकानां पितृवर्गेषु कव्यवाहाः[3] समन्ततः ॥५५॥

Somapās are the sons of Kratu, Sukālins are that of Vaśiṣtha, Ājyapas are of Pulastya and Haviṣmats are from Angiras. 54

सर्वेषामेव भूतानां ब्रह्मा भूतपितामहः ।
सन्ध्या पितृप्रसूर्भूता तदुद्देशाद्यतोऽभवत् ॥५६॥

O superior most of the twice-born ones! when Agnisvāttas and others belonging to the group of *pitṛs*, known as *kavyavāha* (the pertaker of an oblation of food offered to the deceased ancestors) were born all arround Brahmā came to be

1. स्कालीनः V.
2. स्वकालीनः V.
3. कव्यवात्तु N.

known as the grand progenitor of the people (*loka-pitāmaha*) and Sandhyā as the mother of them, since she had been the cause of their birth (though they were not conceived by her). 56

अथ शङ्करवाक्येन लज्जितः स पितामहः।
कन्दर्पाय चुकोपाशु भ्रूकुटीकुटिलाननः ॥५७॥

Brahmā, being ashamed by the words of Śaṁkara, suddenly became angry with Cupid; his face turned crooked with twisted eyebrows, in anger. 57

पुरैव तदभिप्रायं विदित्वा सोऽपि मन्मथः।
स्वबाणान् सञ्जहाराशु[1] भीतः पशुपतेर्विधेः ॥५८॥

Cupid having realised the intention of Brahmā beforehand and being afraid of him and Śiva had withdrawn his arrows. 58

ततः क्रोधसमाविष्टो ब्रह्मा लोकपितामहः।
यच्चकार द्विजेन्द्रास्तच्छृणुध्वं सुसमाहिताः ॥५९॥

O best of the twice born-ones ! listen with uninterrupted attention to what thereafter the enraged Brahmā, the progenitor of the people, did. 59

इति श्रीकालिकापुराणे ब्रह्ममोहनो नाम द्वितीयोऽध्यायः ॥२॥

Here ends the second chapter of the holy Kālikāpurāṇa, called the tempting of Brahmā.

1. शरासनं जहाराशु M.

तृतीयोऽध्यायः

CHAPTER THREE

(*The Birth of Rati*)

मार्कण्डेय उवाच

ततः कोपसमाविष्टः[1] पद्मयोनिर्जगत्पतिः।
प्रजज्वालातिबलवद्दिधक्षुरिव पावकः ॥ १ ॥

Mārkaṇḍeya said :

Then Brahmā (*Padmayoni*), the lord of the universe, was highly enraged like the devastating fire which was about to burn. 1

उवाच चेश्वरं कामो भवतः पुरतो यतः।
पुष्पेषुभिर्मामभजत् तत्फलस्याप्नुयाद्धर ॥ २ ॥

He then spoke to Śiva: O Hara! Kāma (Cupid) attacked me in your presence with his flowery arrows, for this he shall have to face the consequences. 2

तव नेत्राग्निनिर्दग्धः कन्दर्पो दर्पमोहितः।
भविष्यति महादेव कृत्वा कर्मातिदुष्करम् ॥ ३ ॥

O Śiva ! Kandarpa is puffed up with pride, therefore, while he would keep himself busy in a dangerous work he would be burnt by your fiery glance. 3

इति वेधाः स्वयं कामं शशाप द्विजसत्तमाः।
समक्षं व्योमकेशस्य मुनीनाञ्च यतात्मनाम्[2] ॥ ४ ॥

O the superior most of the twice-born ones! Thus saying, Brahmā himself cursed Kāma in the presence Śiva and the self-restrained ascetices. 4

अथ भीतो रतिपतिस्तत्क्षणात् त्यक्तमार्गणः।
प्रादुर्बभूव प्रत्यक्षं शापं श्रुत्वातिदारुणम् ॥ ५ ॥

Having heard this terrible curse, Kāma out of fear immediately threw away his arrows and appeared in person before Brahmā. 5

उवाच चेदं ब्रह्माणं सदक्षं समरीचिकम्।
तथ्यञ्च गद्गदं भीत्या भीतिर्हि गुणहानिकृत् ॥६॥

He then spoke to Brahmā in presence of Dakṣa, Marīci and others. Though he was speaking the truth his voice was soaked with emotion and fear; because it is fear which affects all the virtues. 6

1. कोपसमायुक्तः M.
2. महात्मनाम् M.

मन्मथ उवाच

ब्रह्मन् किमर्थं भवता शप्तोऽहमतिदारुणम् ।
अनागास्तव लोकेश न्यायमार्गानुसारिणः ॥७॥

Kāma said :

O Brahman! O lord of the people! why have you cursed me with a terrible curse? I am quite innocent and have been following the right path. 7

त्वयैवोक्तन्तु तत् कर्म यत्तु² कुर्यामहं विभो ।
तत्र योग्यो न शापो मे यतो नान्यन्मया कृतम् ॥८॥

The duty that I am to perform, you yourself have just now ordained to me, except that I have done nothing; in view of this I do not deserve to be cursed. 8

अहं विष्णुस्तथा शम्भुः सर्वे त्वच्छरगोचराः ।
इति यद्भवता प्रोक्तं तन्मयापि परीक्षितम् ॥९॥

I have just made an experiment of your utterances: "Myself, Viṣṇu, Śiva and others—all shall be the aim of your arrows." 9

नापराधो ममास्त्यत्र ब्रह्मन् मयि निरागसि ।
दारुणं शमयस्वैनं शापं मम जगत्पते ॥१०॥

O lord of the universe ! O Brahman ! by doing this no crime has been committed by me; be pleased to take away this terrible curse from me, who am not guilty at all. 10

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा विधाता जगतां पतिः ।
प्रत्युवाच यतात्मानं मदनं सदयं मुहुः ॥११॥

Mārkaṇḍeya said :

Brahmā, the lord of the world hearing the entreaties by Madana, who regained self-control, said to him in reply instantly, with sympathy. 11

1. अनागाः V. आनागास्तव'''सारतः M. 2. यद् कर्म तद् तत् M.

ब्रह्मोवाच

आत्मजा मम सन्ध्येयं यस्मादेतत्सकाशतः¹ ।
लक्ष्यीकृतोऽहं भवता ततः शापो मया कृतः ॥१२॥

Brāhmā said :

This damsel Sandhyā is my daughter, since keeping her as the object of lust I had been made the aim of your arrows by you, it is why I have cursed you. 12

अधुना शान्तरोषोऽहं त्वां वदामि मनोभव ।
भवतः शापशमनं भविष्यति यथा तथा ॥१३॥

I am no more angry with you, O mind-born one! (Manobhava) I shall now tell you how the curse hurled on you shall extinguish. 13

त्वं भस्म भूत्वा मदन भर्गलोचनवह्निना ।
तस्यैवानुग्रहात् पश्चाच्छरीरं समवाप्स्यसि ॥१४॥

O Madana! after being reduced into ashes by the fiery glance of Śiva, it is by His grace only, you shall regain your previous shape. 14

यदा हरो महादेवः कुर्यद्दारपरिग्रहम् ।
तदा स एव भवतः शरीरं प्रापयिष्यति ॥१५॥

When Śiva, the great God, takes a wife, he will enable you to regain your shape. 15

मार्कण्डेय उवाच

एवमुक्तवाथ मदनं ब्रह्मा लोकपितामहः ।
अन्तर्दधे मुनीन्द्राणां मानसानाञ्च पश्यताम् ॥१६॥

Mārkaṇḍeya said :

Brahmā, the progenitor of the people, having been disappeared thus saying to Madana, while the great sages and the mind-born sons of Brahmā kept looking on. 16

तस्मिन्नन्तर्हिते शम्भुः सर्वपाञ्च विधातरि ।
यथेष्टदेशं गतवान् ब्रह्मा (तदा ?) मारुतरंहसा ॥१७॥

O Brahman! Brahmā, the creator of the people, having disappeared, Śiva proceeded to his destination on his wind-swift (bull). 17

1. सकामतः M.

वेधस्यन्तर्हिते तस्मिन् गते शम्भौ निजास्पदन्।
दक्ष: प्राहाथ कन्दर्पं पत्नीं तस्य निदर्शयन्[1] ॥१८॥

When Brahmā disappeared and Śiva left for his abode, Dakṣa spoke to Kandarpa pointing out to his wife. 18

दक्ष उवाच

मद्देहजेयं कन्दर्प मद्रूपगुणसंयुता[2]।
एनां गृह्णीष्व भार्यार्थं भवत: सदृशीं गुणै: ॥१९॥

O Kāma ! this maid is born from my body, who inherits my figure and virtues; she is equal to you in quality, take her for your wife. 19

एषा तव महातेजा:[3] सर्वदा सहचारिणी।
भविष्यति यथाकामं धर्मतो वशवर्तिनी ॥२०॥

This splendid maid would always remain your better-half and being duty—bound she would obey you as you desire of her. 20

मार्कण्डेय उवाच

इत्युक्त्वा प्रददौ दक्षो देहस्वेदाम्बुसम्भवाम्[4]।
कन्दर्पायाग्रत: कृत्वा नाम कृत्वा रतीति ताम् ॥२१॥

Mārkaṇḍaya said :

Dakṣa having said thus to Kandarpa put the maiden, born from the drops of perspiration from his body in front of him, called her Rati by name, and offered her to Kandarpa. 21

तां वीक्ष्य मदनो रामां रत्याख्यां सुमनोहराम्।
आत्माशुगेन विद्धोऽसौ मुमोह रतिरञ्जित: ॥२२॥

Having gazed at this exquisitely beautiful and attractive lady, named Rati, Kāma being pierced by his own arrows became enamoured of her and spell-bound. 22

क्षणप्रभावदेकान्तगौरी मृगदृशी सदा।
लोलापाङ्गद्वय तस्यैव मृगीव सदृशी वभौ ॥२३॥

The lady with her pair of beautiful eyes, as fickle as those of a doe, looked bright and white like the lightoing and had shown like a doe. 23

तस्या भ्रूयुगलं वीक्ष्य संशयं मदनोऽकरोत्।
उन्मादकृन्मे[1] कोदण्डं किं[2] धात्रा स्यान्निवेशितम् ॥२४॥

Having glanced at her pair of eyebrows Madana was wondering as if his bow, which is capable of causing excitement in the human being, has ever been placed on her body by the creator. 24

कटाक्षाणामाशुगतिं दृष्ट्वा तस्या द्विजोत्तमा:।
आशुगत्वं निजास्त्राणां श्रद्दधे न[3] च चारुताम् ॥२५॥

O superior most of the twice-born ones ! having observed the swift casting of her side long glance he (Kāma) lost his confidence in the swiftness and the charm of his own arrows. 25

तस्या: स्वभावसुरभि धीरं श्वासानिलं तथा।
आघ्राय मदन: श्रद्धां त्यक्तवान् मलयानिले ॥२६॥

Having smelt the natural fragrance of her mild breathing Madana lost his confidence in the fragrance of Malaya breeze. 26

पूर्णेन्दुसदृशं वक्त्रं दृष्ट्वा भ्रूलक्ष्मलक्षितम्।
न निश्चिकाय मदनो भेदं तन्मुखचन्द्रयो: ॥२७॥

Having looked at her full-moon face, charming with the pair of eye-brows, Madana was unable to make any distinction between her moon-face and the real moon. 27

सुवर्णपद्मकलिकातुल्यं तस्या: कुचद्वयम्।
रेजे चुचूकयुग्मेन भ्रमरेणेव सेवितम् ॥२८॥

Her two breasts with black nipples looked like a pair of golden lotus buds, on which the black bees are sitting. 28

---

1. निदेशयन् V. 2. मद्रूपगुणशालिनी M. 3. महाभागा M. 4. देहस्वेदान् मधुजाप M. 4. रति तु M.

---

1. उन्मादनं मत् M. 2. न्वस्यां M. 3. धद्दधं च V. 4. भ्रूयुगं M.

दृढपीनोन्नतघनस्तनमध्याद्विलम्बिनीम् ।
आनाभितो रोमराजिं[1] तन्वी चार्वायतां शुभाम् ॥२९॥
ज्यां पुष्पधनुषः कामः षट्पदावलिसम्भृताम्[2] ।
विसस्मार च यस्मात्तां विगृह्य नां[3] निरीक्षते ॥३०॥

The line of the thin beautiful hair on her body stretched from the midst of the pairs of her highs toher thick breasts, which were firm, round and robust, to the naval, looked like the string of the flowery bow of Puṣpadhanvan (Madana) covered by the black bees; one may think Kāma has forgotten his string, otherwise he would have not looked constantly at the line of her hair. 29-30

गम्भीरनाभिरन्ध्रान्तश्चतुष्पार्श्वत्वगावृताम् ।
आननाब्जेक्षणद्वन्द्वमारक्तकमलं यथा ॥३१॥

Her deep naval was circumscribed by the skin in all four sides, and the opening was small; her face and the pair of eyes looked like red lotuses. 31

क्षीणमध्येन वपुषा निसर्गाष्टपदप्रभा ।
रत्नवेदीव[4] ददृशे कामेन द्विजसत्तमाः ॥३२॥

O the superior most of the twice-born ones! the golden complexioned Rati was slim in her middle and, therefore, looked like a sacrificial alter made of gold.[5] 32

रम्भास्तम्भयातस्निग्धं तदुरुयुगलं मृदु ।
निजशक्तिसमं कामो वीक्षाञ्चक्रे मनोहरम् ॥३३॥

Kāma considered her pair of thighs, stretched; smooth, soft and charming, the embodiment of his strength; he constantly gazed at them. 33

आरक्तपार्ष्णिपादाग्रप्रान्तभागं पदद्वयम् ।
अनुरागमयं चित्तं[6] स्यतं तस्यां मनोभवः ॥३४॥

The heel, the side and the front of wonderful feet of her were red; Monobhava considered the redness (of her feet) as the sign of her love (*anurāga*) for him. 34

तस्याः करयुगं रक्तनखरैः किंशुकोपमैः ।
वृत्ताभिरङ्गुलिभिश्च सूक्ष्माग्राभिर्मनोहरम् ॥३५॥
इति दृष्ट्वा स्मरो मेने[1] ममास्त्रैर्द्विगुणीकृतैः ।
मां मोहयितुमुद्युक्ता किमेषा द्विजसत्तमाः ॥३६॥

O superior most of the twice-born ones! her two hands with pointed fingers having red nails resembling the blossoms of Kiṁśuka tree (*Buta frondosa* looked charming; observing her fingers Kāma wondered whether she had been preparing for enchanting him by doubling his arrows.[2] 36

तद्बाहुयुगलं कान्तं मृणाल[3]युगलायतम् ।
मृदुस्निग्धं रराजातिकान्तितोयप्रवाहवत् ॥३७॥

Her pair of arms were long and thin like a pair of stems of lotus, they looked smooth and shoothing and appeared as if the charm of beauty was melting from her body and taking the shape of arms. 37

नीलनीरदसङ्काशः केशपाशो मनोहरः ।
चमरीवालभारवद्विभाति स्म स्मरप्रियः ॥३८॥

Her tuft of black hair, the abode of Cupid, looked like a piece of blue cloud, and with that chowrie (*camari*) she had shone like a she-yak. 38

तां वीक्ष्य मदनो देवीं रतिमतिमनोहराम् ।
कान्तितोयौघसम्पूर्णां कुचवक्त्राब्ज[4]कुड्मलाम् ॥३९॥
वक्त्रपद्मां चारुबाहुमृणाल[5]शकलान्विताम् ।
भ्रूयुग्मविभ्रमद्व्राततनूर्मिपरिराजिताम्[6] ॥४०॥

1. आ नाभितो रोमावलिं M. 2. रञ्जितां M. 3. विसृज्यैनां M.
4. रत्नमा M.
5. The followers of the *Atharvaveda* make the middle of the altar narrow.
6. अनुरागमिवायेने M.

1. रेमे M.
2. Kāma has five arrows but she has ten arrows i.e. ten fingers, hence it is double of Kāma's arrows.
3. मृणाल V.
4. कुचरक्ताब्ज M.
5. मृणालो V.
6. परिवादिताम् M.

कटाक्षपातभृङ्गौघां[1] नेत्रनीलोत्पलान्विताम् ।
तनुलोमालिशैवालां मनोद्रुमविशातिनीम्[2] ॥४१॥
निम्ननाभिह्रदां दक्षप्रालेयाद्रिसमुद्भवाम् ।
गङ्गामिव महादेवो जग्राहोत्फुल्ललोचनः ॥४२॥

That exceedingly charming lady Rati looked like Gaṅgā, because she had all the signs of a river, such as, her beauty stood for water, the pair of her breasts for the lotus buds, face for a blossoming lotus, fine arms for two stems of lotus, the dancing of her eye-brows resembled small waves. casting the side-long glances were similar to the high waves, two eyes resembled two blue lotuses, the thin line of hair on her body was like the green moss plant (*śaivāla*) she was capable of eroding the mind which stood for trees, had her deep naval like the lake (in Gaṅgā), she had risen from the Himālayas in the person of Dakṣa. Having looked at her Kāma spread his eyes wide open and accepted her, the way Śiva accepted Gaṅgā. 39-42

उवाच च तदा दक्षं कामो मोदभरान्वितः[3] ।
विस्मृत्य शापञ्च तदा विधिदत्तं सुदारुणम् ॥४३॥

Kāma in his joy had forgotten all about that terrible curse hurled upon him by Brahmā and thus spoke to Dakṣa. 43

मदन उवाच

अनया सहचारिण्या सम्यक् सुन्दररूपया ।
समर्थो मोहितुं शम्भुं किमन्यैर्जन्तुभिर्विभो ॥४४॥

Madana said :

O lord ! I being accompanied by this exquisitely beautiful lady as my partner shall be able to enchant Śiva, what to speak of other creatures. 44

यत्र यत्र मया लक्ष्यं क्रियते धनुषोऽनघ ।
तत्रानयापि चेष्टव्यं[4] मायया रमणाह्वया ॥४५॥

O innocent one ! wherever I aim my arrows, she should also stand in my assistance by casting the sex illusion, *ramaṇamāyā* by name. 45

यदा देवालयं यामि पृथिवीं वा रसातलम् ।
तदैषाप्यस्तु सध्रीची सर्वदा चारुहासिनी ॥४६॥

Whichever place I visit, the heaven, the earth or the nether world (*rasātala*) this lady of charming smile should accompany me to the same goal. 46

यथा पद्मालया विष्णोर्जलदानां यथा तडित् ।
तथा ममैषा भविता प्रजाध्यक्ष सहायिनी ॥४७॥

O lord of the people (Prajādhyakṣa)! as Lakṣmī is intimate to Janārdana and the lightning is that of the cloud, the same way let her be intimate to me.

मार्कण्डेय उवाच

इत्युक्त्वा मदनो देवीं रतिं जग्राह सोत्सुकः ।
सागरादुत्थितां लक्ष्मीं हृषीकेश इवोत्तमाम् ॥४८॥

Mārkaṇḍaya said :

Madana having said thus eagerly took Rati as Viṣṇu had taken the great goddess Lakṣmī after she had arisen from the ocean. 48

रराज स तया सार्धं भिन्नपीतप्रभः स्मरः ।
जीमूत इव सन्ध्यायां सौदामिन्या मनोज्ञया ॥४९॥

Then Kāma in the close proximity of Rati had shone as if white mixed with yellow, the way a piece of a cloud shines with the lightning (*saudāmini*) in the evening. 49

इति रतिपतिरुच्चैर्मोदयुक्तो रतिं तां
हृदि परिजगृहे यां योगदर्शीव विद्याम् ।
रतिरपि पतिमग्र्यं प्राप्य तोषञ्च लेभे
हरिमिव कमलोत्था पूर्णचन्द्रोपमास्या ॥५०॥

Thus exceedingly pleased husband of Rati (Ratipati) embraced Rati to his bosom, the way an ascetic meditates

1. तुङ्गौघां M.
2. विशातिनाम् V.
3. मोदभरानन: M.
4. द्रष्टव्यम् M.

upon the Supreme knowledge in his heart; Rati of the full-moon-face also having obtained her beloved felt immensly happy like Lakṣmī, who became happy on getting Hari as her husband.

इति श्रीकालिकापुराणे रत्युत्पत्तौ तृतीयोऽध्यायः

Here ends the third chapter of the holy *Kālikāpurāṇa*, named the birth of Rati.

चतुर्थोऽध्यायः

CHAPTER FOUR

The Birth of Vasanta (Spring)

मार्कण्डेय उवाच

ततः प्रभृति धातापि यदेवान्तर्हितः पुरा ।
चिन्तयामास सततं शम्भुवाक्यविषार्दितः ॥१॥

कान्ताभिलाषमात्रं मे दृष्ट्वा शम्भुरगर्हयत् ।
मुनीनां पुरतः कस्मात् स दारान् संग्रहीष्यति ॥२॥

Mārkaṇḍeya said :

Since the time Brahmā suffered humiliation by the bitter words of Mahādeva he was constantly thinking like this : On seeing me simply inclined to a woman Śambhu denounced me. That being the fact how he will take a wife in the presence of sages ? 1-2

का वा भविती तज्जाया का[1] च तन्मनसि स्थिता ।
योगमार्गमवष्टव्य[2] तस्य मोहं करिष्यति ॥३॥

Who shall be his wife ? Who is in his mind ? Who is that woman, who shall cause his infatuation by distracting him from the path of *Yoga* ? 3

मन्मथोऽपि समर्थो नो भविष्यत्यस्य मोहने ।
नितान्तयोगी रामाणां नामापि सहते न सः ॥४॥

Kāma himself shall not be able to cause his infatuation because he (Mahādeva) is always in deep meditation. He is even intolerant of hearing the name of woman. 4

अगृहीतेषु दारेषु हरेण कथमादितः ।
मध्येऽन्ते[3] च भवेत् सृष्टिस्तद्बाधो[4] नान्यकारितः[5] ॥५॥

1. या M.
2. अवष्टाप्य M.V.
3. मध्यं चैव B. V.
4. सृष्टिस्तद्बाधान्यवारिता M.
5. न न्यकारितः B.

If Hara does not take a wife in the beginning how there shall be the creation in the middle and at the end? His (Tāraka's) death cannot be caused by any one else. 5

केचिद्भविष्यन्ति भुवि मया बाध्या[1] महाबलाः ।
केचिद्विष्णोर्वारणीयाः केचिच्छम्भोरुपायतः ॥६॥

Those mighty demons who are born in this world, some of them will be killed by me, some others by Viṣṇu while some others by Śiva through devices. 6

संसारविमुखे शम्भौ तथैकान्तविरागिणि ।
अस्मदृते न कर्मान्यत् करिष्यति न संशयः ॥७॥

Śambhu is indifferent to the worldly affairs and averse to taking a wife (how the plan will materialise)? None else except us shall be able to do this, there is no doubt about it. 7

चिन्तयन्निति लोकेशो ब्रह्मा लोकपितामहः ।
पुनर्ददर्श भूमिष्ठान् दक्षादीन् वियति स्थितः ॥८॥

Brahmā, the lord of the universe and the progenitor of the people thus pondered over the matter and while staying in the sky looked again at Dakṣa and others. 8

रतिद्वितीयं मदनं मोदयुक्तं निरीक्ष्य च ।
पुनस्तत्र गतः प्राह सान्त्वयन् पुष्पसायकम् ॥९॥

Having seen Madana in a joyous mood in the company of Rati he proceeded to that place, once again, and spoke thus in the tone of consolation. 9

ब्रह्मोवाच

अनया सहचारिण्या राजसे त्वं मनोभव ।
एषा च भवता पत्या युक्ता संशोभते भृशम् ॥१०॥

Brahmā said:

O Kāma! in the company of Rati, your consort, you have rejoiced and she also by having you as her husband has been shining exceedingly. 10

यथा श्रिया हृषीकेशो यथा तेन हरिप्रिया ।
क्षणदा विधुना युक्ता तया युक्तो यथा विधुः ॥११॥

1. बाधनीयाः M.

तथैव युवयोः शोभा दाम्पत्यञ्च पुरस्कृतम् ।
अतस्त्वं जगतः केतुर्विश्वकेतुर्भविष्यसि ॥१२॥

Viṣṇu shines in the company of Lakṣmī and Lakṣmī with Viṣṇu, the night becomes bright by the moon and so also the moon shines in the night—similarly both of you are shining high and your conjugal love stands as ideal. On account of this, O Kāma! you are the superior most in this world, and henceforth shall be known as Viśvaketu, the foremost one in the world. 11-12

जगद्धिताय वत्स त्वं मोहयस्व पिनाकिनम् ।
यथा सुखमनाः[1] शम्भुः कुर्याद्दारपरिग्रहम् ॥१३॥

O my son! for the welfare of the world enchant Śambhu, the weilder of the bow *Pināka* to such an extent that he longs for the pleasure and takes a wife. 13

विजने स्निग्धदेशे च पर्वतेषु सरित्सु च ।
यत्र यत्र प्रयातीशस्तत्र तत्रानया सह ॥१४॥

मोहयस्व यतात्मानं वनिताविमुखं हरम् ।
त्वदृते विद्यते नान्यः कश्चिदस्य विमोहकः ॥१५॥

Hara is a self-restrained ascetic and averse to women; the uninhabited land, the mountains and the rivers wherever He goes you follow Him everywhere with Rati, and enchant Him. There is none except you, O Kāma! who can infatuate him. 14-15

भूते हरे सानुरागे भवतोऽपि मनोभव ।
शापोपशान्तिर्भविता तस्मादात्महितं कुरु ॥१६॥

When Śambhu becomes enamoured of woman the curse on you will also come to an end. Therefore, do perform this job which is beneficial to you. 16

सानुरागो वरारोहां यदीच्छति मनोभव[2] ।
तदा तवोपभोगाय[3] स त्वां सम्भावयिष्यति ॥ १७ ॥

1. सर्वमनाः M.

2. महेश्वरः M.

3. भवोपयोगाय M.

O Kāma ! if Śambhu is amourously aroused and He expresses His desire for a well-formed woman for his enjoyment, He will honour you. 17

तस्माज्जगद्धिताय त्वं यतस्व हरमोहने ।
शिवस्य भव केतुस्त्वं मोहयित्वा महेश्वरम् ॥१८॥

In view of this, for the welfare of the entire world try your best to enchant Maheśvara and when you enchant Him you shall be known as Śivaketu (superior to Śiva) in this world.

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तस्य ब्रह्मणः परमात्मनः ।
उवाच मन्मथस्तथ्यं ब्रह्माणं जगतो हितम् ॥१९॥

Mārkaṇḍeya said :

On hearing these words of Brahmā, the great soul, Madana made the following factual statement to him, which is beneficial to the world. 19

मन्मथ उवाच

करिष्येऽहं तव विभो वचनाच्छम्भुमोहनम[1] ।
किन्तु योषिन्महास्त्रं मे तत्र[2] कान्तां प्रभो[3] सृज ॥२०॥

Madana said :

O lord ! on your command I shall enchant Śambhu. My mighty weapon for achieving this, is the woman, therefore, O lord ! create a lovely woman. 20

मया सम्मोहिते शम्भौ यया तस्यानुमोहनम् ।
कार्यं मनोरमां रामां तां निदेशय लोकभृत्[4] ॥२१॥

O protector of the world (*Lokabhṛt*) ! find out that woman, whom, Śambhu having been infatuated by me, will keep him spell-bound by her allurement. 21

तामहं नहि पश्यामि यया तस्यानुमोहनम् ।
कर्तव्यमधुना धातस्तत्रोपायं तथा कुरु ॥२२॥

I have not seen such a woman who shall be able to keep him under her spell. You should now find out means in this regard. 22

---

1. हरमोहनम् M.
2. तत: M.
3. मायां M.
4. लोककृद् M.

मार्कण्डेय उवाच

एवंवादिनि कन्दर्पे धाता लोकपितामहः ।
कुर्यां सम्मोहनीं योषामिति चिन्तां जगाम ह ॥२३॥

Mārkaṇḍeya said :

When Kandarpa thus said the creator sank deep in his thought, 'I must create a charming woman.' 23

चिन्ताविष्टस्य तस्याथ निःश्वासो यो विनिःसृतः ।
तस्माद्वसन्तः संजातः पुष्पव्रातविभूषितः ॥२४॥

While the creator had been engrossed in deep thought, there emerged Vasanta (spring time) from his sigh, bedecked with flowers and creepers. 24

चूताङ्कुरान्[1] मुकुलितान् बिभ्रद् भ्रमरसंहतिम् ।
किंशुकान् सारसान् रेजे प्रफुल्ल इव पादपः ॥२५॥

By wearing the mango shoots, which are covered with black bees, *kiṁśuka* (*Butea Frondosa*) flowers and lotuses he (Vasanta) looked like a blossoming tree.

शोणराजीवसंकाशः फुल्लतामरसेक्षणः ।
सन्ध्योदिताखण्डशशिप्रतिमास्यः सुनासिकः ॥२६॥
शङ्खवच्छ्रवणावर्तः श्यामकुञ्चितमूर्द्धजः ।
सन्ध्यांशुमालिसदृशकुण्डलद्वयमण्डितः ॥२७॥
प्रमत्तमातङ्ग[2]गतिर्विस्तीर्णहृदयस्तलः ।
पीनस्थूलायतभुजः कठोरकरयुग्मकः ॥२८॥
सुवृत्तोरुकटीजङ्घः कम्बुग्रीवोन्नतांसकः ।
गूढजत्रुः पीनवक्षाः सम्पूर्णः सर्वलक्षणैः ॥२९॥

His pair of eyes were like two fully blossomed lotuses, and the face looked like the full moon in the evening, he was of the complexion of red lotus; his nose was well-shaped and his curling hairs were black. The pair of ear-rings, curved like the conch, on his ears, resembled the setting sun. His movement was like that of a rogue elephant, his chest was wide, the two arms were well-developed, round and long, the hands were hard, thighs, buttocks and the bottom were nicely

---

1. चुताङ्कुरास्त्रिकलिकां M.
2. प्रमत्तवारण M.

round; the neck with three lines was like a conch, the roots of the arms were high; the collar bones (*jatru*) remained hidden and the chest was wide—thus he possessed all the physical (auspicious) qualities (of an ideal man). 26-29

तादृशेऽथ समुत्पन्ने सम्पूर्णः कुसुमाकरे ।
ववौ वायुः ससुरभिः पादपा अपि पुष्पिताः ॥३०॥
पिकाश्च नेदुः शतशः[1] पञ्चमं मधुरस्वराः ।
प्रफुल्लपद्मा अभवन् सरस्यः पुष्टपुष्कराः[2] ॥३१॥

Thus when spring (Kasumākara) emerged in full, fragnant wind began to blow, the trees blossomed and hundreds of cuckoos started singing sweetly in *pañcama*[3] tune. 30-31

तमुत्पन्नमवेक्ष्याथ तथा तादृसमुत्तमम् ।
हिरण्यगर्भो मदनं जगाद मधुरं वचः[4] ॥३२॥

Having seen the emergence of such an excellent person in this way the Creator spoke sweet words to Madana. 32

ब्रह्मोवाच

एष मन्मथ ते मित्रं सदा सहचरो भवेत् ।
आनुकूल्यं तव कृते[5] सर्वदैव करिष्यति ॥३३॥

The Creator said:

O Manmatha ! this is your friend, he will always remain your companion and shall always assist you in your all efforts. 33

यथाग्नेः श्वसनो मित्रं सर्वत्रोपकरोति च ।
तथायं भवतो मित्रं सदा त्वामनुयास्यति ॥३४॥

The wind is the friend of fire, who is always helpful to his friend; the same way this friend of your shall also always follow you. 34

1. सततं M.
2. स्वच्छपुष्कराः M.
3. The cuckoos are credited with producing the sound, the basis for the *rāga* known as *pañcama*.
4. मधुरस्वरः M.
5. कृतो V.

वसतेरन्तहेतुत्वाद् वसन्ताख्यो भवत्वयम् ।
तवानुगमनं कर्म तथा लोकानुरञ्जनम् ॥३५॥

Let he be known Vasanta by name, because with his advent the foreign residence (of a person) comes to an end.[1] His duty shall be to follow you and make the people merry. 35

असौ वसन्तः शृङ्गारो वसन्ते मलयानिलः ।
भवन्तु सुहृदो भावाः सदा त्वद्वशवर्तिनः ॥३६॥
बिब्बोकाद्यास्तथा हावाश्चतुःषष्टिकलास्तथा ।
कुर्वन्तु रत्याः सौहृद्यं सुहृदस्ते यथा तव ॥३७॥

Let this Vasanta, in his joyous mood, the gentle malaya breeze of the spring time and the love sentiments be at your command. Similarly all the sentiments and the other blendishments (*hāva*) headed by the haughty indifferences (*bibboka*) and the sixty-four varieties of art, let them all please Rati; because they are your friends. 36-37

एभिः सहचरैः काम वसन्तप्रमुखैर्भवान् ।
अनया सहचारिण्या त्वद्युक्तपरिवारया ॥३८॥

मोहयस्व महादेवं कुरु सृष्टिं सनातनीम् ।
यथेष्टदेशं गच्छ त्वं सर्वैः सहचरैर्वृतः ।
अहं तां भावयिष्यामि यो हरं मोहयिष्यति ॥३९॥

O Kāma ! with these followers headed by Vasanta, and being accompanied constantly by this consort of yours, enchant Mahādeva, and thus serve the cause of eternal creation. Being accompanied by all these followers you may go wherever you like. I also find out that woman who shall be able to enchant Hara. 38-39

एवमुक्तोऽथ मदनः सुरज्येष्ठेन हर्षितः ।
जगाम सगणस्तत्र[2] सपत्न्यनुचरस्तदा ॥४०॥

1. The persons who live away from their home return in spring, hence it is called Vasanta, i.e. end (*anta*) of residence (*vasati*).
2. ननाम चरणौ तस्य M.

Madana having been told like this by the senior most of the gods (*Surajyeṣṭha*) was delighted and he, with his wife, attendants and followers bowed down (or, went away). 40

दक्षं प्रणम्य तान् सर्वान् मानसानभिवाद्य च।
यत्रास्ति शम्भुर्गतवांस्तत्स्थानं मन्मथस्तदा[1] ॥४१॥

Manmatha then having saluted Dakṣa and paying obeisance to all those mind-born ones proceeded there where Śambhu was residing. 41

तस्मिन् गते सानुचरेऽथ मन्मथे
शृङ्गारभावादियुते द्विजोत्तमाः।
प्रोवाच दक्षं मधुरं पितामहः
सार्धं मरीच्यत्रिमुखैर्मुनीश्वरैः ॥४२॥

O the superior most of the twice-born ones! Manmatha, being accompanied by *śṛṅgāra* and other sentiments and with his followers went away. Brahmā the Lord, spoke to the sages headed by Dakṣa, Marīci and Atri.

इति श्रीकालिकापुराणे वसन्तोत्पत्तौ चतुर्थोऽध्यायः ॥४॥

Here ends the fourth chapter of the holy *Kālikāpurāṇa*, namely the birth of Vasanta (spring).

1. शम्भुस्तत्स्थानं मन्मथो गतवान् तदा M.

पञ्चमोऽध्यायः

CHAPTER FIVE

(The Prayer to Mahāmāyā by Brahmā)

मार्कण्डेय उवाच

अथ ब्रह्मा तदोवाच दक्षाय सुमहात्मने।
मरीचिप्रमुखेभ्यश्च वचनञ्चेदमञ्जसा ॥१॥

Mārkaṇḍeya said :

Then Brahmā spoke straightway to Dakṣa, the great Marīci, Atri and others. 1

ब्रह्मोवाच

भविती शम्भुपत्नी का का तं सन्मोहयिष्यति।
इति सञ्चिन्तयन् कान्तां न स्थिरीकर्तुमुत्सहे ॥२॥
विष्णुमायामृते दक्ष महामायां जगन्मयीम्।
नान्या तन्मोहकर्त्री स्यात् सन्ध्यासावित्र्युमा ऋते[1] ॥३॥

Brahmā said :

Who should be the wife of Śambhu? Who shall be able to enchant Him? I have given my thought to this question but am unable to find out a lovely woman. O Dakṣa! except illusion of Viṣṇu (*Viṣṇumāyā*) known also as Mahāmāyā, who is omnipresent, Sāvitrī, Sandhyā and Umā[1] (or, worshipped by Sāvitrī, Sandhyā and Umā) none shall be able to enchant Him. 2-3

तस्मादहं विष्णुमायां योगनिद्रां जगत्प्रसूम्।
स्तौमि सा चारुरूपेण शंकरं मोहयिष्यति ॥४॥

Therefore, I am going to propitiate Viṣṇu-māyā, *Yoganidrā*, the source of the universe. She, with her pleasing figure, shall be able to fascinate Hara. 4

भवांस्तु दक्ष तामेव यजतां विश्वरूपिणीम्।
यथा तव सुता भूत्वा हरजाया भविष्यति ॥५॥

1. सावित्र्युपासिता M. सन्ध्यासावित्र्युमामृते (1st ed.)

O Dakṣa ! you also worship her, the embodiment of the universe, so that she will take her birth as your daughter and becomes the consort of Hara. 5

मार्कण्डेय उवाच

एवं वचनमाकर्ण्य ब्रह्मण: परमात्मन: ।
उवाच दक्ष: स्रष्टारं मरीच्यादिभिरीरित: ॥६॥

Mārkaṇḍeya said :

Dakṣa having heard Brahmā, the Supreme being, saying thus at the instance of Marīci and others said to the Creator (Brahmā). 6

दक्ष उवाच

यथात्थ भगवंस्तथ्यं त्वं लोकेश जगद्धितम् ।
तत् करिष्यामहे सम्यग् यथा स्यात्तन्मनोहरा ॥७॥
तथा तथा भविष्यामि[1] यथा मम सुता स्वयम् ।
विष्णुमाया भवेत् पत्नी भूत्वा शम्भोर्महात्मन: ॥८॥

Dakṣa said :

O Lord of the people ! what you have spoken is perfectly right and beneficial to the world. I shall do, as you have instructed me, so that Viṣṇumāyā herself is born as my daughter and becomes the consort of Śambhu. 7-8

मार्कण्डेय उवाच

एवमेवेति तैरुक्तं मरीचिप्रमुखैस्तदा ।
यष्टुं दक्ष: समारेभे महामायां[2] जगन्मयीम् ॥९॥

Mārkaṇḍeya said :

Then Marīci and other sages said : "Yes, right." Dakṣa on his part started propitiating Mahāmāyā, the source of the universe. 9

क्षीरोदोत्तरतीरस्थस्तां कृत्वा हृदयस्थिताम् ।
तपस्तप्तुं समारेभे द्रष्टुं प्रत्यक्षतोऽम्बिकाम् ॥१०॥

1. यतिष्यामि V.
2. विष्णुमायां M.

Dakṣa having taken his seat on the north bank of the milky ocean (*kṣīroda*) fixed his mind on Ambikā in meditation and with the desire to have the direct perception of hers commenced penance. 10

दिव्यवर्षेण दक्षोऽपि सहस्राणां त्रय:[1] समा: ।
तपश्चचार नियत: संयतात्मा दृढव्रत: ॥११॥

Self-controlled Dakṣa with a firm determination practised austerity for three thousand years following strict discipline. 11

मारुताशी निराहारो जलाहारो च पर्णभुक् ।
एवं निनाय तत्कालं चिन्तयंस्तां जगन्मयीम् ॥१२॥

He passed the time without food or by taking only water or wind or the old leaves of the tree and concentrated his mind in the meditation upon Ambikā, the source of the universe. 12

गते दक्षे तप: कर्तुं[2] ब्रह्मा सर्वजगत्पति: ।
जगाम मन्दराभ्यासं पुण्यात्पुण्यतरं[3] वरम् ॥१३॥
तत्र गत्वा जगद्धात्रीं विष्णुमायां जगन्मयीम् ।
तुष्टाव वाग्भिरर्थ्याभिरेकतानं[4] शतं समा: ॥१४॥

Dakṣa having gone for practising penance, Brahmā, the lord of the universe went to Mandara mountain, the holiest of the holy ones. There he propitiated Viṣṇumāyā, the protectress of the world, the source of the world, for one hundred years without a break with meaningful prayers. 13-14

ब्रह्मोवाच

विद्याविद्यात्मिकां शुद्धां निरालम्बां निराकुलाम्[5] ।
स्तौमि देवीं जगद्धात्रीं स्थूलाणीय:स्वरूपिणीम् ॥१५॥
यस्या[6] उदेति च जगत्प्रधानाख्यं जगत्परम्[7] ।
यस्यास्तदंशभूतां[8] त्वां स्तौमि निद्रां सनातनीम् ॥१६॥

1. त्रयं M.
2. स्तुतुं M.
3. पुण्यं पुण्यकरं बहु M.B.
4. वाग्भिरर्थ्याभिरेकतां स तन्मना: M. वाग्भिरग्र्याभिरेक V.
5. निरंजनां M.
6. यस्मात् M.
7. जगद्भवम् M.
8. तस्मादङ्गभूतां M. तस्मात् तदङ्गभूतं तां V. B.

I do pray the Protectress of the world (Jagadhātrī), who is in the shape of the knowledge and the absence of knowledge, who is the embodiment of the gross and the subtle elements, who is pure, without a base, who remains ever unagitated. I do pray the eternal Yoganidrā from whom *Pradhāna*, the material cause and *Prakṛti* the Primal Force emerge.[1] 15-16

त्वं चितिः परमानन्दा परमात्मस्वरूपिणी ।
शक्तिस्त्वं सर्वभूतानां त्वं सर्वेषां च पावनी[2] ॥१७॥

Thou art the Supreme soul, the pure thought, the eternal bliss. Thou art the source of strength of all the creatures and the purifier of all. 17

त्वं सावित्री जगद्धात्री त्वं सन्ध्या त्वं रतिर्धृतिः ।
त्वं हि ज्योतिःस्वरूपेण संसारस्य प्रकाशिनी ॥१८॥

Thou art Sāvitrī, Jagaddhātrī, Sandhyā, Rati and Dhṛti, thou in the form of light enlighteneth the entire world. 18

तथा तमःस्वरूपेण च्छादयन्ती सदा जगत् ।
त्वमेव सृष्टिरूपेण संसारपरिपूरणी ॥१९॥

In the same way thou in the form of darkness always engulfeth the entire world in darkness. Again, assuming the creative form, thou doth create the entire universe and keepeth it full. 19

स्थितिरूपेण च हरेर्जगतां च हितैषिणी ।
तथैवान्तस्वरूपेण जगतामन्तकारिणी ॥२०॥

Thou in the form of existence doth act as the beneficial force to Hari and the world, similarly thou in thy destructive form doth bring the end of the world by destroying it. 20

1. *Prakṛti* possesses three qualities—*sattva*, *rajas* and *tamas*, which remain in a state of equilibrium. On the *puruṣa* the equilibrium is disturbed; this is the state of agitation, the beginning of the creation.

2. भाविनी M. पाविनी V.

त्वं मेधा त्वं महामाया त्वं स्वधा पितृमोदिनी ।
त्वं स्वाहा त्वं नमस्कारवषट्कारौ तथा स्मृतिः ॥२१॥

Thou art Medhā, Mahāmāyā, and Svadhā, who delight pitṛgaṇa. Thou art Svāhā, Namskāra, Vaṣaṭkāra and Smṛti. 21

त्वं पुष्टि[1]स्त्वं धृतिर्मैत्री करुणा मुदिता तथा ।
त्वमेव लज्जा त्वं शान्तिस्त्वं कान्तिर्जगदीश्वरी ॥२२॥
महामाया त्वं च स्वाहा स्वधा च पितृदेवता ।
या सृष्टिशक्तिरस्माकं स्थितिशक्तिश्च या हरेः ॥२३॥
अन्तशक्तिस्तथेशानी[2] सा त्वं शक्तिः सनातनि[3] ॥२४॥

Thou art Puṣṭi, Maitrī, Karuṇā, Muditā, Lajjā, Śānti, Kānti; thou art the Goddess of the World, Mahāmāyā, Svāhā and Pitṛdevatā. What is my creative force, what is the retaining power of Viṣṇu and what is the destructive power of Śiva—thou art the embodiment of all these powers, thou art the eternal force. 22-24

एका त्वं द्विविधा[4] भूत्वा मोक्षसंसारकारिणी ।
विद्याविद्यास्वरूपेण स्वप्रकाशाप्रकाशतः ॥२५॥

Thou art without the second one; thou doth exist in two forms—one, the form of knowledge (*vidyā*), which is self-enlightening and causes salvation to the others; the other, the absence of knowledge (*avidyā*), is without enlightenment, which keeps the circle of the world (death and birth) going on. 25

त्वं लक्ष्मीः सर्वभूतानां त्वं छाया त्वं सरस्वती ।
त्रयीमयी त्रिमात्रा[5] त्वं सर्वभूतस्वरूपिणी ॥२६॥

Thou art Lakṣmī (wealth), Chāyā (brilliance) and Sarasvatī (speech) of the creatures; thou art trayī (the three Vedas) and trimātrā (the *pluta svara*) and thou art the embodiment of all the creatures. 26

1. सृष्टि M.
2. तथैशस्य M.
3. सनातनी V.
4. त्रिविधा M.
5. त्रिमूर्तिः M. त्रिमाता V.

उद्गीतिः सामवेदस्य या पितृगणरञ्जनी ।
त्वं वेदिः सर्वयज्ञानां सामिधेनी तथा हविः ॥२७॥

Thou art *udgiti* of the Sāmaveda (the reciting tune of the Sāmaveda) which pleases the *pitṛgaṇa* (the group of *pitṛs*) thou art the alter of all sacrifices, the *sāmidheni* hymns[1] and the oblation (*haviṣ*). 27

यदव्यक्तमनिर्देश्यं निष्कलं परमात्मनः ।
रूपं तथैव तन्मात्रं[1] सकलं च जगन्मयम् ॥२८॥

Thou art all—what is the partless, unmanifested and undetermined form of Brahman, so also the gross and the subtle world (*tanmātra*). 28

या मूर्त्तिर्विग्नता[2] भवंधरित्री[3] विभ्रती क्षितिम् ।
सा त्वं विश्वम्भरे लोके शक्तिभूतिप्रदा सदा ॥२९॥

Thou doth hold the entire world in thee, thou with thy extended and all pervading form doth reside as the universe and in that form thou doth always bestow the strength and prosperity. 29

त्वं लक्ष्मीश्चेतना कान्तिस्त्वं पुष्टिस्त्वं सनातनी ।
त्वं कालरात्रिस्त्वं मुक्तिः शान्तिः प्रज्ञा तथा स्मृतिः[4] ॥३०॥

Thou art *Lakṣmi* (wealth), *Cetanā* (consciousness), *Kānti* (splendour), *Puṣṭi* (nourishment) and *Sanātani* (the eternal source). Thou art *Kālarātri* (the dreaded night), *Mukti* (salvation), *Prajña* (wisdom) and *Smṛti* (recolletion). 30

संसारसागरोत्तारतरणिः सुखमोक्षदे[5] ।
प्रसीद सर्वजगतां त्वं गतिस्त्वं मतिः सदा[6] ॥३१॥

Thou doth serve as the boat for crossing this ocean of the world, thou doth cause happiness and salvation, thou art the resort of the entire world and their intellect; please be gracious (to us). 31

त्वं नित्या त्वमनित्या च त्वं चराचरमोहिनी ।
त्वं सन्धिनो सर्वयोगसाङ्गोपाङ्गविभाविनी ॥३२॥

Thou art both eternal and non-eternal, the cause of illusion of the movable and the immovable world, the unifyin force, thou doth keep on going the path of (*yoga*) with all its paraphernalia. 32

चिन्ता कीर्तिर्यतीनां त्वं त्वं[1] तदष्टाङ्गसंयुता ।
त्वं खड्गिनी शूलिनी च चक्रिणी घोररूपिणी ॥३३॥

Thou art the meditation and the fame of the ascetics, the eight-fold self—concentration (*yoga*) resides in thee; thou doth hold the sword, the trident and the disc, thou doth assume the terrible form.

त्वमीश्वरी जनानां त्वं सर्वानुग्रहकारिणी ।
विश्वादिस्त्वमनादिस्त्वं विश्वयोनिरयोनिजा ।
अनन्ता सर्वजगतस्त्वमेवैकान्तकारिणी ॥३४॥

Thou art the Supreme Goddess of the people, thou doth favour all of them, the world begins in thee but thou art without beginning, thou art the cause of the universe but thyself art causeless (not caused from any source). Thou alone doth cause the end of the entire world while thou doth have no end. 34

नितान्तनिर्मला त्वं हि तामसीति च गीयसे ।
त्वं हिंसा त्वमहिंसा च त्वं काली चतुरानना ॥३५॥

Thou art the purest of all, praised as the force of darkness (the destructive form, *tāmasī*); thou art violent and non-violent and the four-faced goddess Kālī. 35

त्वं परा सर्वजननी दमनी दामिनी[2] तथा ।
त्वय्येव लीयते विश्वं भाति तत्त्वं तद्विभर्त्ति च ॥३६॥

Thou art highest of all, the mother of all; thou art in the form of delight and the cause of delight to the world; the

1. Sāmidheni hymns are recited while the sacrificial fire is kindled.
2. तथैव तत् सूक्ष्मं M.
3. विसृता M. विनतां V.
4. धरित्रीं V.
5. धृतिः M. V.
6. मोक्षदे M.
7. तथा M.

1. दष्टाङ्गयोगसंयुता M.
2. यामिनी M.

entire universe, which exists, is retained by thee which completely merges in thee. 36

त्वं[1] सृष्टिहीना त्वं सृष्टिस्त्वमकर्णापि सश्रुतिः ।
तपस्विनी पाणिपादहीना त्वं नितरां ग्रहा[2] ॥३७॥

While thou art not caused, thou art the creation (or while thou art without eyes thou doth have sight), thou doth have no ears but thou doth hear everything, thou art without hands and feet, thou doth have swift movement, thou art capable of holding firmly. 37

त्वं द्यौस्त्वमापस्त्वं ज्योतिर्वायुस्त्वं च नभो मनः ।
अहंकारोऽपि जगतामष्टधा प्रकृतिः कृतिः ॥३८॥

Thou art the heaven, the water, the light, the wind, the ether, the mind, and the *ahaṁkāra* (self-ego) also, thou art the eightfold[3] source of the world, thou art also the effort (*kṛti*). 38

जगन्नाभिर्मेरुरूपधारिणी नालिकापरा ।
परापरात्मिका शुद्धा माया मोहातिकारिणी ॥३९॥

Thou in the shape of meru art the naval of the world and also the superior *nalika* (?), thou art the highest and the lowest, the pure one, thou art Mahāmāyā, who causes the illusion. 39

कारणं कार्यभूतञ्च सत्यं शान्तं शिवाशिवे ।
रूपाणि तव विश्वार्थे रागवृक्षफलानि च ॥४०॥

Thou art the cause and the effect, the truth, tranquility, and the dreaded one. Thou doth assume these forms for the good of the world, these are the fruits of the tree in the shape of affection. 40

नितान्तह्रस्वा दीर्घा च नितान्ताणुबृहत्तनुः ।
सूक्ष्माप्यखिललोकस्य व्यापिनी त्वं जगन्मयी ॥४१॥

Thou art too short and too long, thy body is too subtle and too gross, being too subtle thou doth pervade the entire world, thou doth exist as the world itself. 41

1. त्वं दृष्टिहीना सदृष्टिस्त्वमकर्णातिसद्गतिः M.
2. निरतायहा M.
3. The eight sources are *Prakṛti*, *Mahat*, *Ahaṁkāra*, etc.

मानहीना विमानातिविमानोन्मानसम्भवा ।
यदष्टिव्यष्टिसम्भोग[1]रागादिगलिताशया ।
तत्ते महिम्नि तद्रूपं तव भ्रान्त्यादिकं च यत् ॥४२॥
इष्टानिष्टविपाकज्ञा[2] यथेष्टानिष्टकारणम् ।
सर्गादिमध्यान्तमयं निम्नं[3] रूपं तथैव च ॥४३॥

Thou art without magnitude and of highest (widest) magnitude, thou art produced from the widest and the highest entity (born as the daughter of the highest Himalayas). These thy forms and the glory when propitiated, jointly and severally, do take away the desire for enjoyment. Thou art aware of the desirable and harmful, and their consequences, thou art the cause of good and bad, the creation, the stability, of the creation and the destruction of the world, all these are manifested in thy form. 42-43

विचाराष्टाङ्गयोगेन सम्पाद्यैवं मुहुर्मुहुः ।
यत् स्थिरीक्रियते तत्त्वं तत्ते रूपं सनातनम् ॥४४॥

The Ultimate truth which is determined after repeated search with the help of eight-fold *Yoga*; thou doth reside in that form. 44

बाह्याबाह्ये सुखं दुःखं ज्ञानाज्ञाने लयालयौ[4] ।
उपतापस्तथा शान्तिर्मूर्तिस्त्वं जगतः पतेः[5] ॥४५॥

Thou art the external and the internal (objects), the happiness and suffering, wisdom and ignorance, the life and the death, the disease and the solace, thou art the force of the Lord of the world. 45

यस्याः प्रभावं नो वक्तुं शक्नोति भुवनत्रये[6] ।
तथैव[6] सन्मोहकरी सा त्वं किं स्तूयसे मया ॥४६॥

Thou art the enchantress of Him, whose powers no body can describe in the three worlds; who am I to praise thee. 46

1. समष्टिव्यष्टिसंयोग M.
2. विकारज्ञा M.
3. कृत्स्नं M.
4. नयानयौ M.
5. जगतः पतिः M.
6. तस्यैवं V.

योगनिद्रा महानिद्रा मोहनिद्रा जगन्मयी ।
विष्णुमाया च प्रकृतिः कस्त्वां स्तुत्या विभावयेत् ॥४७॥

Thou art Yoganidrā, Mahānidrā, Mohanidrā, and the omnipresent Viṣṇumāyā; thou art the Primordial Force (*Prakṛti*); who is able to behold thee by prayer ? 47

मम विष्णोः शंकरस्य या वपुर्वहनात्मिका[1] ।
तस्याः प्रभावं को वक्तुं गुणान् वेत्तुं च कः क्षमः ॥४८॥

Who can describe her quality and power from whom the physical body of mine, Śaṁkara and Viṣṇu have emerged ? 48

प्रकाशकरण[2]ज्योतिःस्वरूपान्तरगोचरा ।
त्वमेव जङ्गमस्थैर्यरूपैका बाह्यगोचरा ॥४९॥

Thou by remaining in the form of light in the heart of the creatures doth enlighten them; therefore, thou art the internal one, again thou art the movable and the world, thus thou art the external one.

प्रसीद सर्वजगतां जननी स्त्रीस्वरूपिणी ।
विश्वरूपिणि विश्वेशे प्रसीद त्वं सनातनि ॥५०॥

In the female form thou art the mother of the entire universe, thou art the embodiment of the world, thou art the presiding goddess of it, thou art the eternal one; be graciously pleased to me. 50

मार्कण्डेय उवाच

एवं संस्तूयमाना सा योगनिद्रा विरिञ्चिना[3] ।
आविर्बभूव प्रत्यक्षं ब्रह्मणः परमात्मनः ॥५१॥
स्निग्धाञ्जनद्युतिश्चारुरूपात्तुङ्गा चतुर्भुजा ।
सिंहस्था खड्गनीलाब्जहस्ता मुक्तकचोत्करा ॥५२॥

Markaṇḍeya said :

Yoganidrā, being thus praised by Viriñci, the Supreme soul, appeared before him; Yoganidrā of the smooth collyrium (*añjana*) complexion, with four arms, wearing a sword and a blue lotus in the hands, with the tuff of hair being seated on a lion, looked, high and handsome. 51-52

1. यावद् प्रलयनान्तिके M.
2. करणा M.
3. विरञ्चिना V.

समक्षमथ तां वीक्ष्य स्रष्टा सर्वजगद्गुरुः ।
भक्त्या विनम्रतुङ्गांसस्तुष्टाव च ननाम च ॥५३॥

The creator, lord of the world having seen her just in front of him offered salutation by prostrating in reverence and started praying her. 53

ब्रह्मोवाच

नमो नमस्ते जगतः प्रवृत्ति-
निवृत्तिरूपे स्थितिसर्गरूपे ।
चराचराणां भवती च शक्तिः
सनातनी सर्वविमोहनीति ॥५४॥

Brahmā said :

I offer my obeisance to thee, who is the cause of emergence and disappearance of the world, who is the embodiment of the creation and existence of the world, the strength of the movables and the immovables who is the eternal, and enchantress of all. 54

या श्रीः सदा केशवमूर्तिमाया[1]
विश्वम्भरा या सकलं बिभर्ति ।
ह्रीर्योगिनी[2] या महिता मनोज्ञा
सा त्वं नमस्ते परमात्मसारे[3] ॥५५॥

Thou art the consort of Keśava in the form of Lakṣmī, thou art the earth, doth hold one and all; in the form *Lajjā* and *Yoginī* thou art worshipped by all, thou art pleasing (to all) thou art the supreme soul; I pay my obeisance to thee. 55

यामादिपूर्वे[4] हृदि योगिनो यां
विभावयन्ति प्रमितिप्रतीताम् ।
प्रकाशशुद्धादियुतां विरागां
सा त्वं हि विद्या विविधावलम्बा[5] ॥५६॥

1. माला V.
2. योगिनं M.
3. परमार्थसारे M. V.
4. यमादिपूतं V. B.
5. विशुद्धबुद्धया सततं गृणन्ति M.

Thou art that knowledge which is endowed with (the quality of) self-enlightenment, purity, 'beginningness' indifference to the worldly objects, which is knowable through correct notion, which was meditated upon by the sages in their pure mind. 56

कूटस्थमव्यक्तमचिन्त्यरूपं
त्वं बिभ्रती कालमयं जगन्ति[1] ।
विकारबीजं प्रकरोषि नित्यं
प्रत्नानि नूतान्यथ मध्यमानि ॥५७॥

Thou art unchangable (*kūṭasthā*) manifested and incomprehensible, thou being the cause of change in the Primal force, art always engaged thyself in creating this universe, the old, new and the present one, which thou doth hold in thyself. 57

सत्त्वं रजोऽथो तम इत्यमीषां
विकारहीना समवस्थितिर्या ।
सा त्वं गुणानां जगदेकहेतु-
र्बाह्यान्तरालं भवतीव[2] याति ॥५८॥

Thou art that Primal force, the only cause of the universe, the balancing resort of the three attributes—the pure quality (*sattva*), the light (*rajas*) and the darkness (*tamas*), thou as Primal force are seemingly attached to Puruṣa as the objects of the exterior and interior and then recede away. 58

अशेषजगतां बीजे ज्ञेयज्ञानस्वरूपिणि ।
जगद्धिताय जगतां विष्णुमाये नमोऽस्तु ते[3] ॥५९॥

Thou art the source of the entire universe. Thou art in the form of knowable knowledge, take initiative for the welfare of the world, O Viṣṇumāyā, I salute thee. 59

1. त्वं देवमव्यक्तमनन्तरूपं त्वं बिभ्रती कालमयं जगन्ति ।
कूटस्थमव्यक्तमचिन्त्यरूपं त्वं बिभ्रतां कालमयं जगन्ति ॥ M.
2. बाह्यान्तरावस्तु निरस्य M.
3. विष्णुमाये नमस्तुभ्यं प्रसीद परमेश्वरि M.

मार्कण्डेय उवाच

इत्याकर्ण्य वचस्तस्य काली[1] लोकविमोहिनी ।
ब्रह्माणमूचे जगतां स्रष्टारं घनशब्दवत् ॥६०॥

Mārkaṇḍeya said:

Goddess Kālī, the cause of the illusion of the people having heard the prayer by Brahmā, the creator of the world, spoke to him in a voice like the roaring of the cloud. 60

देव्युवाच

ब्रह्मन् किमर्थं भवता स्तुताहमवधारय ।
उच्यतां यदसाध्योऽस्ति तच्छीघ्रं पुरतो मम ॥६१॥

Devī said:

O Brahman! speak, why have you been praying me ? Tell me who has not come under the influence of your power ? 61

प्रत्यक्षं मयि जातायां सिद्धिः कार्यस्य निश्चिता ।
तस्मात्ते वाञ्छितं ब्रूहि यत् करिष्यामि भाविता ॥६२॥

When I appear to your perception undoubtedly your desires are fulfilled, therefore, express your desire I shall grant that. 62

ब्रह्मोवाच

एकश्चरति भूतेशो न द्वितीयां समीहते ।
तं मोहय यथा दारान् स्वयं स च जिघृक्षति ॥६३॥

Brahmā said:

The lord of the animals (Śiva) has been residing alone, he does not long for a second one (woman). Allure him so that he may desire for having a wife. 63

त्वदृते तस्य नो काचिद् भविष्यति मनोहरा ।
तस्मात्त्वमेकरूपेण भवस्य भव मोहनी ॥ ६४ ॥

No woman except you shall ever appear lovely to him, therefore, you yourself assume a charming figure at your will and infatuate Śiva. 64

1. नीलोत्पलासिनी M.

यथा धृतशरीरा त्वं लक्ष्मीरूपेण केशवम् ।
आमोदयसि विश्वस्य हितार्थेतं तथा कुरु ॥ ६५ ॥

Assuming the form of Lakṣmī you have caused enjoyment to Keśava, the same way for the well-being of the world do this (assume a lovely body for the enjoyment of Śiva). 65

कान्ताभिलाषमात्रं मे निनिन्द वृषभध्वजः ।
कथं पुनः स वनितां स्वेच्छया संग्रहीष्यति ॥ ६६ ॥

The Bull-rider (Śiva) even condemned my desire for women, which I simply expressed, (in view of this) how would he accept a wife for himself? 66

हरेऽगृहीतकान्ते तु कथं सृष्टिः प्रवर्तते ।
आद्यन्तमध्यहेतौ च तस्मिञ्छम्भौ विरागिणि ॥ ६७ ॥

If Śambhu, who is the cause of the creation, existence and destruction of the world remains indifferent to women and does not take a wife how the cycle of creation will continue? 67

इति चिन्तापरो नाहं त्वदन्यं शरणन्त्विह ।
लब्धवांस्तेन विश्वस्य हितार्थैतत् कुरुष्व मे ॥ ६८ ॥

Having pondered over the matter I have taken refuge in you, there is none else except you who can help it, hence for the welfare of the world, fulfil this desire of mine. 68

न विष्णुरस्य[1] मोहाय न लक्ष्मीर्न मनोभवः ।
न चाप्यहं जगन्मातस्तस्मात् त्वं मोहयेश्वरम् ॥ ६९ ॥

O Mother of the world! neither Viṣṇu, nor Lakṣmī, nor Manobhava, nor even I am capable of alluring Maheśvara, therefore, you shall have to enchant him. 69

कीर्तिस्त्वं सर्वभूतानां यथा त्वं ह्रीर्यतात्मनाम् ।
यथा विष्णोः प्रियैका त्वं तथा सम्मोहयेश्वरम् ॥ ७० ॥

Thou art *kīrti* (wide fame) of all the creatures, *hrī* (concentration) of the selfcontrolled ascetics, thou art also beloved of Viṣṇu, the same way (assuming an appropriate body) allure Īśvara (Śiva). 69

मार्कण्डेय उवाच

अथ ब्रह्माणमाभाष्य काली योगमयी पुनः ।
यदुवाच महाभागास्तच्छृण्वन्तु द्विजोत्तमाः ॥ ७१ ॥

Mārkaṇḍeya said :

O the superior most of the twice-born ones! O noble ones! hear from me what then Kālī, the *Yogamayī* said to Brahmā by addressing him. 71

इति श्रीकालिकापुराणे कालीस्तुतौ पञ्चमोऽध्यायः ।

Here ends the fifth chapter of the holy Kālikāpurāṇa, named the prayer to Yogamāyā.

1. विष्णुस्तस्य M.

षष्ठोऽध्याय:

CHAPTER SIX

(*Prayer to Yoganidrā*)

देव्युवाच

यदुक्तं भवता ब्रह्मन् समस्तं सत्यमेव तत् ।
मदृते मोहयित्रीह शंकरस्य न विद्यते ॥ १ ॥

The Goddess (Devī) said :

O Brahman! what you have stated is quite correct. There is none except me who can enchant Śaṁkara. 1

हरेऽगृहीतदारे तु सृष्टिर्नैषा सनातनी ।
भविष्यतीति तत् सत्यं भवता प्रतिपादितम् ॥ २ ॥

You have spoken the truth that if Hara does not take a wife, the eternal creation will not arise. 2

मयापि[1] च महान्[2] यत्नो विद्यतेऽस्य जगत्पतेः[3] ।
त्वद्वाक्याद् द्विगुणो मेऽद्य प्रयत्नोऽभूत् सुनिर्भरः ॥ ३ ॥

I, of my own, had also made great effort to enchant Hara, the lord of the world. Now on your entreaties I shall redouble my effort; there is no doubt about it. 3

अहं तथा यतिष्यामि यथा दारपरिग्रहम् ।
हरः करिष्यत्यवशः स्वयमेव विमोहितः ॥ ४ ॥

I shall take such steps that Hara will be under the influence of my power; unrestrained he of his own, shall take a wife. 4

चार्वीं मूर्तिमहं धृत्वा तस्यैव वशवर्तिनी ।
भविष्यामि महाभाग यथा विष्णोर्हरिप्रिया ॥ ५ ॥

O Great one! assuming a charming figure I shall approach Him and become his obedient consort, like Lakṣmī to Viṣṇu. 5

1. प्रमापि V.
2. मोहने M.
3. जगत्पते M.

यथा सोऽपि ममैवेह वशवर्ती सदा भवेत् ।
तथा चाहं करिष्यामि यथेतरजनं हरम् ॥ ६ ॥

I shall take such steps so that Hara too like a common human being remains always under my control. 6

प्रतिसर्गादि मध्यं तमहं[1] शम्भुं निराकुलम् ।
स्त्रीरूपेणानुयास्यामि विशेषेणान्यतो विधे ॥ ७ ॥

O creator in every age of creation after dissolution of the world I, in the shape of a woman, shall continue to follow Hara with great earnestness (or, I shall accompany him in the process of creation and annihilation). 7

उत्पन्ना दक्षजायायां चारुरूपेण शंकरम् ।
अहं सभाजयिष्यामि प्रतिसर्गं पितामह[2] ॥ ८ ॥

O progenitor of the people! I, being born as the lovely daughter to the wife of Dakṣa in every circle of creation, remain united with Śambhu as his consort. 8

ततस्तु योगनिद्रां मां विष्णुमायां जगन्मयीम् ।
शंकरीति वदिष्यन्ति रुद्राणीति दिवौकसः ॥ ९ ॥

I am Yoganidrā and Viṣṇumāyā, the embodiment of the universe; however, the gods will then call me Śāṁkarī and Rudrāṇī. 9

उत्पन्नमात्रं सततं मोहये प्राणिनं यथा ।
तथा सम्मोहयिष्यामि शंकरं प्रमथाधिपम् ॥ १० ॥

I enchant every living being as soon as it is born; the same way I shall enchant Śaṁkara, the lord of the *pramathas*[3] goblins. 10

यथान्यजन्तुरवनौ वर्तते वनितावशे ।
ततोऽप्यति हरो वामावशवर्ती भविष्यति ॥ ११ ॥

Hara shall be more hen-pecked than any other living being under the influence of a woman in this world. 11

1. मध्यान्तेऽस्त्वहम् M.
2. यथानान्या कथञ्चन M.
3. pramathas—a class of fiends attending on Śiva.

विभिद्य भुवनाधीनां लीनां स्वहृदयान्तरे।
यां विद्यान्च महादेवो मोहात् प्रतिग्रहीष्यति[1] ॥ १२ ॥

Mahādeva due to perplexity shall accept me as vidyā, the world pervading, which has been lying in his heart (Mahādeva shall break his meditation in his heart and accept me as Vidyā).[2] 12

मार्कण्डेय उवाच

इति तस्मै समाभाष्य ब्रह्मणे द्विजसत्तमाः।
वीक्ष्यमाणा जगत्स्रष्ट्रा तत्रैवान्तर्दधे ततः ॥ १३ ॥

Mārkaṇḍeya said :

O the superior most of the twice-born ones! Mahāmāyā having addressed these words to Brahmā disappeared then and there, while Brahmā was looking on. 13

तस्यामन्तर्हितायान्तु धाता[3] लोकपितामहः।
जगाम तत्र भगवान् स्थितो यत्र मनोभवः ॥ १४ ॥

Mahāmāyā having disappeared, the lord Brahmā, the progenitor of the creatures proceeded there where Kāma was staying. 14

मुदितोऽत्यर्थमभवन्महामायावचः[4] स्मरन्।
कृतकृत्यं तदात्मानं मेने च मुनिपुङ्गवाः[5] ॥ १५ ॥

O superior sages! recollecting the words of Mahāmāyā, Brahmā became extremely cheerful and considered himself successful in his endeavour. 15

अथ दृष्ट्वा महात्मानं विरञ्चिं मदनस्तथा।
गच्छन्तं हंसयानेन चाभ्युत्तस्थौ त्वरान्वितः ॥ १६ ॥

Then Madana having seen Brahmā, the noblest creator making sojourn in his swan-chariot rose from his seat instantly. 16

1. विभिद्य...मोहने प्रग्रहीष्यति M.

2. The reading is corrupt. '*līnām*' is read '*tilām*' in Beng. ed.

3. ब्रह्मा M.

4. वरं M.

5. पुङ्गवः V.

आसन्नं तमथासाद्य हर्षोत्फुल्लविलोचनः।
ववन्दे सर्वलोकेशं मोदयुक्तं मनोभवः ॥ १७ ॥

Then seeing the lord of the world approaching nearer Madana with his eyes wide open in a joyous mood saluted him. 17

अथाह भगवान् धाता प्रीत्या मधुरगद्गदम्।
मदनं मोदयन् सूक्तं[1] यद् देव्या विष्णुमायया[2] ॥ १८ ॥

Then lord Brahmā in a pleasant mood repeated to Madana these words, sweet and distinct, what was spoken by Viṣṇumāyā, which delighted him (Madana). 18

ब्रह्मोवाच

यदाह वत्स शर्वस्य मोहने त्वं पुरा वचः।
अनुमोहनकर्त्री या तां सृजेति मनोभव ॥ १९ ॥

Brahmā said :

O my son Manobhava ! you have stated earlier that for the enchantment of Śiva a woman capable of alluring him should be created by me. 19

तदर्थं संस्तुता देवी योगनिद्रा जगन्मयी।
एकतानेन मनसा मया मन्दरकन्दरे ॥ २० ॥

With this end in view the goddess Yoganidrā, who is the universe herself was propitiated by me with single-minded devotion in the cave of Mandāra. 20

स्वयमेव तया वत्स प्रत्यक्षीभूतया मम[3]।
तुष्ट्याङ्गीकृतं शम्भुर्मोहनीयो मयेति वै ॥ २१ ॥

O my son ! being pleased she herself appeared before me in person and agreeingly said "I must enchant Śambhu." 21

तया च दक्षभवने स समुत्पन्नया हरः।
मोहनीयस्तु न चिरादिति सत्यं मनोभव ॥ २२ ॥

O Manobhava! it is true that she shall be born in the house of Dakṣa and allure Hara without delay. 22

1. मदयन् सूक्तं M.

2. योगमायया M.

3. मया M.

मदन उवाच

ब्रह्मन् का योगनिद्रेति विख्याता या जगन्मयी ।
कथं तस्या[1] हरो वश्यः कार्यस्तपसि संस्थितः ॥ २३ ॥

Madana said;

O Brahman ! who is that renowned Yoganidrā, who pervades the entire world? How Hara, who is engaged in practising penance, will be infatuated by her? 23

किम्प्रभावाथ सा देवी का वा सा कुत्र संस्थिता ।
तदहं श्रोतुमिच्छामि त्वत्तो लोकपितामह ॥ २४ ॥

O pregenitor of the people! who is that goddess ? What is her power and where she lives ? Please tell me, I would like to hear all these from you. 24

यस्य त्यक्तसमाधेस्तु न क्षणं दृष्टिगोचरे ॥
शक्नुमोऽपि वयं स्थातुं तं कस्मात् सा विमोहयेत् ॥ २५ ॥

We are not capable of staying for a moment in front of Hara when he gives up meditation, that being so, how she would allure Him (Hara)? 25

ज्वलदग्निप्रकाशाक्षं जटाराजिकरालितम् ।
शूलिनं वीक्ष्य कः स्थातुं ब्रह्मन् शक्नोति तत्पुरः ॥ २६ ॥

O Brahman! who shall be able to stand in front of Hara, who holds the tridant, looks terrible with the mated hair and is like the blazing fire ? 26

तस्य तादृक्स्वरूपस्य सम्यङ् मोहनवाञ्छया ।
मयाभ्युपेतं[2] तां श्रोतुमहमिच्छामि तत्त्वतः ॥ २७ ॥

I would like to hear the truth who has expressed the desire to allure such a terrible person, the task accepted by me. 27

मार्कण्डेय उवाच

मनोभवस्य वचनं श्रुत्वाथ चतुराननः ।
विवक्षुरपि तद्वाक्यं श्रुत्वानुत्साहकारणम्[3] ॥ २८ ॥

1. तथा V.
2. यथा: V.
3. उत्साहकारकम् V.

शर्वस्य मोहने[1] ब्रह्मा चिन्ताविष्टो भवन्नहि ।
समर्थो मोहयितुमिति निःश्वास मुहुर्मुहुः ॥ २९ ॥

Mārkaṇḍeya said:

Brahmā wanted to speak something but having heard the discouraging words of Madana restrained himself. "Madana will not be able to enchant Śiva" thinking thus he heaved long sighs again and again. 28-29

निःश्वासमारुतात्तस्य नानारूपा महाबलाः ।
जाता गणा लोलजिह्वा लोलाश्चातिभयंकराः ॥ ३० ॥
तुरंगवदनाः केचित् केचिद् गजमुखास्तथा ।
सिंहव्याघ्रमुखाश्चान्ये श्ववराहखराननाः ॥ ३१ ॥
ऋक्षमार्जारदवदनाः शरभास्याः शुकाननाः ।
प्लवगोमायुवक्त्राश्च सरीसृपमुखाः परे ॥ ३२ ॥
गोरूपा गोमुखाः केचित्तथा पक्षिमुखाः परे ।
महादीर्घा महाह्रस्वा महास्थूला महाकृशाः ॥ ३३ ॥

From the wind of his sigh, the mighty *gaṇas* were born. They were of different shapes, with protuding tongues they looked terrible Some of them were horse-faced, while others had the face of an elephant, some of them were with the face of lion and tiger, while others had the face like that of dog, boar and donkey. They were with the face of bear, cat, *sarabha*[2], parrot, monkey, jackal and reptile. Some of them had the figures of cows, while others were cow-faced. Some others had the face of birds. Some were very tall, others too short, some were very robust while others were too thin. 30-33.

पिङ्गाक्षा विरालाक्षाश्च त्र्यक्षकाक्षा महोदराः ।
एककर्णास्त्रिकर्णाश्च चतुष्कर्णास्तथा परे ॥ ३४ ॥
स्थूलकर्णा महाकर्णा वहुकर्णा विकर्णकाः ।
दीर्घाक्षाः स्थूलनेत्राश्च सूक्ष्मनेत्रा विदृष्टयः ॥ ३५ ॥

The eyes of some of them were brown or like that of cats. Some of them were with only one eye, while others had three eyes and pot-bellies. Some of them had one ear, while

1. सर्वमोहने M.
2. Sarabha—a mythical animal with six feet.

others had three or four ears. Some of them had thick ears, others had big ears Others had many ears, still some others had no ear at all. The eyes of them were long or big; some were with very small eyes, while others were without eyes. 34-35

चतुष्पादाः पञ्चपादास्त्रिपादैकपदास्तथा ।
ह्रस्वपादा दीर्घपादाः स्थूलपादा महापदाः ॥ ३६ ॥
एकहस्ताश्चतुर्हस्ता द्विहस्तास्त्रिशयास्तथा ।
विहस्ताश्च विरूपाक्षा गोधिकाकृतयः परे ॥ ३७ ॥
मनुष्याकृतयः केचिच्छुशुमार[1]मुखास्तथा[2] ।
क्रौञ्चाकारा बकाकारा हंससारसरूपिणः ।
तथैव मद्गुकुररकङ्ककाकमुखास्तथा ॥ ३८ ॥

They were four-footed, five-footed, three-footed or one-footed. They had either very long or very short feet, thick and big feet. They were with one hand, two hands, three hands or four hands and some of them had no hand at all. They had uneven eyes. They looked like big lizards (*godhikā*). Some of them were like human beings, while others had the face of a dolphin (*śuśumāra*). They were like the birds such as curlew (*krauñca*), heron (*baka*), swan (*haṁsa*) or crane (*sārasa*). Some others had the face like that of the diver bird (*madgu*), eagle (*kurara*), big heron (*kaṅka*) and the crow (*kāka*). 36-38

अर्द्धं नीला अर्द्धं रक्ताः[3] कपिलाः पिङ्गलास्तथा ।
नीलाः शुक्लास्तथा पीता हरितास्चित्ररूपिणः ॥ ६६ ॥

They were of varied colours, such as, half-blue, half-red, brown, reddish-brown, blue, white, yellow, green and of variegated colour. 39

अवादयन्त ते शङ्खान् पटहान् परिवादिनः ।
मृदङ्गान् डिडिमांश्चैव गोमुखान् पणवांस्तथा ॥ ४० ॥

They blew conches, the war drums (*paṭaha*), the tabours (*mṛdaṅga*), the small drums (*diṇḍima*), the cymbals (*paṇava*) and the trumpets (*gomukha*). 40

सर्वे जटाभिः पिङ्गाभिस्तुङ्गाभिश्च करालिताः[1] ।
निरन्तराभिर्विप्रेन्द्रा गणाः स्यन्दनगामिनः ॥ ४१ ॥

O superior most *vipras*! they looked terrible with the golden brown, thick and high mated hair, who moved in a convoy of chariots. 41

शूलहस्ताः पाशहस्ताः खड्गहस्ता धनुर्धराः ।
शक्त्यङ्कुशगदाबाण-पट्टिशप्रासपाणयः ॥ ४२ ॥

They had in their hands tridants (*śūla*), nooses (*pāśa*), swords (*khaḍga*), lances (*śakti*), hooks (*aṁkuśa*), clubs (*gadā*), arrows (*vāṇa*), the three point spears (*paṭṭiśa*) and javelins (*prāsa*)—all of them were archers. 42

नानायुधा महानादं कुर्वन्तस्ते महाबलाः ।
मारय च्छेदयेत्यूचुर्ब्रह्मणः पुरतो गताः[2] ॥ ४३ ॥

Those mighty ones weilding, different weapons having gone to the front of Brahmā made terrible noise by uttering frequently the words like "kill", "cut", etc. 43

तेषान्तु वदतां यत्र मारय छेदयेत्युत ।
योगनिन्द्रा प्रभावात् स विधिर्वक्तुं प्रचक्रमे ॥ ४४ ॥

While they were uttering those terrible words such as "kill", "cut", etc. Brahmā tried to narrate the power of Yoganidrā. 44

अथ ब्रह्माणमाभाष्य तान् दृष्ट्वा मदनो गणान् ।
उवाच वारयन् वक्तुं गणानामग्रतः स्मरः ॥ ४५ ॥

Then Madana having observed those *gaṇa* came forward in front of them, and addressed Brahmā preventing him from speaking. 45

मदन उवाच

किं कर्म ते करिष्यन्ति कुत्र स्यास्यन्ति वा विधे ।
किन्नामधेया एते वा तत्र तान् विनियोजय ॥ ४६ ॥
नियोज्यैतान्निजे कृत्ये स्थानं दत्वा नाम च ।
कृत्वा पश्चात्महामायाप्रभावं कथयस्व मे ॥ ४७ ॥

1. शिशुमारमुखः V.
2. परे M.
3. अर्द्धनीलार्धरक्ताः M.

1. करालिनः M.
2. यथाः M.

Madana said :

O Brahman ! what duty those *gaṇas* will perform ? Where they will stay ? By what name they will be known ? Do engage them in their duties. After you give them their name, and a place to reside and also engage them in their duties, tell me all about the power of Mahāmāyā. 46-47

मार्कण्डेय उवाच

अथ तद्वाक्यमाकर्ण्य सर्वलोकपितामहः ।
गणान् समदनानाह तेषां कर्मादिकं दिशन् ॥ ४८ ॥

Mārkaṇḍeya said :

Then Brahmā, the progenitor of the people having heard these words spoke to Madana and the *gaṇas* indicating their duties. 48

ब्रह्मोवाच

एत उत्पन्नमात्रा हि मारयेत्यवदंस्तराम् ।
मुहुर्मुहुरतोऽमीषां नाम मारेति जायताम् ॥ ४९ ॥

Brahmā said :

Since they uttered the word '*māra*' (kill) again and again, in great haste, as soon as they were born, they would be known by the name *Māra.* 49

मारात्मकत्वादप्येते माराः सन्तु च नामतः ।
सदा विघ्नं करिष्यन्ति जन्तूनाञ्च विनार्चनम् ॥ ५० ॥

Moreover, because they are deadly in nature, let them be known as *Māras*, they not being propitiated would cause harm always to all the creatures. 50

तवानुगमनं कर्म मुख्यमेषां मनोभव ।
यत्र यत्र भवान् याता स्वकर्मार्थं यदा यदा ।
गन्तारस्तत्र तत्रैते साहाय्याय तदा तदा ॥ ५१ ॥

O Manobhava ! their main duty will be to follow you whenever you proceed to any place they will follow you for your assistance without fail. 51

चित्तोद्भ्रान्तिं करिष्यन्ति त्वदस्त्रवशवर्तिनाम् ।
ज्ञानिनां ज्ञानमार्गञ्च विघ्नयिष्यन्ति सर्वदा ॥ ५२ ॥

They will upset the mind of those who fall victims of your arrows and also create obstruction in the path of the wise persons. 52

यथा सांसारिकं कर्म सर्वे कुर्वन्ति जन्तवः ।
तथा चैते करिष्यन्ति सविघ्नमपि . सर्वतः ॥ ५३ ॥

They will pursue not withstanding impediments such other activities so that all the creatures remain engaged in the work of creation. (They will also perform the same worldly activities which, though interrupted by obstacles, all other creatures do). 53

इमे स्थास्यन्ति सर्वत्र वेगिनः कामरूपिणः ।
त्वमेवैषां गणाध्यक्षः पञ्चयज्ञांशभोगिनः ।
नित्यक्रियावतां तोयभोगिनो वै भवन्त्विति[1] ॥ ५४ ॥

They are with very swift movement and endowed with the power of assuming shape at their will, you shall be their principal ; they will have as share of the five sacrifices (*pañcayajña*) and also a share of the water offered daily (by the ascetics). 54

मार्कण्डेय उवाच

इति श्रुत्वा तु ते सर्वे मदनं सविधि ततः ।
परिवार्य यथाकामं तस्थुः श्रुत्वा निजां गतिम्[2] ॥ ५५ ॥

Mārkaṇḍeya said :

Having heard about their destiny they kept on surrounding both Brahmā and Madana. 55

तेषां वर्णयितुं शक्यो भुवि किं मुनिसत्तमाः ।
माहात्म्यञ्च प्रभावञ्च ते तपःशालिनो यतः ॥ ५६ ॥

O superior sages ! who in this world is capable of describing their glory and power, because they are ascetics of high order. 56

1. भवन्त्विमे M.

2. कृत्वा निजां कृतिम् M.

नैषां जाया न तनया निःसमीहाः सदैव हि[1] ।
न्यासिनोऽपि महात्मानः सर्वे त ऊर्ध्वरेतसः ॥ ५७ ॥

They have no wife no son, and have no desire; all of them are mendicants and great souls, they are celibates (*ūrdhvaretas*). 57

ततो[1] ब्रह्मा प्रसन्नः[2] स माहात्म्यं मदनाय च ।
गदितुं योगनिद्रायाः सम्यक् समुपचक्रमे ॥ ५८ ॥

Thereafter Brahmā in a pleasant mood started narrating the glory of Yoganidrā to Madana. 58

ब्रह्मोवाच

अव्यक्तव्यक्तरूपेण रजःसत्त्वतमोगुणैः ।
संविभज्यार्थं[4] कुरुते विष्णुमायेति सोच्यते ॥ ५९ ॥

Brahmā said :

She is called Viṣṇumāyā, who through the process of distinguishing the three attributes—pure, light and darkness (*sattva-rajas-tamas*) causes the manifestation of the elements in the unmanifested primordial force. 59

या निम्नान्तस्थलाम्भस्था जगदण्डकपालतः ।
विभज्य पुरुषं याति योगनिद्रेति सोच्यते ॥ ६० ॥

She is called Yoganidrā, who by remaining at the bottom, middle and the interior of the world-egg (*brahmāṇḍa*) herself keeps away after separating *puruṣa* from it. 60

मन्त्रान्तर्भावनपरा परमानन्दरूपिणी ।
योगिनां सत्त्वविद्यान्तः[5] सा निगद्या जगन्मयी ॥ ६१ ॥

Who is engaged in the manifestation of the secret of *mantras*, who resides as the pure knowledge in the heart of the ascetics, who herself is the Supreme delighted is called *Jaganmayī*. 61

1. ते M.
2. क्तो V.
3. पुनस्तस्मै M.
4. विभज्य V, संविभज्यार्थं P.
5. ...विद्यायां M.

गर्भान्तर्ज्ञानसम्पन्नं प्रेरितं सूतिमारुतैः ।
उत्पन्नं ज्ञानरहितं कुरुते या निरन्तरम् ॥ ६२ ॥
पूर्वातिपूर्वं सन्धातुं[1] संस्कारेण नियोज्य च ।
आहारादौ ततो मोहं ममत्वं ज्ञानसंशयम् ॥ ६३ ॥

It is she, who causes the soul bereft of pure knowledge as soon as it is born on the earth by the pressure of the birth-wind, although it is endowed with the pure knowledge when it resides in the womb of the mother, thereafter on the strength of the continued desire due to the previous births, she guides the soul for taking food and generates in him the affection, delusion, knowledge and confusion. 62-63

क्रोधोपरोधलोभेषु क्षिप्त्वा क्षिप्त्वा पुनः पुनः ।
पश्चात् कामे नियोज्याशु चिन्तायुक्तमहर्निशम् ॥ ६४ ॥
आमोदयुक्तं व्यसनासक्तं जन्तुं करोति या ।
महामायेति सा प्रोक्ता तेन सा जगदीश्वरी ॥ ६५ ॥

She, who causes the creatures constantly subject to anger, temptation, and attachment, and consequently turns them lustful—thus makes them bewildered with anxiety, in turn who makes them joyous and addicted to vices she is called Mahāmāyā. She is Goddess of the world, because she possesses these powers. 64-65

अहंकारादिसंसक्त[2]सृष्टिप्रभवभाविनी ।
उत्पत्तिरितिलोकैः सा कथ्यतेऽनन्तरूपिणी ॥ ६६ ॥

She is called the eternal source of the creation by the people, because she stands as the cause of *Mahat*, *Ahaṁkāra*, etc. from which the objective world emerges. 66

उत्पन्नमङ्कुरं बीजाद् यथापो मेघसम्भवाः ।
प्ररोहयति सा जन्तूंस्तथोत्पन्नान् प्ररोहयेत् ॥ ६७ ॥

The rain water of the cloud causes the sprouts germinated from the seeds to grow the same way she causes the creatures to grow up after they were born. 67

1. पूर्वातिपूर्वसम्बन्ध...M.
2. संसर्ग M.

सा शक्तिः सृष्टिरूपा च सर्वेषां स्यातिरीश्वरी ।
क्षमा क्षमावतां नित्यं करुणा सा दयावताम् ॥६८॥

She is the creative force behind everything, known as knowable, the Goddess. She is forgiveness of those who possess it, mercy of the merciful. 68

नित्या सा नित्यरूपेण जगद्गर्भे प्रकाशते ।
ज्योतिःस्वरूपेण परा व्यक्ताव्यक्तप्रकाशिनी ॥ ६९ ॥

सा योगिनां मुक्तिहेतुर्विद्यारूपेण वैष्णवी ।
सांसारिकाणां संसारबन्धहेतुविपर्यया ॥ ७० ॥

She is eternal and manifests herself as eternal in this world; she is supreme in the form of light, who brings to light the manifested and unmanifested ones. In the form of *Vaiṣṇavī vidyā* she is the cause of salvation of the ascetics, she is also the cause of bondage and reverse to the wordly persons. 69-70

लक्ष्मीरूपेण कृष्णस्य द्वितीया सुमनोहरा[1] ।
त्रयीरूपेण कण्ठस्था सदा मम मनोभव ॥ ७१ ॥

O Manobhava! she as Lakṣmī is the beloved of Kṛṣṇa and second to him, as *Trayī* (three *Vedas*) she always resides on my throat (memory). 71

सर्वत्रस्था सर्वगा दिव्यमूर्ति-
र्नित्या देवी सर्वरूपा पराख्या ।
कृष्णादीनां सर्वदा मोहयित्री
सा स्त्रीरूपे : सर्वजन्तोः समन्तात् ॥७२॥

She, with her shining form is the Supreme one, omnipresent, moves everywhere and pervades all. She, in her female shape, allures all creatures without exception, including Kṛṣṇa and others. 72

इति श्रीकालिकापुराणे योगनिद्रास्तुतो षष्ठोऽध्यायः ॥

Here ends the sixth chapter of *Kālikāpurāṇa* named prayer to Yoganidrā.

1. सा मनोहरा M.

सप्तमोऽध्यायः

CHAPTER SEVEN

(Dialogue between Brahmā and Madana)

मार्कण्डेय उवाच

अथ ब्रह्मा महामायास्वरूपं प्रतिपाद्य च ।
मदनाय पुनः प्राह युक्तासौ[1] हरमोहने ॥ १ ॥

Mārkaṇḍeya said:

Then Brahmā having described Mahāmāyā spoke once again to Madana about Viṣṇumāyā's endeavour for enchantment of Hara. 1

ब्रह्मोवाच

विष्णुमाया महादेवो यथा दारपरिग्रहम् ।
करिष्यति तथा कर्तुं मङ्गीकारं पुराकरोत् ॥ २ ॥

Brahmā said:

In the past Viṣṇumāyā promised me to do everything so that Hara takes a wife. 2

साऽवश्यं दक्षतनया भूत्वा शम्भोर्महात्मनः ।
भविष्यति द्वितीयेति स्वयमेवावदत् स्मर ॥ ३ ॥

O Kāma! she herself told me that she would be born as the daughter of Dakṣa and become the second (consort of) the great Śambhu. 3

त्वमेभिः स्वगणैः सार्धं रत्या च मधुना सह ।
यथेच्छति[2] तथा दारान् ग्रहीतुं कुरु शंकरः[3] ॥ ४ ॥

You with Ratī and Vasanta and followed by your own retinue do take such steps so that Śaṁkara takes a wife. 4

शम्भौ गृहीतदारे तु कृतकृत्या वयं स्मर ।
अविच्छिन्ना सृष्टिरियं भविष्यति न संशयः ॥ ५ ॥

O Kāma! if Śaṁkara takes a wife it will be a great success for us, because this creation will undoubtedly continue without cessation. 5

1. यतोऽसौ M.

2. यथेच्छसि M.

3. सत्वरं M.

मार्कण्डेय उवाच

तथाब्रवीद् द्विजश्रेष्ठा लोकेशाय मनोभवः ।
मधुरं यत् कृतं तेन महादेवस्य मोहने ॥ ६ ॥

Mārkaṇḍeya said :

O the superior of the twice-born ones ! then Manobhava started speaking sweetly to the lord of the people (Brahmā) about what he had done for enchantment of Hara. 6

मदन उवाच

शृणु ब्रह्मन् यथास्माभिः क्रियते हरमोहने ।
प्रत्यक्षे वा परोक्षे वा तस्य तद्गदतो मम ॥ ७ ॥

Madana said :

O Brahman ! hear from me what we have been doing, directly or indirectly, to enchant Hara. 7

यदा समाधिमाश्रित्य स्थितः शम्भुर्जितेन्द्रियः[1] ।
तदा सुगन्धिवातेन शीतलेन विवेगिना ।
तं वीजयामि लोकेश नित्यं मोहनकारिणा ॥ ८ ॥

O lord of the people ! when self-controlled Śambhu is in profound meditation then I serve him always with fragrant mild breeze, which is alluring to senses. 8

स्वसायकांस्तथा पञ्च समादाय शरासनम् ।
भ्रमामि तस्य सविधे मोहयंस्तद्गणानहम् ॥ ९ ॥

Then, I taking my bow and the five arrows move arround him causing enchantment to his group of retinue. 9

सिद्धद्वन्द्वानहं तत्र रमयामि दिवानिशम् ।
भावा हावाश्च ते सर्वे प्रविशन्ति च तेषु वै ॥ १० ॥

I get there the *siddha* couples engaged in sexual intercourse day and night; all the sentiments and the coquettish gestures are seen manifested in the coupling bodies. 10

यदि[2] प्रविष्टे सविधे शम्भोः प्राणी पितामह ।
को वा न कुरुते द्वन्द्वभावं तत्र मुहुर्मुहुः ॥ ११ ॥

1. नियन्त्रितः M.
2. मयि VP

O Progenitor of the people! which creature can do else except coupling, again and again, when I enter the abode of Śambhu. 11

मम प्रवेशमात्रेण तथा[1] स्युः सर्वजन्तवः ।
न शम्भुर्न वृषस्तस्य मानसीं विक्रियां गतो ॥ १२ ॥

As soon as I entered the abode of Śambhu all the creatures become sexually aroused; only Śambhu and his bull remained somewhat unperturbed and free from mental excitement. 12

यदाहि भवतः प्रस्थं स याति प्रमथाधिपः ।
तत्र गन्ता तदैवाहं सरितः समधुर्विधे ॥ १३ ॥

O Brahman! when the Lord of Pramathas goes to your region I also always accompanied by Rati and Vasanta proceed there. 13

यदा मेरुं प्रयात्येष यदा वा नाटकेश्वरम् ।
कैलासं वा यदा याति तत्र गच्छाम्यहं तदा ॥ १४ ॥

Whenever He (Śiva) visits Meru or Nāṭakeśvara or Kailāsa I also immediately come to those places. 14

यदा त्यक्तसमाधिस्तु हरस्तिष्ठति वै क्षणम् ।
ततस्तस्य पुरश्चक्रमिथुनं योजयाम्यहम् ॥ १५ ॥

When Śiva remains free from meditation for a while I do engage the couples of *cakravāka* birds (Anas casarca) in the act of sex in front of him. 15

तच्चक्रयुगलं ब्रह्मन् हावभावयुतं मुहुः ।
नानाभावेन कुरुते दाम्पत्यक्रममुत्तमम् ॥ १६ ॥

O Brahman ! that couple of *cakravāka* bird being excited with love sentiment and longing perform the best sexual intercourse in a varities of position 16

नीलकण्ठानपि मुहुः सजायानपि तत्पुरः ।
सम्मोहयामि सविधे मृगानन्यांश्च पक्षिणः ॥ १७ ॥

I engaged peacocks and other birds and the forest animals in coupling with their mates in front of him. 17

1. सुखाः M.

विचित्रभावमासाद्य यदा प्रकुरुते रतिम्।
मयूरमिथुनं वीक्ष्य तत्तदा को न चोत्सुकः ॥ १८ ॥

Having observed the peacock-couples engaged in sexual intercourse in different positions who can remain without being anxiously desirous. 18

मृगाश्च तत्पुरस्थाश्च स्वजायाभिस्तु सोत्सुकाः।
अकुर्वन् रुचिरं भावं तस्य पार्श्वे पुरस्तदा ॥ १९ ॥

The deer (forest animals) used to enact the sexual intercourse with their mates zealously in front of him and by his side. 19

अपश्यन् दिवरं नास्य कदाचिदपि मच्छरः।
निपात्यः स यदा देहे यन्मया[1] सर्वलोकधृत्[2] ॥ २० ॥

O Brahman! but I have never found such an opportunity to shoot my arrows on him. 20

बहुधा निश्चितं ज्ञातं रामासंगादृते हरम्।
अलं च सम्मोहयितुं ससहायोऽपि निष्फलम् ॥ २१ ॥

After pondering over the matter many times I have come to the definite conclusion that without the company of a woman, I along with my followers, shall not be able to enchant Hara, who is wholly in meditation. 21

मधुश्च कुरुते कर्म यद्यत्तस्य विमोहने।
तच्छृणुष्व महाभाग नित्यं तस्योचितं पुनः ॥ २२ ॥

Noble one! what Vasanta has done which are befiting of him, for his (Śiva) enchantment hear from me. 22

चम्पकान् केशरानाम्रान् करुणान् पाटलांस्तथा।
नागकेशरपुन्नागान् किंशुकान् केतकान् धवान् ॥२३॥
माधवीर्मल्लिकाः पर्णधारान् कुरुवकांस्तथा।
उत्फुल्लयति तत्तस्य यत्र तिष्ठति वै हरः ॥२४॥

Vasanta caused the trees and the creepers, such as, *campaka, keśara, āmra* (mango), *saruṇa, pāṭala, nāgakeśara, punnāga, kiṁśuka, ketaka, dhava, mādhavī, mallikā, parṇadhāra* and *kuruvaka* to blossom wherever Hara resided. 23-24

1. तन्मया V.
2. कृत् V.

सरांस्युत्फुल्लपद्मानि वीजयन् मलयानिलैः।
सुगन्धीकृतवान् यत्नादतीव शंकराश्रमम् ॥२५॥

Vasanta with great care having caused *malaya* breeze to blow over the lakes full of blossoming lotuses made the hermitage of Śaṁkara highly fragrant. 25

लताः सर्वाः सुमनसः फुल्लपादपसंचयान्।
वृक्षान् रुचिरभावेन वेष्टयन्ति स्म तत्र वै ॥ २६ ॥

There the fully blossomed creepers stand embracing the blossoming trees in a charming way. 26

तान् वृक्षांश्चारुपुष्पौघांस्तैः सुगन्धिसमीरणैः।
दृष्ट्वा कामवशं यातो न तत्र मुनिरप्युत ॥ २७ ॥

Is there a sage in that hermitage, who having observed the blossoming trees tossed by the fragrant mild breeze does not become sexy. 27

तद्गणा अपि लोकेश नानाभावैः सुशोभनैः।
वसन्ति स्म सुराः सिद्धा ये ये चातितपोधनाः[2] ॥ २८ ॥

O lord of the people! even his retinue (*gaṇa*) the gods, the group of *siddhas* and the highly celebrated sages, all of them, who were there (had become sexually aroused). 28

न तस्य पुनरस्माभिर्दृष्टं मोहस्य कारणम्।
भावमात्रं न कुरुते कामोत्थमपि शंकरः ॥ २९ ॥

But we have not observed any cause of delusion in him; Śaṁkara does not harbour the slightest desire for sex. 29

इति सर्वमहं दृष्ट्वा ज्ञात्वा च हरभावनाम्।
विमुखोऽहं शम्भुमोहान्नियतं मायया[4] विना ॥ ३० ॥

After having observed all these and also knowing the mind of Hara I find that without Māyā I shall not succeed, therefore, I have desisted from my effort of distracting Hara.

इदानीं त्वद्वचः श्रुत्वा योगनिद्रोदितं पुनः।
तस्याः प्रभावं श्रुत्वाथ गणान् दृष्ट्वा सहायकान् ॥ ३१ ॥

1. च V.
2. बना: V.
3. कायोत्थ V.
4. नियतं वा V.

मया शम्भोर्विमोहाय क्रियते मुहुरुद्यमः ।
भवानपि त्रिलोकेश योगनिद्रा द्रुतं पुनः ।
भवेद् यथा शम्भुजाया तथैव विदधात्वियम्[1] ॥ ३२ ॥

Now having heard the utterances of Yoganidrā from your mouth and her power and also finding the *gaṇas* who are ready to assist me I shall once again try to enchant Hara. O lord of the three worlds! you on your part should take such steps so that Yoganidrā becomes the consort Śambhu without delay. 31-32

यमानां नियमानाञ्च प्राणायामस्य नित्यशः ।
आसनस्य महेशस्य प्रत्याहारस्य गोचरे ॥ ३३ ॥
ध्यानस्य धारणायाश्च समाधेर्विघ्नसम्भवम् ।
मन्ये कर्तुं न शक्यं स्यादपि मारशतैरपि ॥ ३४ ॥

I am sure that hundreds of Māras shall not be able to create any disturbance of his self-control (*yama*), restriction (*niyama*), three breath exercises (*prāṇāyāma*), withdrawal of senses from the external objects (*pratyāhāra*), meditation (*dhyāna*), concentration of mind (*dhāraṇā*) intense contemplation (*samādhi*) which Śiva has constantly been practising. 33-34

तथाप्ययं मारगणः करोतु
हरस्य योगाङ्गविकारविघ्नम् ।
यदेव शक्यं किमु वा समर्थः
समक्षमन्यस्य न कर्तुमोजः ॥ ३५ ॥

Inspite of this let this group of Māra create disturbance as much as they can, in the course of meditation by Hara. Whether they can prove their strength or not to others, that makes no difference. 35

इति श्रीकालिकापुराणे मदनवाक्ये सप्तमोऽध्यायः ॥ ७ ॥

Here ends the seventh chapter of the holy Kālikāpurāṇa named the dialogue between Brahmā and Madana.

1. विदधात्वरम् V.

अष्टमोऽध्यायः

CHAPTER EIGHT

(*The Birth of Satī*)

मार्कण्डेय उवाच

ततो ब्रह्मापि मदनमुवाचेदं वचः पुनः ।
निश्चित्य योगनिद्रायाः स्मृत्वा वाक्यं तपोधनाः ॥ १ ॥

Mārkaṇḍeya said :

O ascetics! Brahmā then having recollected the words of Yoganidrā spoke to Madana once again confirming the same.

ब्रह्मोवाच

अवश्यं शम्भुपत्नी सा योगनिद्रा भविष्यति ।
यथाशक्ति भवांस्तत्र करोत्वस्याः सहायताम् ॥ २ ॥

Brahmā said :

O Madana! surely Yoganidrā shall be the spouse of Śambhu; you must help her in this process according to your mite. 2

गच्छ त्वं स्वगणैः सार्द्धं यत्र तिष्ठति शंकरः ।
द्रुतं मनोभव त्वं च तत् स्थानं मधुना सह ॥ ३ ॥

O Manobhava! being accompanied by Vasanta and followed by your retinue you do immediately proceed to that place where Śaṁkara has been residing. 3

रात्रिन्दिवस्य तुर्यांशं[1] जगन्मोह्य नित्यशः ।
भागत्रयं शम्भुपार्श्वे तिष्ठ सार्द्धं गणैः सदा ॥ ४ ॥

Now you with your *gaṇa* stay there three fourths of the day and night by the side of Śambhu, and spend only one fourth of the time for enchanting the world. 4

मार्कण्डेय उवाच

इत्युक्त्वा सर्वलोकेशस्तत्रैवान्तरधीयत ।
शम्भोः सकाशं मदनो गतवान् सगणस्तदा ॥ ५ ॥

Mārkaṇḍeya said :

Having said this Brahmā, the Lord of the people disappeared on that spot. Madana on his part accompained by his *gaṇa* proceeded where Śambhu was staying. 5

1. रात्रिन्दिवं चतुर्थांशं M.

एतस्मिन्नन्तरे दक्षश्चिरं कालं तपोरतः।
नियमैर्बहुभिर्देवीमाराधयत सुव्रतः ॥ ६ ॥

Meanwhile Dakṣa, the good ascetic following the plethora of rules of penance, had been propitiating Devī for a long time. 6

ततो नियमयुक्तस्य दक्षस्य मुनिसत्तमाः।
योगनिद्रां पूजयतः प्रत्यक्षमभवच्छिवा ॥ ७ ॥

O superior ascetics ! while Dakṣa was thus worshipping Yoganidrā with restrain she appeared before him in her person. 7

ततः प्रत्यक्षतो दृष्ट्वा विष्णुमायां जगन्मयीम्।
कृतकृत्यमथात्मानं मेने दक्षः प्रजापतिः ॥ ८ ॥

Then Dakṣa, the lord of the people, having perceived the world-pervading Viṣṇumāyā before him considered himself successful. 8

सिंहस्थां कालिकां कृष्णां पीनोत्तुङ्गपयोधराम्[1]।
चतुर्भुजां चारुवक्त्रां नीलोत्पलधरां शुभाम् ॥ ९ ॥
वरदाभयदां खड्गहस्तां सर्वगुणान्विताम्।
आरक्तनयनां चारुमुक्तकेशीं मनोहराम् ॥ १० ॥
दृष्ट्वा दक्षोऽथ तुष्टाव महामायां प्रजापतिः।
प्रीत्या परमया युक्तो विनयानतकन्धरः ॥ ११ ॥

Kālī of the black complexion is seated on a lion, she has swelling high breasts, four arms, lovely face, a blue lotus and a sword in her two hands, while the other two hands are in *varada* (bestowing boon) and *abhayada* (removing fear) pose, she is with red eyes, lovely open hair, and endowed with all virtues, she looks charming; Dakṣa, the lord of the people, having seen Mahāmāyā in the above shape started praying her by lowering his head with great pleasure. 9-11

दक्ष उवाच

आनन्दरूपिणीं देवीं जगदानन्दकारिणीम्।
सृष्टिस्थित्यन्तरूपां तां स्तौमि लक्ष्मीं हरेः शुभाम् ॥ १२ ॥

Dakṣa said :

I pray her, who is the cause of delight of the world and is herself the embodiment of delight, who is the creation, existence and the end of the world, who is auspicious Lakṣmī of Hari. 12

सत्त्वोद्रेकप्रकाशेन यज्ज्योतिस्तत्त्वमुत्तमम्।
स्वप्रकाशं जगद्धाम तत्तवांशं महेश्वरि[1] ॥ १३ ॥

O Maheśvari! what is the ultimate reality in the form of self-illuminating light, manifested by the exposure of the pure attribute (*sattva*), and the ultimate resort of the world is only a part of thine. 13

रजोगुणातिरेकेण यत् कामस्य प्रकाशनम्।
रागस्वरूपं मध्यस्थं तत्तेंऽशांशं जगन्मयि ॥ १४ ॥

O Jaganmayī! what is mantfested as the pleasure and passion due to unequalness of *rajas* (light), which is the middle of the process, is a part of thy parts. 14

तमोगुणातिरेकेण यद्यन्मोहप्रकाशनम्।
आच्छादनं चेतनानां तत्ते चांशांशगोचरम् ॥ १५ ॥

What is manifested as the delusion of mind on account of unequalness of *tamas* (darkness), which engulfs the consciousness is a part of thy parts. 15

परा परात्मिका शुद्धा निर्मला लोकमोहिनी।
त्वं त्रिरूपा त्रयी कीर्तिर्वार्त्तास्यि जगतो गतिः ॥ १६ ॥

Thou art the enchantress of all the people, thou art pure, bright and the highest of the highests; thou art three-fold (*sattva-rajas-tamas*, or *Brahmā-Viṣṇu-Śiva*) and *trayī* (the three *Vedas*), the fame, thou alone art the resort of the three worlds. 16

बिभर्ति माधवो धात्रीं यया मूर्त्या निजोत्थया।
सा मूर्त्तिस्तव सर्वेषां जगतामुपकारिणी ॥ १७ ॥

Thou art in the shape of that image by which Mādhava has been supporting this earth (*dhātrī*); that image of thine is beneficial to the world. 17

महानुभावा त्वं विश्वशक्तिः सूक्ष्मापराजिता।
यदूर्ध्वाधोनिरोधेन व्यज्यते पवनैः परम् ॥ १८ ॥

---

1. पीनोन्नतपयोधराम् M.

1. तत्तवांशं महेश्वरि M.

Thou art subtle, the force of the world, thou art Aparājitā, the greatest one; since thou stand covering the top and the bottom of the world the wind blows only in the middle. 18

तज्ज्योतिस्तव मात्रार्थे सात्त्विकं भावसम्मतम् ।
यद्योगिनो निरालम्बं निष्फलं निर्मलं परम् ॥ १६ ॥
आलम्बयन्ति तत्तत्वं त्वदन्तर्गोचरन्तु तत् ।
या प्रसिद्धा च कूटस्था सुप्रसिद्धातिनिर्मला[1] ॥ २० ॥

O Goddess! thou art in the form of world and its connotation thou art that undivided pure light, the cause of the universe and who remain without shelter, thy supreme essence, which is thy inner self, is pure, known and widely known, unmanifested and is mediated upon by the ascetics. 19-20

सा ज्ञप्तिस्त्वन्निष्प्रपञ्चा प्रपञ्चापि प्रकाशिका ।
त्वं विद्या त्वमविद्या च त्वमालम्बा निराश्रया ।
प्रपञ्चरूपा जगतामादिशक्तिस्त्वमीश्वरी ॥ २१ ॥

Thou art knowledge and absence of knowledge, thou art with the shelter and without it, thou art the Primordial Force of the world, which is manifested in the form of the world, and thou art the Supreme Goddess. 21

ब्रह्मकण्ठालया शुद्धा वाग्वाणी या प्रगीयते ।
वेदप्रकाशनपरा सा त्वं विश्वप्रकाशिनी ॥ २२ ॥

The goddess who resides in the throat (*kaṇṭha*) of Brahmā, is renowned as the pure one, the goddess of speech, who causes the manifestation of the *Vedas* and enlightens the world—thou art that one. 22

त्वमग्निस्त्वं तथा स्वाहा त्वं स्वधा पितृभिः सह ।
त्वं नभस्त्वं कालरूपा[2] त्वं काष्ठा त्वं वहिःस्थिता ॥ २३ ॥

Thou art Agni, Svāhā, Pitṛgaṇa, Svadhā, the Ether, the endless Time, the Space (*dik*) and the external objects. 23

त्वमचिन्त्या त्वमव्यक्ता तथानिर्देश्यरूपिणी ।
त्वं कालरात्रिस्त्वं शान्ता त्वमेव प्रकृतिः परा ॥ २४ ॥

Thou art beyond comprehension, unmanifested and above the form and shape; thou art Kālarātri and the Supreme eternal force. 24

1. चाप्रसिद्धा प्रसिद्धा च कूटस्था याति निर्मला M.
2. कालरूपा M.

यस्याः संसारलोकानां परित्राणाय यद्बहिः ।
रूपं जानन्ति धात्राद्यास्तत्त्वां ज्ञास्यन्ति के पराम् ॥ २५ ॥

The external form, which thou hast assumed for the welfare of the people only that form is known to Brahmā and others; who is able to know thee in thy real Supreme existence ? 25

प्रसीद भगवत्यम्ब प्रसीद योगरूपिणि[1] ।
प्रसीद घोररूपे त्वं जगन्मयि नमोऽस्तु ते ॥ २६ ॥

O Mother Goddess Ambikā! be pleased with me; O Yogarūpiṇī ! be pleased with me; O dreaded one be pleaded with me, thou doth reside covering the entire world; I do pay my obeisance to thee. 26

मार्कण्डेय उवाच

इति स्तुता महामाया दक्षेण प्रयतात्मना ।
उवाच दक्षं ज्ञात्वापि स्वयं तस्येप्सितं द्विजाः ॥ २७ ॥

Mārkaṇḍeya said :

O twice-borns ! Mahāmāyā being thus praised by the self-controlled Dakṣa enquired from him, though she was a ware of his desire. 27

भगवत्युवाच

तुष्टाहं दक्ष भवतो मद्भक्त्या ह्यनया भृशम् ।
वरं वृणीष्व चाभीष्टं तत्ते दास्यामि तत स्वयम् ॥ २८ ॥

Bhagavatī said :

O Dakṣa! I am exceedingly pleaded with you by your devotion. Ask for your desired boon, I myself shall grant it to you. 28

नियमेन तपोभिश्च स्तुतिभिस्ते प्रजापते ।
अतीव तुष्टा दास्येऽहं वरं वरय वाञ्छितम् ॥ २६ ॥

O lord of the people ! I am highly satisfied with your restrainment, penance, and adulation. ask for the desired boon, I shall grant it.

1. शिवरूपिणि M.

दक्ष उवाच

जगन्मयि महामाये यदि त्वं वरदा मम।
तदा मम सुता भूत्वा हरजाया भवाधुना ॥ ३० ॥

Dakṣa said :

O Jaganmayi ! (the omnipresent) Mahāmāyā ! if you are pleased to grant me a boon, then you should now be born as my daughter and be the consort of Śiva. 30

ममैव न वरो देवि केवलं जगतामपि।
लोकेशस्य तथा विष्णोः शिवस्यापि प्रजेश्वरि ॥ ३१ ॥

O Goddess of the people ! this is not the desire of mine alone, but of the entire world, it is the desire of Brahmā, Viṣṇu and Śiva as well. 31

देव्युवाच

अहं तव सुता भूत्वा त्वज्जायायां समुद्भवा।
हरजाया भविष्यामि न चिरात्तु प्रजापते ॥ ३२॥

Devī said :

O lord of the people ! within no time I shall be born to your wife as your daughter and then shall be the wife of Hara. 32

यदा भवान्मयि पुनर्भवेन्मन्दादरस्तदा।
देहं त्यक्ष्यामि सपदि सुखिन्यप्यथ वेतरा ॥ ३३ ॥

But whenever you become less devoted to me I shall immediately give up this body, no matter, whether I remain happy or otherwise. 33

एष दत्तस्तव वरः प्रतिसर्गं प्रजापते।
अहं तव सुता भूत्वा भविष्यामि हरप्रिया ॥ ३४ ॥

O lord of the people ! in every circle of creation (*prati-sarga*) I shall be born your daughter and become the consort of Hara; this boon is granted to you. 34

तथा सम्मोहयिष्यामि महादेवं प्रजापते।
प्रतिसर्गं यथा मोहं सम्प्राप्स्यति निराकुलम् ॥ ३५ ॥

मार्कण्डेय उवाच

एवमुक्त्वा महामाया दक्षं मुख्यं प्रजापतिम्।
अन्तर्दधे ततो देवी[1] सम्यग् दक्षस्य पश्यतः ॥ ३६ ॥

Mārkaṇḍeya said :

Then the goddess Mahāmāyā having said thus to Dakṣa, the chief *prajāpati*, disappeared, while Dakṣa was looking on.

अन्तर्हितायां मायायां दक्षोऽपि निजमाश्रमम्।
जगाम लेभे च मुदं भविष्यति सुतेति सा ॥ ३७ ॥

Mahāmāyā having disappeared Dakṣa too proceeded to his hermitage; he was happy on the thought that she (Mahāmāyā) would be his daughter. 37

अथ चक्रे प्रजोत्पादं विना स्त्रीसंगमेन च।
संकल्पाविर्भवाभ्यान्तु[2] मनसा चिन्तनेन च ॥ ३८ ॥

Then Dakṣa without the process of intercourse with women started producing children by the mental process of determination, manifestation and meditation.

तत्र ये तनया जाता बहुशो द्विजसत्तमाः।
ते नारदोपदेशेन भ्रमन्ति पृथिवीमिमाम् ॥ ३९ ॥

O the superior of the twice-born ones ! many sons were born to him; thy under the instruction of Nārada started trotting the world. 39

पुनः पुनः सुता ये ये तस्य जाता सहस्रशः।
ते सर्वे भ्रातृपदवीं ययुर्नारदवाक्यतः ॥ ४० ॥

Thousands of sons those were born to him many times thereafter, all of them followed the footsteps of their brothers under the advice of Nārada. 40

पृथिव्यां सृष्टिकर्तारः सर्वे यूयं द्विजोत्तमाः।
पश्यध्वं पृथिवीं कृत्स्नामुपान्तप्रान्तमायताम् ॥ ४१ ॥

"O superiors of the twice-borns ! all of you are the creators in this world, therefore, do once have a look of the nook and corner of this extensive world." 41

1. अन्तर्हितवती तत्र M.
2. संकल्पायुर्भवाभ्यान्च M.

इति नारदवचेन नोदिता दक्षपुत्रकाः ।
अद्यापि न निवर्तन्ते भ्रमन्तः पृथिवीमिमाम् ॥ ४२ ॥

Thus inspired by the words of Nārada the sons of the Dakṣa kept trotting the world and even today they have not returned from their journey. 42

ततः समुत्पादयितुं प्रजाः मैथुनसम्भवाः ।
उपयेमे वीरणस्य तनयां दक्ष ईप्सिताम् ॥ ४३ ॥

Then Dakṣa being desirous of producing sons born out of sexual intercourse married the daughter of Vīraṇa, whom he desired. 43

वीरिणी[1] नाम तस्यास्तु असक्नीत्यपि सत्तमाः ।
तस्यां प्रथमसंकल्पो यदा भूतः प्रजापते ॥ ४४ ॥
सद्योजाता महामाया तदा तस्यां द्विजोत्तमाः ।
तस्यां तु जातमात्रायां सुप्रीतोऽभूत् प्रजापतिः ।
सैवेयेति तदा मेने तां दृष्ट्वा तेजसोज्ज्वलाम् ॥ ४५ ॥

O superior ones! her name is Vīriṇī and called Asaknī also, when for the first time Dakṣa, the lord of the people, had the resolute desire that children should be born to her, then immediately Mahāmāyā was born to her. As soon as she was born Dakṣa became very pleased; having observed her shining in splendour, he was sure; 'she was she' (Mahāmāyā). 44-45

बभूव पुष्पवृष्टिश्च मेघाश्च ववृपुर्जलम् ।
दिशः शान्तास्तदा तस्यां जातायाञ्च समुद्गताः ॥ ४६ ॥

She having been born there was showering of flowers, the clouds started raining, and all the directions assumed calmness.

अवादयन्तस्त्रिदशाः शुभवाद्यं वियद्गताः ।
जज्वलुश्चाग्नयः शान्तास्तस्यां सत्यां नरोत्तमाः ॥ ४७ ॥

The moment she was born the gods in the heaven played the auspicious orchestra and (on the earth) the dead fire was rekindled.

वीरिण्या[2] लक्षितो दक्षस्तां दृष्ट्वा जगदीश्वरीम् ।
विष्णुमायां महामायां तोषयामास भक्तितः ॥ ४८ ॥

1. वीरणी V.

2. वीरण्या V.

Dakṣa having observed her to be Viṣṇumāyā, Mahāmāyā propitiated her with devotion, while Vīriṇī was looking on (or, without being noticed by Vīriṇī).[1] 48

दक्ष उवाच

शिवा शान्ता महामाया योगनिद्रा जगन्मयी ।
या प्रोच्यते विष्णुमाया[2] तां नमामि सनातनीम् ॥ ४९ ॥

Dakṣa said:

I do salute that eternal Viṣṇumāyā, who is called Śivā, Śāntā, Mahāmāyā and Yoganidrā, who is omnipresent 49

यया धाता जगत्सृष्टौ नियुक्तस्तां पुराकरोत् ।
स्थितिञ्च विष्णुरकरोद्यन्नियोगाज्जगत्पतिः ॥ ५० ॥
शम्भुरन्तं ततो देवीं त्वां नमामि महीयसीम् ।
विकाररहितां शुद्धामप्रमेयां प्रभावतीम् ।
प्रमाणमानमेयाख्यां प्रणमामि सुखात्मिकाम् ॥ ५१ ॥

In the days of yore at the beginning of the creation, being entrusted by whom Brahmā created the world, Viṣṇu protects it and under whose direction Śiva brings it to an end of I do salute that great Goddess. I pay my obeisance to that Goddess, who is not subjected to change, is pure and beyond cognition, who herself is the cognition (*pramā*), the means of knowledge (*pramāṇa*), the object of cognition (*prameya*) and possessor of cognition (*pramāvati*), who is the embodiment of happiness. 50-51

यस्त्वां विचिन्तयेद्देवीं विद्याविद्यात्मिकां पराम् ।
तस्य भोग्यञ्च मुक्तिश्च सदा करतले स्थिता ॥ ५२ ॥

He, who meditates upon thee as the Goddess in the form of knowledge and absence of knowledge and highest one, both enjoyment and salvation are at his command. 52

यस्त्वां प्रत्यक्षतो देवीं सकृत् पश्यति पावनीम् ।
तस्यावश्यं भवेन्मुक्तिर्विद्याविद्याप्रकाशिकाम्[3] ॥ ५३ ॥

Who even for once, has perceived thee, who causes the manifestation of knowledge and absence of knowledge and purification, he attains emancipation. 53

1. '*Viriṇyālakṣitaḥ*' is construed as 'Viriṇyā alakṣitaḥ' also.

2. विष्णुनैव M.

3. ब्रह्मविद्याप्रकाशिका V.B.

योगनिद्रे महामाये विष्णुमाये जगन्मयि ।
या प्रमाणार्थसम्पन्ना चेतना सा तवात्मिका ॥ ५४ ॥

O Yoganidrā, ! Viṣṇumāyā ! Mahāmāyā ! Jaganmayī ! thou art the consciousness, which is composed of means of knowledge and the object of cognition. 54

ये स्तुवन्ति जगन्मात[illegible]म्बिकेति च ।
जगन्मयीति मायेति सर्वं तेषां भविष्यति ॥ ५५ ॥

O Mother of the world ! those, who praise thee as Ambikā, Jaganmayī and Mahāmāyā they achieve everything. 55

मार्कण्डेय उवाच

इति स्तुता जगन्माता दक्षेण सुमहात्मना ।
तथोवाच तदा दक्षं यथा माता शृणोति न ॥ ५६ ॥

Mārkaṇḍeya said :

Having been thus praised by Dakṣa the great Mother of the world whispered to Dakṣa in such a way so that the great mother (Vīriṇī) could not hear. 56

सम्मोह्य सर्वं तत्रस्थं यथा दक्षः शृणोति तत् ।
नान्यः शृणोति च तथा माययाह तदाम्बिका ॥ ५७ ॥

Then Ambikā alluring all those who were there by her illusion spoke in the manner that Dakṣa alone could hear it and, nobody else. 57

देव्युवाच

अहमाराधिता पूर्वं यदर्थं मुनिसत्तम ।
ईप्सितं तव सिद्धं तदवधारय साम्प्रतम् ॥ ५८ ॥

Devī said :

O the superior most of the sages ! the purpose for which you propitiated me in the past, that desire of yours has now been fulfilled, be aware of it. 58

मार्कण्डेय उवाच

एवमुक्त्वा तदा देवी दक्षञ्च निजमायया ।
आस्थाय शैशवं भावं जनन्यन्ते[1] रुरोद सा ॥ ५९ ॥

Mārkaṇḍeya said :

Devī saying thus to Dakṣa assumed the childlike nature and started crying to her mother. 59

1. जनन्यङ्के V.

ततस्तां वीरिणी यत्नात् सुसंस्कृत्य यथोचितम् ।
शिशुपालेन विधिना तस्यै स्तन्यादिकं ददौ ॥ ६० ॥

Then Vīriṇī having washed her properly with great care and fed her breasts following child-nurshing rules. 60

पालिता साथ वीरिण्या दक्षेण सुमहात्मना ।
ववृधे शुक्लपक्षस्य निशानाथो यथान्वहम् ॥ ६१ ॥

She being reared by Vīriṇī and the great Dakṣa began growing like the moon in the bright fortnight of the moon. 61

तस्यान्तु सद्गुणाः सर्वे विविशुर्द्विजसत्तमाः ।
शैशवेऽपि यथा चन्द्रे कलाः सर्वा मनोहराः ॥ ६२ ॥

O superior most of the twice-born ones ! all the virtues have resided in her person, in her childhood as the pleasing digits reside in the moon. 62

रेमे सा निजभावेन सखीमध्यगता यदा ।
तदा लिखति भर्गस्य प्रतिमामन्वहं मुहुः[1] ॥ ६३ ॥

In the midst of her friends when she had been busy in playing the childlike prank she used to draw the portrait of Bharga everyday. 63

यदा गायति गीतानि तदा बाल्योचितानि सा ।
उग्रं स्थाणुं हरं रुद्रं सस्मार स्मरमानसा[2] ॥ ६४ ॥

While she was singing the songs befitting to children, she used to recollect, with amorous desire, the names of Śiva, such as Ugra, Sthāṇu, Hara and Rudra. 64

तस्याश्चक्रे नाम दक्षः सतीति द्विजसत्तमाः ।
प्रशस्तायाः सर्वगुणैः सत्त्वादपि नयादपि ॥ ६५ ॥

O superior most of the twice-born ones ! as she was endowed with all the virtues and the object of praise, and as she possessed righteousness and purity Dakṣa called her Satī by name. 65

ववृधे दक्षवीरिण्योः प्रत्यहं करुणातुला ।
तस्यां बाल्येऽपि भक्तायां तयोर्नित्यं मुहुर्मुहुः ॥ ६६ ॥

1. बहु M.

2. स्मरशासनं M.

She turned a devotee (of Śiva) even at her childhood days; the affection of Dakṣa and Viriñī to her was increasing in great proportion day by day. 66

सर्वकान्तगुणा[1] कान्ता सदा[2] सा नयशालिनी ।
तोषयामास पितरौ नित्यं नित्यं नरोत्तमाः ॥ ६७ ॥

O superior most among men ! she was endowed with all the coveted virtues, she possessed righteousness, she pleased her parents day by day. 67

अथैकदा पितुः पार्श्वे तिष्ठन्तीं तां सतीं विधिः ।
नारदश्च ददर्शाथ रत्नभूतां क्षितौ शुभाम् ॥ ६८ ॥

One day while Satī, the pious one and the jewel of the world, was standing by the side of her father she was seen by Brahmā and Nārada. 68

सापि तौ वीक्ष्य मुदिता विनयावनता तदा ।
प्रणनाम सती देवं ब्रह्माणमथ नारदम् ॥ ६९ ॥

Satī seeing Brahmā and Nārada was pleased and paid her obeisance bowing down to them in humility. 69

प्रणामान्ते सतीं वीक्ष्य विनयावनतां विधिः ।
नारदश्च तथैवाशीर्वादिमेतमुवाच ह ॥७०॥

After paying her obeisance she kept on standing there bowing her head for a while. Brahmā and Nārada seeing her in that pose blessed her. 70

त्वामेव यः कामयते यं त्वं कामयसे पतिम् ।
तमाप्नुहि पतिं देवं सर्वज्ञं जगदीश्वरम् ॥७१॥

The Lord of the world, who is longing for you and is also desired by you shall be your husband. 71

यो नान्यां जगृहे नापि गृह्णाति न ग्रहीष्यति ।
जायां स ते पतिर्भूयादनन्यसदृशः शुभे ॥७२॥

O auspicious one ! who had never taken a woman except you for his wife in the past, neither has been taking one now, nor shall take one in the future, that unequal one (Śiva) shall be your husband. 72

1. सर्वकान्तगुणा...M.
2. तदा M.

इत्युक्त्वा सुचिरं तौ तु स्थित्वा दक्षाश्रमे पुनः ।
विसृष्टौ तेन संयातौ स्वस्थानं द्विजसत्तमाः ॥७३॥

O superior most of the twice-born ones ! having given their blessings to her they stayed in the residence of Dakṣa for a long time, thereafter being given farewell by Dakṣa proceeded to their respective places. 73

इति श्रीकालिकापुराणे सत्युत्पत्तौ अष्टमोऽध्यायः

Here ends the eighth chapter of the holy Kālikā-purāṇa, called the birth of Satī.

नवमोऽध्यायः

CHAPTER NINE

(Persuasion of Hara for Marrying a Wife)

मार्कण्डेय उवाच

वाल्यं व्यतीत्य सा प्राप यौवनं शोभनं ततः ।
अतीव रूपेणाङ्गेन सर्वाङ्गसुमनोहरा ॥ १ ॥

Mārkaṇḍeya said :

Satī, thereafter, crossing her childhood attained the charming youth, her body looked handsome with every limb ladden with beauty. 1

तां वीक्ष्य दक्षो लोकेशः प्रोद्भिन्नान्तर्वयःस्थिताम् ।
चिन्तयामास भर्गाय कथं दास्य इमां सुताम् ॥ २ ॥

Dakṣa having observed Satī reaching her blossoming youth pondered over the matter how he would get his daughter to Bharga. 2

अथ सापि स्वयं भर्गं प्राप्तुमैच्छत्तदान्वहम् ।
आराधयामास च तं गृहे मातुरनुज्ञया ॥ ३ ॥

Satī, on her part, with a view to having Mahādeva for her husband, under the instruction of her mother started worshipping Him (Mahādeva) every day at home. 3

आश्विने नन्दकाख्यायां लवणैः सगुडोदनैः ।
पूजयित्वा हरं पश्चाद्ववन्दे सा निनाय तत् ॥ ४ ॥

On the eighth day of the black fortnight of the moon, called Nandakā, in the month of Āśvina (September-October) she worshipped Maheśvara with the offerings of rice cooked with molasses and salt, thus she passed the day. 4

कार्त्तिकस्य चतुर्दश्यां सापूपैः पायसैर्हरम् ।
समाकीर्णैः समाराध्य सस्मार परमेश्वरम्[1] ॥ ५ ॥

On the fourteenth day of the black fortnight of the moon in the month of *Kārttika* (October-November) she worshipped Hara with the rice-cake and the rice cooked in milk, thus she remembered Hara. 5

1. शंकरं परमेश्वरी M.

कृष्णाष्टम्यां मार्गशीर्षे सतिलैः सयवोदनैः ।
पूजयित्वा हरं नीलैर्[1]निनाय दिवसं पुनः ॥ ६ ॥

On the eighth day of the black fortnight of the moon in the month of Agrahāyaṇa (November-December) she worshipped Hara with boiled rice mixed with sesames, barley corns and poridge, and figs (*nīla*); thus she passed the day. 6

पौषे तु कृष्णसप्तम्यां कृत्वा जागरणं निशि ।
अपूजयच्छिवं प्रातः कृसरान्नेन सा सती ॥ ७ ॥

In the night of the seventh day of the black fortnight of the moon in the month of *Pauṣa* (December-January) Satī worshipped Śiva with the offerings of *phaseolus mungos* (*mudga*). 7

माघस्य पौर्णमास्यान्तु कृत्वा जागरणं निशि ।
आर्द्रवस्त्रा नदीतीरे ह्यकरोद्धरपूजनम् ॥ ८ ॥

On the bright full-moon-night in the month of *Māgha* (January-February) Satī passed sleepless night and worshipped Hara, in wet clothes, on the bank of a river. 8

नानाविधैः फलैः पुष्पैः सम्यक् तत्कालसम्भवैः ।
चकार नियताहारं तं मासं हरमानसा ॥ ९ ॥

She having paid all her attention to Hara lived on a restricted diet, for the entire month, which consisted of different flowers and fruits that were grown in that season. 9

चतुर्दश्यां कृष्णपक्षे तपस्यस्य विशेषतः ।
कृत्वा जागरणं देवं विल्वपत्रैरपूजयत् ॥ १० ॥

On the fourteenth day of the black fortnight of the moon in the month of *Phālguna* (February-March) she passed the night without sleep and worshipped Hara with the leaves of the wood-apple tree (bilva). 10

चैत्रे शुक्लचतुर्दश्यां पालाशैः कुसुमैः[2] शिवम् ।
अपूजयद्दिवारात्रौ तं स्मरन्ती निनाय तम् ॥ ११ ॥

1. नीपैः M.
2. दमनैः M.

On the fourteenth day of the bright fortnight of the moon in the month of *Caitra* (March-April) she worshipped Śiva, day and night with the flowers of *palāśa* (the tree *Butea Frondosa*); thus passed that day. 11

वैशाखस्य तृतीयायां शुक्लायां सयवोदनैः।
पूजयित्वा हरं देवं हव्यैर्मासि[1] चरन्त्यनु ।
निनाय सा निराहारा स्मरन्ती वृषवाहनम् ॥ १२ ॥

In the third day of the bright fortnight of the moon in the month *Vaiśākha* (April-May) she worshipped Hara with the rice cooked with barley, and for the entire month offered him the oblation of ghee; passed the time thinking about him without taking food. 12

ज्येष्ठस्य पूर्णिमारात्रौ सम्पूज्य वृषवाहनम्।
वसनैर्वृहतीपुष्पैर्निराहारा निनाय ताम् ॥ १३ ॥

On the full-moon night of the month of *Jyeṣṭha* (May-June) she worshipped Śiva with the offerings of clothes and Vṛhatī flowers; thus she passed that night. 13

आषाढस्य चतुर्दश्यां शुक्लायां कृत्तिवाससः।
वृहतीकुसुमैः पूजा देवस्याकारि वै तया ॥ १४ ॥

On the fourteenth day of the bright fortnight of the moon in the month of Āṣāḍha (June-July) she worshipped Hara with *Vṛhatī* flowers. 14

श्रावणस्य सिताष्टम्यां चतुर्दश्याञ्च सा शिवम् ।
यज्ञोपवीतैर्वासोभिः पवित्रैरप्यपूजयत् ॥ १५ ॥

On the eighth day and the fourteenth day of the bright fortnight of the moon in the month of *Śrāvaṇa* (July-August) she worshipped Śiva with the offerings of sacred thread (*yajñopavita*), clothes and *kuśa* grass. 15

भाद्रे कृष्णत्रयोदश्यां पुष्पैर्नानाविधैः फलैः।
संपूज्याथ चतुर्दश्यां चकार जलभोजनम् ॥ १६ ॥

On the thirteenth day of the dark fortnight of the moon in the month of Bhādra (August-September) she offered a variety of flowers and fruits to Śiva and worshipped him again on the fourteenth day (of the same month) and then she took water. 16

1. यव्यैर्मासं V. M.

2. फल V.

इति व्रतं यदारब्धं पुरा सत्या तदैव तु।
सावित्रीसहितो ब्रह्मा जगामाथ हरान्तिकम् ॥ १७ ॥

In the past when Satī thus commenced the observance of the religious vow (*vrata*) Brahmā along with Sāvitrī come to Hara. 17

वासुदेवोऽपि भगवान् सह लक्ष्म्या तदन्तिकम्।
प्रस्थं हिमवतः शम्भुः स्थितो यत्र गणैः सह ॥ १८ ॥

Lord Vāsudeva too, accompanied by Lakṣmī, came down to the slope of the Himālayas where Hara was residing with his retinue (*gaṇa*). 18

तौ तु दृष्ट्वा ब्रह्मकृष्णौ सस्त्रीकौ संगतौ हरः।
यथोचितं समाभाष्य पप्रच्छागमनं तयोः ॥ १९ ॥

Hara having seen Brahmā and Kṛṣṇa, accompained by their consorts, coming towards him, with due regard, enquired about the purpose of their visit. 19

तथाविधांस्तु तान् दृष्ट्वा दाम्पत्यभावसंयुतान्।
काञ्चिदीहाञ्च मनसा चक्रे दारपरिग्रहे ॥ २० ॥

After Hara had seen them in conjugal position with their respective wives he strongly felt the desire for having a wife. 20

अथागमनहेतुं नः कथयध्वञ्च तत्त्वतः।
किमर्थमागता यूयं किं कार्यं वोऽत्र[1] विद्यते ॥ २१ ॥

Then he asked: "Sirs ! tell me really the purpose of your visit. Why have you come here ? What business have you got here ?" 21

इति पृष्टौ त्र्यम्बकेन ब्रह्मा लोक[2]पितामहः।
उवाच च महादेवं विष्णुना परिचोदितः[3] ॥ २२ ॥

The two thus having been asked by Tryambaka (Śiva) Brahmā, the progenitor of the people, being goaded by Viṣṇu, spoke to Mahādeva. 22

ब्रह्मोवाच

यदर्थमागतवावां तच्छृणुस्व त्रिलोचन।
विशेषतश्च देवार्थं विश्वार्थञ्च वृषध्वज ॥ २३ ॥

1. वेह M.

2. सर्वलोक'''M.

3. परिचोदितः M.

Brahmā said :

O Trilocana ! do hear the purpose of our visit, O Vṛṣadhvaja ! we have come for the sake of gods and more particularly in the interest of the world. 23

अहं सृष्टिरतः शम्भो स्थितिहेतुस्तथा हरिः ।
अन्तहेतुर्भवानस्य जगतः प्रतिसर्गकम् ॥ २४ ॥

O Śambhu ! in every circle of creation I am responsible for the creation of the world, Hari for its existence and yourself for destruction. 24

तत्कर्मणि[1] सदैवाहं भवद्भ्यां सहितो ह्यलम् ।
हरिः स्थितावपि तथा मयालं भवता सह ।
त्वमन्तकरणे शक्तो विना नावां भविष्यसि ॥ २५ ॥

I am capable of creation with the help of both of yours, similarly Hari being helped by me and yourself is capable to hold it, and you yourself too shall not be able for the destruction without the assistance of ours (me and Hari). 25

तस्मादन्योन्यकृत्येषु सर्वेषां वृषभध्वज ।
साहाय्यं नः सदा योग्यमन्यथा न जगद्भवेत् ॥ २६ ॥

O Vṛṣabhadhvaja ! therefore each of us should always come into assistance of others in the discharge of our duties, otherwise the world will not exist. 26

केचिद्भविष्यन्त्यसुरा मम वध्या महेश्वर ।
अपरे तु हरेर्वध्या भवतोऽपि तथापरे[2] ॥ २७ ॥

O Maheśvara ! some of the demons are to be killed by me, while others by Hari and still others by you. 27

केचित्तद्वीर्यजातस्य केचिन्मेऽशंभवस्य वै ।
मायायाः केचिदपरे वध्याः स्युर्देववैरिणः ॥ २८ ॥

Some of the demons, the enemy of gods, would be killed by your son, while some others by those born of me and the rest by Māyā. 28

योगयुक्ते त्वयि सदा रागद्वेषादिवर्जिते ।
दयामात्रैकनिरते न वध्या असुरास्तव ॥ २९ ॥

1. तत्कर्मणि M.
2. तव वध्यास्तथापरे M.

If you keep yourself always engaged in meditation being free from attachment and hatred and allow only the compassionate feelings to dominate you, no demon will ever be killed by you. 29

अवाधितेषु तेष्वीश कथं सृष्टिस्तथा स्थितिः ।
अन्तश्च भविता युक्तं नित्यं नित्यं वृषध्वज ॥ ३० ॥

O Vṛṣadhvaja ! the demons without being killed how there would be proper creation, existence and destruction of the world in cyclic order ? 30

सृष्टिस्थित्यन्तकर्माणि न कार्याणि यदा हर ।
शरीरभेदमस्माकं मायायाश्च न युज्यते ॥ ३१ ॥

O Hara ! if the creation, existence and destruction of the world are not done by us respectively there is no justification at all for assuming different bodies, by three of us, and also by Māyā. 31

एकस्वरूपा हि वयं भिन्ना कार्यस्य भेदतः ।
कार्यभेदो न सिद्धश्चेद्रूपभेदोऽप्रयोजनः ॥ ६२ ॥

We three are one, our difference (in the three forms) is only for performing different duties ; had there been no different functions, there would have been no cause for having different forms by us. 32

एक एव त्रिधा भूत्वा वयं भिन्नस्वरूपिणः ।
भूता महेश्वर इति तत्त्वं विद्धि सनातनम् ॥ ३३ ॥

O Maheśvara ! though we are three, and are in three different forms, in reality we are one : do realise this eternal truth. 33

मायापि भिन्नरूपेण कमलाख्या[1] सरस्वती ।
सावित्री चाथ सन्ध्या च भूता कार्यस्य भेदतः ॥ ३४ ॥

Similarly, Māyā also is manifested in different forms according to the different nature of work; thus she is known as Kamalā, Sarasvatī, Sāvitrī and Sandhyā. 34

प्रवृत्तेरनुरागस्य नारी मूलं महेश्वर ।
रामापरिग्रहात् पश्चात् कामक्रोधादिकोद्भवः ॥ ३५ ॥

1. कमला च M.

O Maheśvara ! women are at the root of the inclination for attachment ; lust, anger etc. all these are the consequential to taking a woman to wife. 35

अनुरागे तु सञ्जाते कामक्रोधादिकारणे ।
विरागहेतुं यत्नेन सान्त्वयन्तीह[1] जन्तव: ॥ ३६ ॥

The passion having been taken place in the heart which is the cause of lust and anger then people with great effort conciliate the cause of detachment. 36

संग: प्रथम एव स्याद्रागवृक्षात् फलं महत् ।
तस्मात् संजायते काम: कामात् क्रोधस्ततो भवेत् ॥ ३७ ॥

Attachment is the first great fruit of the tree, named passion, from attachment springs desire and then from desire anger arises. 37

वैराग्यञ्च निवृत्तिश्च शोकात् स्वाभाविकादपि ।
संसारविमुखे हेतुरसंगश्च सदातन: ॥ ३८ ॥

Aversion and non-inclination either spring from sorrow or in-born character (of a human being) but the lack of desire is always the cause of aversion to the world (conjugal love). 38

दया तत्र भवेन्नित्यं शान्तिश्चापि महेश्वर ।
अहिंसा च तप: शान्तिर्ज्ञानमार्गानुसाधनम् ॥ ३९ ॥

O Maheśvara ! in such a state there are always compassion and peace. Non-violence, austerity and peace are the means of following the path of knowledge (*jñāna mārga*). 39

त्वयि तावत्तपोनिष्ठे विसङ्गिनि दयायुते ।
अहिंसा च तथा शान्ति: सदा तव भविष्यति ॥ ४० ॥

You are without a companion, you are endowed with compassion, all the while you are keeping yourself engaged in practising penance, hence there shall always be non-violence and peace to you. 40

ततो सुखविधौ[2] यत्नस्तव कस्माद्भविष्यति ।
अकृते दूषणं यद्यत्तत् सर्वं कथितं तव ॥ ४१ ॥

That being the condition, how there shall be effort on your part for the enjoying happiness (or, killing demons) ; if you do not do this, the harm that will follow has already been narrated to you. 41

तस्माद्विश्वहिताय त्वं देवानाञ्च जगत्पते ।
परिगृह्णीष्व भार्यार्थे वामामेकां सुशोभनाम् ॥ ४२ ॥

O Lord of the world ! therefore, for the welfare of the world and of gods as well, take an exceedingly pleasant woman for your wife. 42

यथा पद्मालया विष्णो: सावित्री च यथा मम ।
तथा सहचरी शम्भोर्या स्यात्त्वं गृह्ण सम्प्रति ॥ ४३ ॥

Now take such a woman to your wife, who will be like Padmālayā to Viṣṇu and Sāvitrī to me. 43

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तस्य ब्रह्मण: पुरतो हरे: ।
तदा जगाद लोकेशं स्मिताहितमुखो[1] हर: ॥ ४४ ॥

Mārkaṇḍeya said :

Mahādeva having heard these words spoke smilingly to Brahmā in presence of Viṣṇu. 44

ईश्वर उवाच

एवमेव यथात्थ त्वं ब्रह्मन् विश्वनिमित्तत: ।
न स्वार्थत: प्रवृत्तिर्मे सम्यग् ब्रह्मविचिन्तनात् ॥ ४५ ॥

Īśvara said :

O Brahman ! what you have stated is perfectly all right. My meditating upon the Supreme Being is entirely for the welfare of the world, and not due to selfishness. 45

तथापि यत्करिष्यामि तत्ते वक्ष्ये जगद्धितम् ।
तच्छृणुष्व महाभाग युक्तमेव वचो मम ॥ ४६ ॥

Even then what I am going to do is for the welfare of the world ; I am telling you, hear my reasonable words. 46

1. सातयन्तीह M.
2. सतोऽसुरवधे M.

1. स्मितमन्द्रमुखो M.

या मे तेजः समर्था स्याद्ग्रहीतुमिह भागशः ।
तां निदेशय भार्यार्थे योगिनीं कामरूपिणीम् ॥ ४७ ॥

Point out to me such a woman whom I may take to my wife who is a *yoginī*[1] (a particular *śakti*), who is *kāmarūpiṇī*[2] (who assumes forms as she wishes), who shall be able to bear even a part of my semen. 47

योगयुक्ते मयि तथा[3] योगिन्येव भविष्यति ।
कामासक्ते मयि पुनर्मोहिन्येव भविष्यति ।
तां मे निदेशय ब्रह्मन् भार्यार्थे वरवर्णिनीम् ॥ ४८ ॥

That, who shall act as a *śakti* when I practice *yoga*, and act as enchantress when I become lustful; O Brahman! suggest such a beautiful damsel for my wife. 48

यदक्षरं वेदविदो निगदन्ति मनीषिणः ।
ज्योतिःस्वरूपं परमं चिन्तयिष्ये सनातनम् ॥ ४९ ॥

तच्चिन्तायां सदा[4] शक्तो ब्रह्मन् गच्छामि भावनाम् ।
तत्र या विघ्नजननी न भवित्रीह सास्तु मे ॥ ५० ॥

I shall meditate upon that Supreme Light, which is described as eternal and changeless by the scholars well versed in the *Vedas*. I shall keep myself engaged in deep meditation of that Supreme Being, the woman who will not create disturbance in my meditation shall be my wife. 49-50

त्वं वा विष्णुरहं वापि परब्रह्मस्वरूपिणः ।
अङ्गभूता महाभाग योग्यं तदनुचिन्तनम् ॥ ५१ ॥

Yourself, Myself or Viṣṇu—all of us are the parts of the Supreme Being, it is therefore, quite proper to meditate upon that. 51

1. *Yoginī* literarily means a female ascetic. There are sixty four *Yoginīs*; and the number goes up to crores in some description. *Yoginīs* have emerged from the body of the Goddess. *Yoginīs* are also *śaktis*.
2. *kāmarūpiṇī* means that the formless Goddess, the Force Primordial manifests in different shapes at Her will.
3. च या M.
4. यता M.

तच्चिन्तया विना नाहं स्थास्यामि कमलासन ।
तस्माज्जायां प्रादिशस्व मत्कर्मानुगतां सदा ॥ ५२ ॥

O Kamalāsana! I shall not be without the meditation of that Supreme Being), therefore commend me a wife who shall always be a follower of mine in my activities. 52

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा ब्रह्मा सर्वजगत्पतिः ।
सस्मितं मोदितमना इदं वचनमब्रवीत् ॥ ५३ ॥

Mārkaṇḍeya said:

Brahmā, the lord of the worlds having heard his speech became delighted and spoke thus smilingly. 53

ब्रह्मोवाच

अस्तीदृशी महादेव मार्गिता यादृशी त्वया ॥ ५४ ॥
दक्षस्य तनया याभूत् सतीनाम्नी सुशोभना ।
सैवेदृशी भवद्भार्या भविष्यति सुधीमती ॥ ५५ ॥

Brahmā said:

O Mahādeva! there is one like this, the type of which you have sought for, she is the beautiful daughter of Dakṣa, named Satī. That highly intelligent maid is of your required type, and she shall be your wife. 54-55

तां त्वदर्थे तपस्यन्तीं तत्प्राप्ति प्रतिकामिनीम् ।
विद्धि त्वं देवदेवेश सर्वेष्वात्मसु वर्तसे[1] ॥ ५६ ॥

O lord of the gods! with a view to having you as her husband she has been practising penance; since you do reside in every soul you must be knowing it. 56

मार्कण्डेय उवाच

अथ ब्रह्मवचः शेषे भगवान् मधुसूदनः ।
यदुक्तं ब्रह्मणा सर्वं तत् कुरुष्वेत्युवाच सः ॥ ५७ ॥

Mārkaṇḍeya said:

Brahmā having finished his speech Madhusūdana thus spoke to him: "Do what Brahmā has asked you to do." 57

करिष्य इति तेनोक्ते स्वेष्टं देशं प्रजग्मतुः ।
हरिर्ब्रह्मा च मुदितो सावित्रीकमलायुतो ॥ ५८ ॥

1. सर्वेष्वपेषु वर्तसे M.
2. तु M.

"I shall do this." When this was uttered by him (Śambhu) Brahmā accompanied by Sāvitrī, and Viṣṇu in the company of Kamalā went back in joyous mood to their respective places. 58

कामोऽपि वाक्यानि हरस्य[1] श्रुत्वा
चामोदयुक्तो रतिना समित्रः ।
शम्भुं समासाद्य विविक्तरूपी
तस्थौ वसन्तं विनियोज्य शश्वत् ॥ ५९ ॥

Hearing these words spoken by Hara (repeated by Brahmā) Kāma, his wife Ratī and friend Vasanta, all of them became delighted; thereafter Kāma proceeded to the hermitage of Śambhu, engaged Vasanta in the services of Śambhu and he himself stayed there incognito. 59

इति श्रीकालिकापुराणे हरानुनयने नवमोऽध्यायः

Here ends ninth chapter of the holy Kālikāpurāṇa, named persuasion of Hara for marrying a wife.

दशमोऽध्यायः
CHAPTER TEN
(*Mahadeva expresses his Desire and seeks Sati*)

मार्कण्डेय उवाच

अथ सत्या पुनः शुक्लपक्षेऽष्टम्यामुपोषितम्[1] ।
आश्विने मासि देवेशं पूजयामास भक्तितः ॥ १ ॥

Mārkaṇḍeya said :

Then Satī again on the tenth day of the bright fortnight of the moon in the month of Āśvina (September-October) worshipped Mahādeva, the lord of the gods, by observing fast, with devotion. 1

इति नन्दाव्रते पूर्णे नवम्यां दिनभागतः ।
तस्यांस्तु भक्तिनम्रायाः प्रत्यक्षमभवद्धरः ॥ २ ॥

Thus Satī having completed the observance of *Nandāvrata*[2] Mahādeva appeared, in person, in front of her, in the day time of the ninth day of the bright fortnight of the moon. 2

प्रत्यक्षतो हरं वीक्ष्य सामोदहृदया सती ।
ववन्दे चरणौ तस्य लज्जयावनता नता ॥ ३ ॥

Satī perceiving Mahādeva became delighted and bowing down in bashfulness saluted him by touching his feet. 3

अथ प्राह महादेवः सतीं तद् व्रतधारिणीम् ।[3]
तामिच्छन्नपि भार्यार्थे तस्याश्चर्यफलप्रदः ॥ ४ ॥

Then Mahādeva, the giver of wonderful result, though he intended to take Satī for his wife, who had been observing the religious vow relating to him, spoke thus. 4

---

1. उपोषिता M.
2. *Nandā-vrata* : The first, the sixth and the eleventh days of both the fortnights of the moon are called *nandātithi* (*pratipat ṣaṣṭhyaikādaśyaḥ nandāḥ*). The religious vow observed on those days is called *nandā-vrata*. The Goddess Durgā is also called Nandā.
   See *Varāhap. Devīp.*
3. व्रतचारिणीम् M.

दशमोऽध्यायः ६६

ईश्वर उवाच

अनेन त्वद्व्रतेनाहं प्रीतोऽस्मि दक्षनन्दिनि ।
वरं वरय दास्यामि यस्तवाभिमतो भवेत् ॥ ५ ॥

Īśvara said :

O daughter of Dakṣa ! I have been immensely pleased with your observance of the religious vow ; please ask for the desired boon, I will grant it. 5

मार्कण्डेय उवाच

जानन्नपीह तद्भावं महादेवो जगत्पतिः ।
ऊचेऽस्य वरयस्वेति तद्वाक्यश्रवणेच्छया ॥ ६ ॥

Mārkaṇḍeya said :

Mahādeva, the lord of the world, though he was fully aware of her desire it was only with the view to hearing the same from her mouth, told her "Ask for a boon." 6

सापि त्रपासमाविष्टा नो वक्तुं हृदये स्थितम् ।
शशाक वालाभीष्टं यल्लज्जयाच्छादितं यतः ॥ ७ ॥

Satī due to her bashfulness could not express her mind, because the desire of the maid always remains shrouded with bashfulness. 7

एतस्मिन्नन्तरे कामः साभिप्रायं हरं तदा ।
वामापरिग्रहे नेत्रवक्त्रव्यापारलिङ्गितम् ॥ ८ ॥

Meanwhile Kāma had observed Hara's longing for taking a woman from the expressions on his eyes and face. 8

सम्प्राप्य विवरञ्चापं सन्दधे पुष्पहेतिना ।
हर्षणेनाथ वाणेन विव्याध हृदये हरम् ॥ ९ ॥

Kāma, the wearer of the flowery bow, having observed lapses on the part of Hara fixed his arrows (on the string). Then he pierced Hara at his heart with an arrow, named *Harana*, the delighter. 9

ततोऽसौ हर्षितः शम्भुर्वीक्षाञ्चक्रे सतीं मुहुः ।
विस्मृत्य च परं ब्रह्मचिन्तनं परमेश्वरः ॥ १० ॥

Then Śambhu, the great Lord being in a joyous mood had forgotten all about meditation of Supreme Being and started casting look on Satī again and again. 10

ततः पुनर्मोहनेन वाणेनैनं मनोभवः ।
विव्याध हर्षितः शम्भुर्मोहितश्च तदा भृशम् ॥ ११ ॥

Then the mind-born one (Kāma) again pierced Mahādeva with another arrow, named *mohana* (enchanter) ; under its influence Śambhu, who was already in delightful mood, turned highly enchanted. 11

ततो यदासौ मोहस्य हर्षस्य च द्विजोत्तमाः ।
भावं व्यक्तीचकारैष माययापि विमोहितः ॥ १२ ॥

O the superior most of the twice-born ones ! then Śambhu (having been pierced by these two arrows) and also enchanted by Māyā started expressing sign of delightfulness and enchantment. 12

अथ त्रपां स्वां संस्तभ्य[1] यदा प्राह हरं सती ।
ममेष्टं देहि वरद वरमित्यर्थकारकम् ॥ १३ ॥

तदा वाक्यस्यावसानमनपेक्ष्य वृषध्वजः ।
भवस्व मम भार्येति प्राह दाक्षायणीं मुहुः ॥ १४ ॥

Then when Satī somehow restraining her bashfulness asked for the boon : "O bestower of boons ! grant me my desired boon – the fruitful one....." That very moment the bull-rider (Śambhu) without waiting for Satī to finish her sentence, told the daughter of Dakṣa, "be my wife", and he kept on repeating the same. 13-14

एतच्छ्रुत्वा वचस्तस्य साभीष्टफलभावनम् ।
तूष्णीं तस्थौ प्रमुदिता वरं प्राप्य मनोगतम् ॥ १५ ॥

Satī hearing his words indicative of fruition of her desire became delighted, and on receipt of the boon kept silent. 15

सकामस्य हरस्याग्रे तत्र सा चारुहासिनी ।
अकरोन्निजभावांश्च हावानपि द्विजोत्तमाः ॥ १६ ॥

O superior most of the twice-born ones ! Satī then wearing a pleasant smile exhibited her gestures and longing emotions to the full vision of Hara, who had been lustful. 16

---

1. विसृज्य M.

स्वस्य भावान् समादाय शृंगाराख्यो रसस्तदा ।
तयोर्विवेश विप्रेन्द्राः कलहो वा यथोचितम् ॥ १७ ॥

O superior most of *vipras* ! then the *rasa*, named *śṛṅgāra* (love sentiment) being fully developed with its own transient sentiments and also love quarrel as are worthy on the occasion entered into their minds. 17

हरस्य पुरतो रेजे स्निग्धभिन्नाञ्जनप्रभा ।
चन्द्राभ्यासेऽङ्कलेखेव[1] स्फटिकोज्ज्वलवर्ष्मणः ॥ १८ ॥

Dākṣyāṇī of the smooth complexion of black collyrium shone in front of Hara of bright gem complexion, like the black line of the moon. 18

अथ सा तमुवाचेदं हरं दाक्षायणी मुहुः ।
पितुर्मे गोचरीकृत्य मां गृह्णीष्व जगत्पते ॥ १९ ॥

Then Dākṣāyaṇī said to Hara : "O lord of the world ! please take me as your wife with the consent of my father." This she kept on repeating. 19

एवं स्मितं वचो देवी यदोवाच सती तदा ।
मम भार्या भवेत्यूचे पुनः कामेन मोहितः ॥ २० ॥

While Satī was thus speaking smilingly Śambhu under the spell of Kāma uttered again, "be my wife." 20

अथैतद्वीक्ष्य मदनः सरतिः ससखो मुदा ।
युक्तो बभूव शश्वच्च आत्मानञ्चाभ्यनन्दयत् ॥ २१ ॥

Madana, in the company of his wife Rati and friend Vasanta, observing this state of affairs considered himself lucky and kept himself constantly busy for getting control over Śambhu. 21

अथ दाक्षायणी शम्भुं समाश्वास्य द्विजोत्तमाः ।
जगाम मातुरभ्यासं हर्षमोहसमन्विता ॥ २२ ॥

Thereafter Dākṣāyaṇī assured Śambhu and proceeded to her mother in a mood of delight and enchantment. 22

हरोऽपि हिमवत्प्रस्थं प्रविश्य च निजाश्रमम् ।
दाक्षायणी विप्रलम्भदुःखाद्[2] ध्यानपरोऽभवत् ॥ २३ ॥

Hara on his part returned to his hermitage situated in the slopes of the Himālayas ; there he felt the pang of separation from Dākṣāyaṇī and sat on medi-tion. 23

विप्रलब्धोऽपि भूतेशो ब्रह्मवाक्यमथास्मरत् ।
जायापरिग्रहस्यार्थे यदुक्तं पद्मयोनिना ॥ २४ ॥

Though Hara did suffer from the separation of Dākṣāyaṇī to a great extent, he recollected the words regarding taking a wife, what were spoken by lotus-born one (Brahmā). 24

स्मृत्यैव ब्रह्मवाक्यस्य पुरा विश्वासतः परम् ।
चिन्तयामास मनसा ब्रह्माणं वृषभध्वजः ॥ २५ ॥

Recollecting those words of Brahmā what were spoken in confidence, he started thinking of Brahmā. 25

अथ संचिन्त्यमानोऽसौ परमेष्ठी त्रिशूलिनः ।
पुरस्तात् प्राविशत्तूर्णमिष्टसिद्धिप्रचोदितः ॥२६॥

No sooner had the holder of trident (Śiva) thought about Brahmā, than he (Brahmā), being delighted on seeing his purpose achieved appeared before him. 26

यत्रायं हिमवत्प्रस्थे विप्रलब्धो हरः स्थितः ।
साविन्नी सहितो ब्रह्मा तत्रैव समुपस्थितः ॥ २७ ॥

Brahmā, with his consort Sāvitrī, arrived at that place in the slope of the Himālayas where Hara, the forlorn was residing. 27

अथ तं वीक्ष्य धातारं साविश्रीसहितं हरः ।
सोत्सुको विप्रलब्धश्च सत्यर्थे तमुवाच ह ॥ २८ ॥

Then Hara, the forlorn, on account of his separation from Satī, seeing Brahmā in the company of Sāvitrī became eager (for a wife) and thus spoke to him. 28

ईश्वर उवाच

ब्रह्मन् विश्वार्थतो दारपरिग्रहकृतो च यत
त्वमात्थ तत्सार्थमिव प्रतिभाति ममाधुना ॥ २९.

1. चन्द्राभ्यासेभ्रलेखेव M.
2. विप्रलब्ध M.

Īśvara said :

O Brahman ! you advised me in the past for taking a wife for myself in the interest of the world, now your advice appears to be meaningful (*beneficial*) to me. 29

ब्रह्माराधितो भक्त्या दाक्षायण्यातिभक्तितः ।
तस्या वरमहं दातुं यदायातः प्रपूजितः ॥ ३० ॥
तत्सकाशे तदा कामो मां विव्याध महेषुभिः ।
मायया मोहितस्चाहं तत्प्रतीकारमञ्जसा ।
न शक्तः कर्तुमभितः पुराहं कमलासन ॥ ३१ ॥

I was propitiated and worshipped by Satī with great devotion ; while I appeared for granting her the desired boon, Madana, in her presence, pierced me with great arrows. O Brahman ! that moment I came under the spell of illusion (*māyā*) and hence was not immediately able to take any action against this. 30-31

तस्याश्च वाञ्छितं ब्रह्मन्नेतदेव मयेक्षितम् ।
यदहं स्यां विभो[1] भर्ता व्रतभक्तिमुदायुतः[2] ॥ ३२ ॥

O Brahman ! I realised that she also desired me to be her husband, I was pleased with her devotion and observance of the religious vows. 32

तस्मात्त्वं कुरु विश्वार्थे मदर्थे च प्रजापते ।
दक्षो यथा मामामन्त्र्य[3] सुतां दाता तथा द्रुतम् ॥ ३३ ॥

Therefore, O Brahman ! for the welfare of the world and also for my sake you should take such steps so that Dakṣa invites me and offers his daughter to me in marriage. 33

गच्छ त्वं दक्षभवनं कथयस्व वचो मम ।
यथा सतीवियोगस्य भंगः स्यात् त्वं तथा कुरु ॥ ३४ ॥

Now proceed to the residence of Dakṣa and tell my desire to him. Do such things so that the sufferings in me, arising out of separation from Satī, vanishes. 34

1. निजो M.
2. समायुतः V.
3. समामन्त्र्य M.

मार्कण्डेय उवाच

इत्युदीर्य महादेवः सकाशेऽस्य प्रजापतेः ।
सावित्रीं वीक्ष्य सत्यास्तु विप्रयोगो व्यवर्द्धत ॥ ३५ ॥

Mārkaṇḍeya said :

Mahādeva thus spoke to Brahmā. On seeing Sāvitrī (by the side of Brahmā) the sufferings of Mahādeva from the separation from Satī increased. 35

तं समाभाष्य लोकेशः कृतकृत्यो मुदान्वितः ।
इदं जगाद जगतां हितं पथ्यं च धूर्ज्जटेः ॥ ३६ ॥

Brahmā, considering himself successful, became delighted and then spoke to him which was beneficial to Śiva and also conducive to the welfare of the world. 36

ब्रह्मोवाच

यदात्थ भगवञ्छम्भो तद्विश्वार्थं सुनिश्चितम् ।
नास्त्येव भवतः स्वार्थो ममापि वृषभध्वज ॥ ३७ ॥

Brahmā said :

O lord Śambhu ! what you have stated is surely for the welfare of the world, this is neither in your interest nor that of mine. 37

सुताञ्च तुभ्यं दक्षस्तु स्वयमेव प्रदास्यति ।
अहञ्चापि वदिष्यामि त्वद्वाक्यं तत्समक्षतः[1] ॥ ३८ ॥

Dakṣa himself will offer his daughter to you, I myself also shall speak to him for you. 38

मार्कण्डेय उवाच

इत्युदीर्य महादेवं ब्रह्मा लोकपितामहः ।
जगाम दक्षनिलयं स्यन्दनेनातिवेगिना ॥ ३९ ॥

Mārkaṇḍeya said :

Brahmā, the creator of the world, having thus spoken to Mahādeva, proceeded to the residence of Dakṣa in a fast moving chariot. 39

1. समीपतः M.

अथ दक्षोऽपि वृत्तान्तं सर्वं श्रुत्वा सतीमुखात् ।
चिन्तयामास देवेयं मत्सुता शम्भवे कथम् ॥ ४० ॥
आगतोऽपि महादेवः प्रसन्नः सञ्जगाम ह ।
पुनरेव कथं सोऽपि सुतार्थेऽत्यर्थमीप्सितः ॥ ४१ ॥

On the other hand, Dakṣa having heard everything from Satī pondered over the matter : "How should I give my daughter in marriage to Śambhu ? It is true that being pleased with her Mahādeva had come here but he has also gone back. Will he be again immensely interested to marry my daughter ? 40-41

प्रस्थाप्यो वा मया तस्य दूतो निकटमञ्जसा ।
नैतद्योग्यं न गृह्णीयाद् यद्येनां विभुरात्मने[1] ॥ ४२ ॥

"Should I send a messenger to him without delay ? No, that does not look nice. If Mahādeva does not accept her for him ? 42

अथवा पूजयिष्यामि तमेव वृषभध्वजम् ।
मदीयतनयाभर्ता स्वयमेव यथा भवेत् ॥ ४३ ।

"Or, should I myself worship the bull-rider (Mahādeva) so that he, of his own, becomes the husband of my daughter. 43

तथैव पूजितः सोऽपि वाञ्छन्त्यातिप्रयत्नतः ।
शम्भुर्भवतु मद्भर्तेत्येवं दत्तञ्च तेन तत् ॥ ४४ ॥

"My daughter also with the desire 'let Śambhu be my husband' worshipped him with great devotion and he too granted her the said prayer." 44

इति चिन्तयतस्तस्य दक्षस्य पुरतो विधिः ।
उपस्थितो हंसरथः सावित्रीसहितस्तदा ॥ ४५ ॥

While Dakṣa was thus pondering over the matter Brahmā with Sāvitrī, in his swan-chariot arrived in front of him. 45

तं दृष्ट्वा वेधसं दक्षः प्रणम्यावनतः स्थितः ।
आसनञ्च ददौ तस्मै समाभाष्य यथोचितम् ॥ ४६ ॥

Dakṣa, having seen Brahmā, addressed him in appropriate words, saluted him by bowing down and offered him a seat. 46

ततस्तं सर्वलोकेशं तत्रागमनकारणम् ।
दक्षः पप्रच्छ विप्रेन्द्राश्चिन्ताविष्टोऽपि हर्षितः ॥ ४७ ॥

O chief of *vipras* ! though Dakṣa was in a perplexing mood, became cheerful and enquired from the lord of the worlds (Brahmā) the purpose of his visit. 47

दक्ष उवाच

तवात्रागमने हेतुं कथयस्व जगद्गुरो ।
पुत्रस्नेहात् कार्यवशादथवाश्रममागतः ॥ ४८ ॥

Dakṣa said :

O my precepter ! is it due to the affection to your son or is it in connection with some specific work you have come here ? Tell me the purpose of your visit. 48

मार्कण्डेय उवाच

इति पृष्टः सुरश्रेष्ठो दक्षेण सुमहात्मना ।
प्रहसन्नब्रवीद्वाक्यं मोदयंस्तं प्रजापतिम् ॥ ४९ ॥

Mārkaṇḍeya said :

The superior most of the gods (Brahmā), being thus accosted by Dakṣa, the great, spoke smilingly, which pleased the creator (Dakṣa). 49

ब्रह्मोवाच

शृणु दक्ष यदर्थं ते समीपमहमागतः ।
तल्लोकस्य हितं पथ्यं भवतोऽपि तदीप्सितम् ॥ ५० ॥

Brahmā said :

O Dakṣa ! hear from me the purpose for which I have come to you, which is good and beneficial to the world and desired by you as well. 50

तव पुत्र्या समाराध्य महादेवं जगत्पतिम् ।
यो वरः प्रार्थितः सोऽद्य स्वयमेवागतो गृहम् ॥ ५१ ॥

The boon that your daughter prayed for by propitiating Hara, today has itself come to your residence. 51

शम्भुना तव पुत्र्यर्थे त्वत्सकाशमहं पुनः ।
प्रस्थापितोऽस्मि यत् कृत्यं श्रेयस्तदवधारय ॥ ५२ ॥

I have been sent to you by Śambhu for your daughter, now decide your action what you deem the best. 52

---

1. विफलार्थता M.

वरं दातुं यदायातस्तावत्प्रभृति शंकरः ।
तत्सुताविप्रयोगेण न शर्म लभतेऽञ्जसा ॥ ५३ ॥

Since the time Śambhu had come here to grant the boon, and then being deprived of the company of your daughter, he does not feel happy even for a moment. 53

लब्धच्छिद्रोऽपि मदनो निचखान तदा भृशम् ।
सर्वैः पुष्पकरैर्बाणैरेकदैव जगत्प्रभुम् ॥ ५४ ॥

Madana finding the opportune moment pierced the lord of the world (Śiva) with all his flowery arrows at a time. 54

स बाणविद्धः कामेन परित्यज्यात्मचिन्तनम् ।
सतीं विचिन्तयन्नास्ते व्याकुलः प्राकृतो यथा ॥ ५५ ॥

Being fallen the victim of the flowery arrows of Madana Śiva gave up the self-meditation, and like a common human being has been in a perturbed mood, and all the time is paying all his attention to Satī. 55

विस्मृत्य प्रस्तुतां वाणीं गणाग्रे विप्रयोगतः ।
क्व सतीत्येव गिरिशो भाषतेऽन्यकृतावपि ॥ ५६ ॥

Now Giriśa being bereft of Satī often forgets the topics that he is speaking about, and while busy in some other works suddenly utters: "Where is Satī" in the presence of his retinue (*gaṇa*). 56

मया यद्वाञ्छितं पूर्वं त्वया च मदनेन च ।
मरीच्याद्यैर्मुनिवरैस्तत् सिद्धमधुना सुत ॥ ५७ ॥

O my son! in the past what was desired by me, yourself, Madana and the great sages such as Marici that has now been achieved. 57

त्वत्पुत्र्याराधितः शम्भुः सोऽपि तस्या विचिन्तनात् ।
अनुमोदयितुं प्रेप्सुर्वर्तते हिमवद्गिरौ ॥ ५८ ॥

Śambhu was propitiated by your daughter, he with the intention of approving her meditation had come here and is residing in the Himālayas. 58

यथा नानाविधैर्भावैः सत्या नन्दाव्रतेन च ।
शम्भुराराधितस्तेन तथैवाराध्यते सती ॥ ५९ ॥

तस्मात्त्वं दक्ष तनयां शम्भ्वर्थे परिकल्पिताम् ।
तस्मै देह्यविलम्बेन[1] तेन ते कृतकृत्यता ॥ ६० ॥

Satī worshipped Śambhu with many-fold devotion and with the observance of religious vow named, Nandā. Now in the same way, Śambhu is propitiating Satī. Therefore, O Dakṣa! offer your daughter to Śambhu without delay, she is meant for him; by this action you would serve yourself the best. 59-60

अहं तमानयिष्यामि नारदेन त्वदालयम् ।
तस्मै त्वमेनां संयच्छ यदर्थे परिकल्पिताम् ॥ ६१ ॥

I shall bring him, along with Nārada, to your residence. Give her in marriage to him, who is destined for him. 61

मार्कण्डेय उवाच

एवमेवेति दक्षस्तमुवाच परमेष्ठिनम् ।
विधिश्च गतवांस्तत्र गिरिशो यत्र संस्थितः ॥ ६२ ॥

Mārkaṇḍeya said:

"Yes, yes, I shall do this" thus said Dakṣa to Brahmā. Brahmā then proceeded to that place where Girīśa was residing. 62

गते ब्रह्मणि दक्षोऽपि सदारतनयो मुदा ।
अभवत् पूर्णदेहस्तु पीयूषैरिव पूरितः ॥ ६३ ॥

Brahmā having gone away, Dakṣa along with his wife and son felt extremely delighted as if their bodies were filled with nectar. 63

अथ ब्रह्मापि मोदेन प्रसन्नः कमलासनः ।
आससाद महादेवं हिमवद्गिरिसंस्थितम् ॥ ६४ ॥

On the other hand the lotus-seater (Brahmā) in a jovial mood, reached Mahādeva in the Himālayas. 64

तं वीक्ष्य लोकस्रष्टारमायान्तं वृषभध्वजः ।
मनसा संशयं चक्रे सतीप्राप्तौ मुहुर्मुहुः ॥ ६५ ॥

Mahādeva having seen the creator proceeding towards him started doubting again and again if he would gain Satī. 65

1. देहि विधानेन M.

अथ दूरान्महादेवो लोकेशं सामसंयुतम् ।
उवाच मदनोन्माथः विधिं स स्मरमानसः[1] ॥ ६६ ॥

Then Mahādeva, his mind full with sex desire, being highly excited under the influence of Madana, spoke to the lord of the world (Brahmā), in calmness, from a distance. 66

ईश्वर उवाच

किमवोचत् सुरश्रेष्ठ सत्यर्थे त्वत्सुतः स्वयम् ।
कथयस्व यथा स्वान्तं मन्मथेन न दीर्यते ॥ ६७ ॥

Iśvara said :

O superior most of gods ! what is the reply given by your son in response to my request for offering Satī ? Tell me immediately lest my heart is torn to pieces by Madana. 67

बाधमानो विप्रयोगो मामेव च सतीमृते ।
अभिहन्ति सुरश्रेष्ठ त्यक्त्वान्यान् प्राणधारिणः ॥ ६८ ॥

O lord of gods ! it seems that the state of separation has left all other living beings, and finding me without Satī has been attacking me, and me alone. 68

सतीति सततं वेद्मि ब्रह्मन् कार्यान्तरेऽप्यहम् ।
सा यथा हि मया प्राप्या तद्विधत्स्व तथा द्रुतम् ॥ ६९ ॥

O Brahman ! while remaining busy with other works I always think of Satī, take such steps immediately so that she should be available to me. 69

ब्रह्मोवाच

सत्यर्थे यन्ममसुतो वदति स्म वृषध्वज ।
तच्छृणुष्व निजं साध्यं सिद्धमित्यवधारय ॥ ७० ॥

Brahmā said :

O Vṛṣadhvaja ! what was spoken by my son regarding Satī, all that hear from me; you may take it that your desire is fulfilled. 70

देया तस्मै मया पुत्री तदर्थे परिकल्पिता ।
ममापीष्टमिदं कर्म त्वद्वाक्यादधिकं पुनः ॥ ७१ ॥

1. विधयः स्मरशासनः M.

"My daughter" said he, "is to be offered to him, because she is destined for him. This was intended by me and now on hearing your words it has become more pronounced." 71

मत्पुत्र्याराधितः शम्भुरेतदर्थे स्वयं पुनः ।
सोऽप्यन्विच्छति तां यस्मात्तस्माद्देया मया हरे ॥ ७२ ॥

"With this end in view Śambhu was worshipped by my daughter, he too, is seeking her, therefore I must give my daughter, in marriage, to Hara. 72

शुभे लग्ने मुहूर्ते च समागच्छतु मेऽन्तिकम्[1] ।
तदा दास्यामि तनयां भिक्षार्थं शम्भवे विधे ॥ ७३ ॥

O Brahman ! let him come to me in an auspicious moment and auspicious *lagna* ; I shall give my daughter to him as an offering. 73

इत्यवोचन्मुदा दक्षस्तस्मात्त्वं वृषभध्वज ।
शुभे मुहूर्ते तद्वेश्म गच्छ तामनुयाचितुम्[2] ॥ ७४ ॥

Dakṣa had spoken those words in great pleasure, O Vṛṣabhadhvaja ! for asking for the hand of Satī you should approach him in an auspicious moment. 74

ईश्वर उवाच

गमिष्ये भवता सार्द्धं नारदेन महात्मना ।
द्रुतमेव जगत्पूज्य तस्मात्त्वन्नारदं स्मर ॥ ७५ ॥

Iśvara said :

O revered of the world ! surely I shall come there with yourself and Nārada without delay, therefore, remember Nārada. 75

मरीच्यादीन् दश तथा मानसानपि संस्मर ।
तैः सार्द्धं दक्षनिलयं गमिष्येऽहं गणैः सह ॥ ७६ ॥

1. मे गृहम् M.
2. नुयाचतु V.

Do also remember the ten mind-born sons headed by Marīci, then being accompanied by all of them and also by my retinue (*gaṇa*) I shall proceed to the residence of Dakṣa. 76

ततः स्मृतास्ते कमलासनेन
सनारदा ब्रह्मसुता मनोजवाः ।
समागता यत्र हरो विधिश्च
तत्रागताः काममवेत्य चिन्ताम् ॥ ७७ ॥

Being remember of by Brahmā Nārada and the other mind-born sons of Brahmā, who are endowed with the swift movement, like the (movement of) mind, arrived there freely as they thought of it, where Brahmā and Hara were staying. 77

इति श्रीकालिकापुराणे सतीयाचने दशमोऽध्यायः ॥१०॥

Here ends the tenth chapter of the holy Kālikāpurāṇa, called seeking Satī by Mahādeva.

एकादशोऽध्यायः

CHAPTER ELEVEN

(*The Marriage Procession of Śiva*)

मार्कण्डेय उवाच

ततः समागताः सर्वे मानसाश्च सनारदाः ।
विधेः स्मरणमात्रेण वातेनेव विनोदिताः ॥ १ ॥

Mārkaṇḍeya said :

No sooner Brahmā remembered them with a view for their presence all the mind-born sons of Brahmā along with Nārada arrived there, as if they had been swept by the wind. 1

तैः सार्धं ब्रह्मणा शम्भुः सगणो दक्षमन्दिरम् ।
जगाम मोदयुक्तोऽथ काले तत्कर्मयोगिनि ॥ २ ॥

Then Śambhu being accompanied by them and Brahmā, and followed by his *gaṇa* (retinue) proceeded in great delight to the residence of Dakṣa, at a time suitable for the purpose. 2

गणाः शङ्खांश्च पटहान् डिण्डिमांस्तूर्यवंशकान् ।
वादयन्तो मुदायुक्ता अनुगच्छन्ति शंकरम् ॥ ३ ॥

The *gaṇa* followed Śambhu, while blowing the conch shells, beating war-drums (*paṭaha*), drums (*diṇḍima*), playing the musical instruments (*tūrya*) and flutes (*vaṁśa*) in great joy. 3

केचित्तालं करतलैः कुर्वन्तोऽङ्घ्रितलस्वनम् ।
विमानैरतिवेगैः स्वैरनुयान्ति वृषध्वजम् ॥ ४ ॥

The *gaṇas* followed Śambhu in their fast moving chariots, while some of them kept on repeating *tālas* with their palms and also creating sounds with their feet. 4

कोलाहलं प्रकुर्वन्तस्तथा नानाविधान् रवान् ।
गणा अनेकाकृतयः शब्दयोगेन निर्ययुः ॥ ५ ॥

The *gaṇas* of different shapes and forms proceeded in the speed of the sound by making various loud noises. 5

ततो देवा मुदा युक्ता गन्धर्वाप्सरसो गणाः ।
वाद्यैर्मोदैस्तथा नृत्यैरन्वीयुर्वृषभध्वजम् ॥ ६ ॥

Then the delighted gods, *gandharvas* and celestial nymphs followed Śambhu, dancing, singing and playing musical instruments in great joy. 6

तेषां शब्देन विप्रेन्द्रा गन्धर्वाणां गरीयसाम् ।
गणानाञ्च दिशः सर्वाः पूरिता च वसुन्धरा ॥ ७ ॥

O *viprendras* ! all the directions and the earth too, were filled up with the sounds made by the senior *gandharvas* and *gaṇas*. 7

कामोऽपि सगणः शम्भुं सश्रृङ्गाररसादिभिः ।
मोदयन् मोहयन् काममन्वियात् स समक्षतः ॥ ८ ॥

Kāma also accompained by his own *gaṇa* and the love sentiment and other ones followed him, in his (Śambhu's) full view and thus caused him delighted and enchanted him. 8

हरे गच्छति भार्यार्थे तदानीं सकलाः सुराः ।
ब्रह्माद्याः स्वयमेवाशु वाद्यं चक्रुर्मनोहरम् ॥ ९ ॥

When Hara was thus proceeding for marrying a wife, then all the gods, headed by Brahmā made sweet musical sounds by playing on their musical instruments. 9

दिशः सर्वाः सुप्रसन्ना बभूवुर्द्विजसत्तमाः ।
जज्वलुश्चाग्नयः शान्ताः पुष्पवृष्टिरजायत ॥ १० ॥

O the best of the twice-born ones ! at that time all the directions turned pleasant, the flames of fire appeared mild and there was rain of flowers. 10

ववुर्वाताः सुरभयो वृक्षाश्चापि सुपुष्पिताः ।
बभुवुः प्राणिनः स्वस्था अस्वस्था येऽपि केचन ॥ ११ ॥

The fragrant wind began to blow, the fully blossomed trees were laden with fine flowers and all the people were in good health, even the sick regained their health. 11

हंससारसकादम्बा नीलकम्बुश्च[1] चातकाः ।
चुक्रुशुर्मधुरान् शब्दान् प्रेरयन्त इवेश्वरम् ॥ १२ ॥

The swans, the cranes, the geese (with-dark-grey wings) the pea-cocks, and *caṭakas* (the bird *Cucculus melanoleaucus*) crackled pleasantly, as if to inspire Śambhu in his journey. 12

भुजगो व्याघ्रकृत्तिश्च जटा चन्द्रकला तथा ।
जगाम भूषणत्वञ्च तेनापि परिदीपितः ॥ १३ ॥

The serpent, the tiger skin, the mated hair and the crescent moon -- all of them turned into ornaments in the body of Śambhu and with these he had shone highly. 13

ततः क्षणेन बलिना बलीवर्देन वेगिना ।
सब्रह्मनारदाद्यैश्च प्राप दक्षालयं हरः ॥ १४ ॥

Then Hara, followed by Brahmā, Nārada and others, on his strong and swift bull, within no time reached the residence of Dakṣa. 14

ततो दक्षो महातेजा अभ्युत्थाय स्वयं हरम् ।
ब्रह्मादींश्चाददौ तेषामासनानि यथोचितम् ॥ १५ ॥

Then Dakṣa, the great, having seen Mahādeva, Brahmā and others coming towards him rose from his seat and offered seats to them. 15

कृत्वा यथोचितां तेषां पूजां पाद्यादिभिस्तथा ।
चकार संविदं दक्षो मुनिभिर्मानसैः पुनः ॥ १६ ॥

Dakṣa after offering befitting *pādya* (water mixed with fragrance for washing feet) and other items worshipped them, and then he sat in an assembly with the mind-born sages. 16

ततः शुभे मुहूर्ते तु लग्ने च द्विजसत्तमाः ।
सतीं निजसुतां दक्षो ददौ हर्षेण शम्भवे ॥ १७ ॥

O superiors of the twice-born ones ! then Dakṣa at an auspicious moment and *lagna* gave his daughter Satī to Śambhu with great pleasure. 17

उद्वाहविधिना सोऽपि पाणिं जग्राह हर्षितः ।
दाक्षायण्या वरतनोस्तदानीं वृषभध्वजः ॥ १८ ॥

Then Śambhu in accordance with the marriage rituals in great joy, accepted the hand of charming Dākṣāyaṇī. 18

1. नीलकण्ठाश्च V.

ब्रह्माय नारदाद्याश्च मुनयः सामगीतिभिः ।
ऋचा यजुर्भिः सुश्राव्यैस्तोषयामासुरीश्वरम् ॥ १९ ॥

Then Brahmā, Nārada and other sages made Śambhu pleased by reciting melodious *Sāman*, *Ṛk* and *Yajus*. 19

वाद्यं चक्रुर्गणाः सर्वे ननृतुश्चाप्सरोगणाः ।
पुष्पवृष्टिञ्च मुमुचुर्मेघा गगनसंगताः ॥ २० ॥

The *gaṇas* played their musical instruments, the groups of celestial nymphs danced and the clouds gathering in the sky started raining flowers. 20

अथ शम्भुमुपागत्य गरुडेनातिवेगिना ।
सार्धं कमलया चेदमुवाच गरुडध्वजः ॥ २१ ॥

Then Viṣṇu accompanied by Kamalā arrived there in his superfast mount Garuḍa and then thus spoke to Hara. 21

श्री भगवानुवाच

स्निग्धनीलाञ्जनश्यामशोभया शोभसे हर ।
दाक्षायण्या यथा चाहं प्रातिलोम्येन[1] पद्मया ॥ २२ ॥

Śrī Bhagavān said :

O Hara ! you are shining in the company of Dākṣāyaṇī of blue complexion, as smooth as collyrium ; the position is the just reverse of mine, who am shining with Padmā.[2] 22

कुरु त्वमनया सार्धं रक्षां देवस्य वा नृणाम् ॥ २३ ॥
अनया सह संसारसारिणां मङ्गलं सदा ।

कुरु दस्यून् यथायोग्यं हनिष्यसि च शंकर ॥ २४ ॥

O Śaṅkara ! being assisted by her do protect gods and human beings, and keep always yourself engaged in the welfare of all the people of this world, and kill the dacoits. 23-24

1. प्रतिलोमेन M.

2. While Lakṣmī is of golden complexion Viṣṇu is blue, Dākṣāyaṇī is of dark complexion and Śiva is as white as ice.

य एवैनां साभिलाषो दृष्ट्वा श्रुत्वाथवा भवेत् ।
तं हनिष्यसि भूतेश नात्र कार्या विचारणा ॥ २५ ॥

After seeing her or hearing about her beauty, if anybody desires her amorously, O Lord of the creatures ! you must kill him without any consideration. 25

मार्कण्डेय उवाच

एवमस्त्विति सर्वज्ञः[1] प्रोवाच परमेश्वरम् ।
प्रहृष्टमानसं प्रीत्या प्रसन्नवदनो द्विजाः ॥ २६ ॥

Mārkaṇḍeya said :

O twice-born ones ! then the omniscient Śambhu with the expression of satisfaction visible on his face, said in great pleasure to Parameśvara (Viṣṇu) "Yes, it will be so done." 26

अथ ब्रह्मा तदा दृष्ट्वा दक्षजां चारुहासिनीम् ।
स्मराविष्टमना वक्त्रं वीक्षांचक्रे तदीयकम् ॥ २७ ॥

At that moment Brahmā having observed the daughter of Dakṣa, who was wearing a sweet smile, started casting lustful glances at her face. 27

मुहुर्मुहुस्तदा ब्रह्मा पश्यति स्म सतीमुखम् ।
तदेन्द्रियविकारञ्च प्राप्तवानवशः पुनः ॥ २८ ॥

Brahmā looked at the face of Satī with amorous desire again and again, and he lost his control over himself ; visible signs of excitement appeared on his limbs. 28

अथ तस्य पपाताशु तेजो भूमौ द्विजोत्तमाः ।
तज्ज्वलद्दहनाभासं[2] मुनीनां पुरतस्तदा ॥ २९ ॥

O superior most of the twice-born ones ! then he discharged his semen on the earth in full view of the sages which (semen) looked like burning fire. 29

ततस्तस्मात् समभवंस्तोयदाः शब्दसंयुताः ।
सम्वर्तश्च तथावर्तः पुष्करो द्रोण एव च ।
गर्जन्तश्चाथ मुञ्चन्तस्तोयानि द्विजसत्तमाः ॥ ३० ॥

1. तं सर्वः M.

2. '''दहनमुज्ज्वलम् M.

O superior most of the twice-born ones! then there arose from that semen four *meghas* (clouds) namely, Samvartta, Āvartta, Puṣkara and Droṇa; they roared thunderously and poured down rains. 30

तैस्तु सञ्छादिते व्योम्नि तेषु गर्ज्जत्सु शंकरः ।
पश्यन् दाक्षायणीं देवीं भृशं कामेन मोहितः ॥ ३१ ॥

While the clouds overcast the sky and was roaring thunderously Śaṅkara casting glances at the daughter of Dakṣa turned highly amorous of her. 31

मोहितोऽप्यथ कामेन तदा विष्णुवचः स्मरन् ।
इयेष हन्तुं ब्रह्माणं शूलमुद्यम्य शंकरः ॥ ३२ ॥

Though Śaṅkara turned amorously enchanted under the spell of Kāma remembering the instruction of Viṣṇu he wanted to kill Brahmā and raised his trident. 32

शम्भुनोद्यमिते शूले विधिं हन्तुं द्विजोत्तमाः ।
मरीचिनारदाद्यास्ते चक्रुर्हाहाकृतिं तदा ॥ ३३ ॥

O superior most of the twice-born ones! while Śambhu made a dash towards Brahmā with the intention of killing him, Nārada, Marīci and others raised their voice of distress. 33

दक्षो मैवं मैवमिति पाणिमुद्यम्य शङ्कितः ।
वारयामास भूतेशं क्षिप्रमेत्य पुरोगतः ॥ ३४ ॥

Apprehending danger Dakṣa, by raising his hand, quickly came in front of him and prevented him by uttering "do not do this, do not do this" (*mā evam, mā evam*). 34

अथाग्रे मीलितं वीक्ष्य तदा दक्षं महेश्वरः ।
प्रत्युवाचाप्रियमिदं स्मारयन् वैष्णवीं गिरम् ॥ ३५ ॥

Then Maheśvara having seen Dakṣa coming in front of him reminded him the words of Viṣṇu and thus spoke. 35

ईश्वर उवाच

नारायणेन विप्रेन्द्र यदिदानीमुदीरितम् ।
मयाप्यङ्गीकृतं कर्तुं तदिहैव प्रजापते ॥ ३६ ॥

Īśvara said :

O Creator! O lord of the *vipras*! what Nārāyaṇa has just now ordained I have agreed to implement that. 36

एतां यः साभिलाषः सन् वीक्षते तं हनिष्यसि ।
इति वाचन्तु सफलमेनं हत्वा करोम्यहम् ॥ ३७ ॥

"Whoever casts his glance at her (Dākṣāyaṇī) with amorous desire, you must kill him"—by killing this fellow (Brahmā) I shall act now as per his (of Viṣṇu's) words. 37

साभिलाषः कथं ब्रह्मा सतीं समवलोकयत् ।
अभवत्त्यक्ततेजास्तु ततो हन्मि कृतागसम् ॥ ३८ ॥

"Why should Brahmā have looked at Satī amorously? Why should he have discharged his vital fluid? Since he has committed the sin, I must kill him." 38

मार्कण्डेय उवाच

तमेवं वादिनं विष्णुः क्षिप्रं भूत्वा पुरःसरः ।
इदमूचे वारयंस्तं हन्तुं सर्वजगत्प्रभुः ॥३९ ॥

Mārkaṇḍeya said :

While Maheśvara was thus speaking Viṣṇu, the lord of all the worlds quickly came forward and standing in front of him said the following, preventing him from his murderous design. 39

श्रीभगवानुवाच

न हनिष्यसि भूतेश स्रष्टारं जगतां वरम्[1] ।
अनेनैव सती भार्या भवदर्थे प्रकल्पिता ॥ ४० ॥

Śrī Bhagavān said :

O lord of the living beings (*bhūteśa*)! you must not kill Brahmā, the superior most in the world; it is he, who created Satī to be your wife. 40

प्रजाः स्रष्टुमयं शम्भो प्रादुर्भूतश्चतुर्मुखः ।
अस्मिन् हते जगत्स्रष्टा नास्त्यन्यः प्राकृतोऽधुना ।

O Śambhu! this four-faced Brahmā, had emerged to create people; if he is killed now there is none else like him, who is not created (*prākṛta*) 41

सृष्टिस्थित्यन्तकर्माणि करिष्यामः कथं पुनः ।
अनेनापि मया चैव भवता च समञ्जसम् ॥ ४२ ॥

1. परम् M.

एकस्मिन्निहतेऽमीषु कस्तत्कर्म करिष्यति ।
तस्मान्न वध्यो भवता विधाता वृषभध्वज ॥ ४३ ॥

(If he be killed) how shall we—Brahmā, Myself and Yourself shall function, in complete harmony, leading to the creation, protection and destruction (which are done by three of us) of the world? If one of the three be killed, who will perform one's duties? O Śambhu! therefore the creator should not be killed by you. 42-43

ईश्वर उवाच

प्रतिज्ञां पूरयिष्यामि हत्वैनं चतुराननम् ।
अहमेव प्रजाः स्रक्ष्ये स्थावराणि चराणि च ॥ ४४ ॥

Īśvara said :

By killing this four-faced one I will redeem my pledge, I myself will create all, the people, the movables, and the immovables. 44

अन्यं स्रक्ष्ये विधातारमथवाहं स्वतेजसा ।
स एव सृष्टिकर्ता स्यात् सर्वदा मदनुज्ञया ॥ ४५ ॥

Or, with my power, I will create another creator, who, under my command shall always function as the creator. 45

हत्वैनं विधिमेवाहं प्रतिज्ञां पालयन् विभो ।
स्रष्टारमेकं स्रक्ष्यामि न वारय चतुर्भुज ॥ ४६ ॥

O four-armed Lord! I will fulfil my vow by killing this creator; I will create one more creator, therefore, do not prevent me. 46

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा गिरिशस्य चतुर्भुजः ।
स्मितप्रसन्नवदनः पुनर्मैवमितीरयन् ॥ ४७ ॥

Mārkaṇḍeya said :

Having heard Giriśa thus speaking the four-armed Viṣṇu, with a radiant face, spoke once again smilingly, "do not do this." 47

प्रतिज्ञापूरणं कर्तुं योग्यमात्मनि नो भवेत् ।
इत्युवाचाभिवदनमीश्वरस्य द्विजोत्तमाः ॥ ४८ ॥

O superior most of the twice-born ones! Viṣṇu facing Maheśvara said this; "The fulfilment of the vow by one on one's own self is not proper." 48

ततः पुनः शम्भुरूचे कथमात्मा विधिर्मम ।
लक्ष्यते भिन्न एवायं प्रत्यक्षेणाग्रतः स्थितः ॥ ४९ ॥

Then Śambhu asked once again: "How this creator could be identical with me? He is just in front of me and he is perceived to be a different person." 49

अथ प्रहस्य भगवान् मुनीनां पुरतस्तदा ।
इदमूचे महादेवं तोषयन् गरुडध्वजः ॥ ५० ॥

Then laughing loudly Bhagavān, the one with the mount Garuḍa, spoke to Mahādeva satisfying him. 50

श्रीभगवानुवाच

न ब्रह्मा भवतो भिन्नो न शम्भुर्ब्रह्मणस्तथा ।
न चाहं युवयोर्भिन्नोऽभिन्नत्वं सदातनम् ॥ ५१ ॥

Śrī Bhagavān said :

Neither Brahmā is different from two of you, nor Śambhu is different from Brahmā, nor I am different from you two the identity of three of us is eternal. 51

प्रधानस्याप्रधानस्य भागाभागस्वरूपिणः ।
ज्योतिर्मयस्य भागो मे युवामेकोऽहमंशकः ॥ ५२ ॥

I exist in the form *pradhāna* and *apradhāna*, the limited one and the unlimited one, and also in the form of Supreme Light (without form), both of you are parts of mine, and I myself is also another part (of mine). 52

कस्त्वं कोऽहमन्य को ब्रह्मा ममैव परमात्मनः ।
अंशत्रयमिदं भिन्नं सृष्टिस्थित्यन्तकारणम् ॥ ५३ ॥

Who are you? Who am I? Who is Brahma? These three different manifestations belong to me, the Supreme Being, the cause of the creation, existence and destruction. 53

चिन्तयस्वात्मनात्मानं संस्तवं कुरु चात्मनि ।
एकत्वं ब्रह्मवैकुण्ठशम्भूनां हृद्गतं कुरु ॥ ५४ ॥

Do meditate upon yourself, propitiate yourself and realise in heart the identity of Brahmā, Viṣṇu and Śambhu. 54

शिरोग्रीवाभेदेन यथैकस्यैव धर्मिणः।
अङ्गानि मे तथैकस्य भागत्रयमिदं हर ॥ ५५ ॥

Hara ! these three are three different manifestations of one i.e. of mine, like the limbs known as head, neck, etc., are the parts of one person (by being the parts of the body). 55

यज्ज्योतिरग्रयं स्वपरप्रकाशं
कूटस्थमव्यक्तमनन्तरूपम् ।
नित्यञ्च दीर्घादिविशेषणाद्यै-
र्हीनं परं तच्च वयं न भिन्नाः ॥ ५६ ॥

We are not mutually different, we are the embodiment of that Supreme Light, which is self-manifesting, unchangable, unmanifested, endless, eternal and devoid of all qualifiers such as short, long, etc. 56

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचतस्य महादेवो विमोहितः।
जानन् स चाप्यभिन्नत्वं सद्विस्मृत्या[1]न्यचिन्तनात् ॥ ५७ ॥

Mārkaṇḍeya said;

On hearing this Mahādeva became surprised, though he knew about the identity of three, being deeply engrossed in other persuits had totally forgotten about it. 57

पुनः प्रपच्छ गोविन्दमनन्यत्वं त्रिभेदिनाम्।
ब्रह्मविष्णुत्र्यम्बकानामेकस्य च विशेषकम् ॥ ५८ ॥

Then Śambhu once again asked Govinda regarding the identity of Brahmā, Viṣṇu and Śambhu, who are apparently three different entities, and also about the qualifying character of each of the three. 58

ततो नारायणः पृष्टः कथयामास शम्भवे।
अनन्यत्वं त्रिदेवानामेकत्वञ्च व्यदर्शयत् ॥ ५९ ॥

Being asked by Śambhu then Nārāyaṇa explained to him the identity and oneness of the three. 59

श्रुत्वा ततो विष्णुमुखाब्जकोशा-
दनन्यतां विष्णुविधीशतत्त्वे ।
दृष्ट्वा स्वरूपं च जघान नैनं
विधिं मृडः पुष्पमधुप्रकाशकम् ॥ ६० ॥

Having heard the real truth about the identity of Brahmā, Viṣṇu and Śiva, dropped from the lotus-mouth of Viṣṇu, Śambhu realised his own self, and no more wanted to kill Brahmā of the complexion of flower-honey. 60

इति श्रीकालिकापुराणे त्रिदेवानामेकत्वप्रतिपादकः एकादशोऽध्यायः ॥११॥

Here ends the eleventh chapter of the holy Kālikāpurāṇa, named the establishment of identity of three gods.

1. तद्विस्मृत्य M.

द्वादशोऽध्यायः

CHAPTER TWELVE

(*Identity of Brahmā, Viṣṇu & Maheśvara.*)

ऋषय ऊचुः

अनन्यत्वं त्रिदेवानां यज्जगाद जनार्दनः ।
शम्भवे तद्वयं श्रोतुमिच्छामो द्विजसत्तम ॥ १ ॥

The sages said :

O superior most of the twice-born ones ! we would like to hear from you what Janārdana stated on the identity of the three gods. 1

एकत्वं दर्शयामास कथं वा गरुडध्वजः ।
तत् समाचक्ष्व विप्रेन्द्र परं कौतूहलं हि नः ॥ २ ॥

O *viprendra* (lord of the *vipras*) ! tell us everything; how Viṣṇu did explain oneness of the three gods; we have great inquisitiveness to hear that.

मार्कण्डेय उवाच

शृणुध्वं मुनयो गुह्यं परमं प्रयतं परम् ।
त्रिदेवानामनन्यत्वं तथैवं कत्वदर्शनम् ॥३ ॥

Mārkaṇḍeya said :

O sages ! hear from me the most secret and auspicious theory of identity of the three gods and their appearing as one 3

हरेण पृष्टो गोविन्दस्तं समाभाष्य सादरम् ।
इदमाह मुनिश्रेष्ठा अभिन्नप्रतिपादकम् ॥ ४ ॥

O great sages ! Govinda being asked by Hara addressed him with reverence and thus spoke to him on the identity of the three gods. 4

श्रीभगवानुवाच

इदं तमोमयं सर्वमासीद्भुवनवर्जितम् ।
अप्रज्ञातमलक्ष्यञ्च प्रसुप्तमिव सर्वतः ॥ ५ ॥

Śrī Bhagavān said :

There was no universe at the beginning of the creation, everything (what existed), what covered by darkness—as if it was sleeping; it was neither visible nor knowable at that stage. 5

न दिवारात्रिभागोऽत्र नाकाशं न च काश्यपी ।
न ज्योतिर्न जलं वायुर्नान्यत् किंचन संस्थितम् ॥ ६ ॥

There was neither day nor night, no earth, no water, no light, no ether, no wind; in fact there was void. 6

एकमासीत् परं ब्रह्म सूक्ष्मं नित्यमतीन्द्रियम् ।
अव्यक्तं ज्ञानरूपेण द्वं तद्दीनविशेषणम् ॥ ७ ॥

What was there was the subtle, eternal, unmanifested *Brahma* in the form of knowledge, which being devoid of quality and without any attribute was beyond the cognition of the senses. 7

प्रकृतिः पुरुषश्चैव नित्यौ द्वौ सर्वसंहितौ ।
स्थितः कालोऽपि भूतेश जगत्कारणमेककम् ॥८ ॥

What was there—was the eternal all pervasive *puruṣa* (spirit) and *prakṛti* (Primal Nature) and also the indivisible time (*kāla*), the only cause of the universe. 8

यदेकं परमं ब्रह्म तत्स्वरूपात् परं हर ।
रूपत्रयमिदं नित्यं तस्यैव जगतः पतेः ॥ ९ ॥
कालो नामापरं रूपमनाद्यं तत्तु कारणम् ।
सर्वेषामेव भूतानामवच्छेदेन संगतः ॥ १० ॥

O Hara ! we the three of us in three different forms are, in fact, the manifestation of that eternal Supreme Being (*Brahman*), who has also another form, named *Kāla* (time) is without beginning and end, and also eternal. However, because of *upādhi*[2] its divisions are associated with all the creatures. 9-10

ततस्तत् स्वप्रकाशेन भास्वद्रूपं प्रकाशते ।
पुरा सृष्ट्यर्थमतुलं क्षोभयन् प्रकृतिं स्वयम् ॥ ११ ॥

---

1. रूपमनाद्यं तंतु M.
2. *Upādhi* means imposed property, not real. Due to this *upādhi* one and the same thing appears as different. When the *upādhi* is removed the distinction is lost. The eternal indivisible time appears as past, present and future due to *upādhi*.

Thereafter the Supreme Being for the creation of the universe caused agitation in *prakṛti* (which was in the state of equilibrium) and He Himself had shone high by His own light. 11

संक्षुब्धायान्तु प्रकृतौ महत्तत्त्वमजायत ।
महत्तत्त्वात्ततः पश्चादहंकारस्त्रिधाभवत् ॥ १२ ॥

Prakṛti having been caused to be agitated *mahat*[1] (intellect) emerged out of it, from intellect emerged the three-fold *ahaṃkāra*[2] (self-sense). 12

अहंकारे तु संजाते शब्दतन्मात्रतस्ततः ।
आकाशमसृजद्विष्णुरनन्तं मूर्तिवर्जितम् ॥ १३ ॥

After the emergence of *ahaṃkāra*, (the five subtle elements (*pañcatanmātra*)[3] emerged from it then Lord Viṣṇu created the infinite and formless ether from the subtle element of sound (*śabda-tanmātra*). 13

ततस्तु रसतन्मात्रादपः सृष्ट्वा महेश्वरः ।
निराधारः स्वयं दध्रे तास्तदा निजमायया ॥ १४ ॥

Thereafter from the subtle element of taste (*rasa-tanmātra*) the Supreme Being created water, which had no container to retain it. Hence He Himself by his illusory power retained the water in Him. 14

ततस्त्रिगुणसाम्येन संस्थितां प्रकृतिं प्रभुः ।
पुनः संक्षोभयामास सृष्ट्यर्थं परमेश्वरः ॥ १५ ॥

Then the Supreme Being with a view to creating the universe again caused *prakṛti* (Primal Nature) agitated which rested perfectly in equilibrium with three attributes. 15

ततः सा प्रकृतिस्तासु बीजं त्रिगुणमागवत् ।
अप्सु संसर्जयामास जगद्बीजं निराकुलम्[4] ॥

Prakṛti being thus agitated discharged the seeds of universe, which possessed the three attributes, in that water. 16

तद्विवृद्ध[1] क्रमेणैव हैममण्डमभून्महत् ।
जग्राहापः समस्तास्ता गर्भ एव तदण्डकम् ॥ १७ ॥

Then that discharged seed gradually turned into a huge golden egg, which had taken that mass of water in his womb. 17

अप्सु स्थितासु हैमाण्डगर्भे विष्णुस्तदण्डकम् ।
स्वयैव मायया दध्रे ब्रह्माण्डमतुलं पुनः ॥ १८ ॥

While that mass of water was inside the womb of that golden egg, Viṣṇu with you contained the entire universe in him by his illusory power. 18

वारिणा वह्निभिश्चैव वायुभिर्नभसा तथा ।
बहिस्तदण्डकं छन्नं सर्वपार्श्वे समन्ततः ॥ १९ ॥

Then that huge golden egg had been covered in all sides by water, fire, wind and ether. 19

सप्तसागरमानेन तथा नद्यादि मानतः[2] ।
ब्रह्माण्डाभ्यन्तरे तोयं तदन्यत्तु बहिर्गतम् ॥ २० ॥

A portion of that mass of water while remained inside that egg of the universe (*brahmāṇḍa*) in the measures of seven oceans and rivers etc , the rest of water gushed out of it. 20

तदन्तः स्वयमेवासौ विष्णुर्ब्रह्मस्वरूपधृक् ।
दैवं वर्षमुषित्वैव प्रबिभेद तदण्डकम् ॥ २१ ॥

Viṣṇu assuming the shape of Brahmā after residing inside that egg for full one year, in the term of the gods, came out from it by breaking open the egg. 21

तस्मात् समभवन्मेरुरुत्पन्नोऽस्मिन् महेश्वर[3] ।
जरायुः पर्वता जाताः[4] समुद्राः सप्त तज्जलात् ॥ २२ ॥

---

1. *Mahat* : literarily the Great, is the cause of the whole universe in Sāṁkhya philosophy, is the first product of *prakṛti*.
2. *Ahaṃkāra* : means the self-sense or the principle of individuation.
3. *Pañcatanmātra* : the five subtle elements—*śabda*, *sparśa*, *rūpa*, *rasa* and *gandha*.
4. निरत्ययम् M.

---

1. तद्विवृद्ध B. M.
2. नद्यादिनाततः M.
3. महेश्वरः V.
4. सर्वतो भागे M.

O Maheśvara ! then emerged from it the chorion (*jarāyu*) Sumeru and seven mountains wherefrom the seven oceans emerged. 22

तन्मध्ये गन्धतन्मात्रात् पृथिवी समजायत ।
ईश्वरेण प्रकृत्या च योजिता त्रिगुणात्मिका ॥ २३ ॥

From the subtle element of smell (*gandha-tanmātra*) in that seven oceans the earth emerged, which was made to possess the three attributes of *Īśvara* and *prakṛti*. 23

प्रागेव पर्वतादिभ्यः समुत्पन्ना वसुन्धरा ।
ब्रह्माण्डखण्डसंयोगाद् दृढा भूता तु सा भृशम् ॥ २४ ॥

The earth, which emerged before the emergence of the mountains, by coming into contact with a part of that golden egg turned solid. 24

तस्यामेव स्थितो ब्रह्मा सर्वलोकगुरुः स्वयम् ।
यदा ब्रह्माण्डमध्यस्थो ब्रह्मा व्यक्तो न चाभवत् ।
तदैव रूपतन्मात्रात्तेजः सम्यगजायत ॥ २५ ॥

Brahmā, the preceptor of all the people, while remained unmanifested in the midst of that egg of universe, from the subtle element of *rūpa* and fire (*tejaḥ*) emerged. 25

वायुस्तु स्पर्शतन्मात्रात् प्रकृत्या विनियोजितात् ।
बभूव सर्वभूतानां प्राणभूतः समन्ततः ॥ २६ ॥

Then the wind, the life of all living being, emerged from sides from the subtle element of touch, which was so endowed by Primal Nature (*prakṛti*). 26

अद्भिस्तेजोभिरतुलैर्वायुभिर्नभसा तथा ।
अन्तर्बहिस्तदण्डस्य व्याप्तमन्यत्तु गर्भगम् ॥ २७ ॥

Unlimited water, fire, wind and ether all these spread into inside and outside of that egg, and everything else was in its womb. 27

ततो ब्रह्मशरीरन्तु त्रिधा चक्रे महेश्वरः ।
प्रधानेच्छावशाच्छम्भो त्रिगुणत्रिगुणीकृतम् ॥ २८ ॥

O Śambhu ! then at the will of that Primal Nature Supreme being divided the body of Brahman into three parts, these parts also possessed three attributes (were made into nine parts). 28

तदूर्ध्वभागः संजातश्चतुर्वक्त्रश्चतुर्भुजः ।
पद्मकेशरगौराङ्गकायो ब्राह्मो महेश्वरः ॥ २९ ॥
तन्मध्यभागो नीलाङ्ग एकवक्त्रश्चतुर्भुजः ।
शङ्खचक्रगदापद्मपाणिः कायः स वैष्णवः ॥ ३० ॥
अभवत्तदधोभागः पञ्चवक्त्रश्चतुर्भुजः ।
स्फटिकाभ्रसमः शुक्लः सकायश्चन्द्रशेखर ॥ ३१ ॥

The top portion of that body of Supreme Being turned into the body of Brahmā, which was as white as the filament of lotus, had four faces and four arms The middle portion of that body turned into the body of Viṣṇu of blue complexion, with one face and four arms, wearing conch shell, disc, club and lotus, while the lower portion of that body turned into the body of Maheśvara, with five faces and four arms, was as the crystal. 29-31

इतस्ततो ब्राह्मकाये सृष्टिशक्तिं न्ययोजयत् ।
स्वयमेवाभवत् स्रष्टा ब्रह्मरूपेण लोकभृत् ॥ ३२ ॥

Then Supreme Being infused the creative power into the body of Brahmā and thus he himself assumed the role of the creator, the upholder of the people, in the form of Brahmā. 32

स्थितिशक्तिं निजां मायां प्रकृत्याख्यां न्ययोजयत् ।
महेशो वैष्णवे काये ज्ञानशक्तिं निजां तथा ॥ ६३ ॥

Supreme Being then infused the body of Viṣṇu with protecting power—the power being his own *māyā*, named *prakṛti*, and also with the power of knowledge. 33

स्थितिकर्ताभवद्विष्णुरहमेव महेश्वरः ॥ ३४ ।
सर्वशक्तिनियोगेन सदा तद्रूपता मम ॥ ३४ ॥

O Maheśvara ! I myself then became the protector of the world. 34

अन्तशक्तिं तथाकाये शाम्भवे च न्ययोजयत् ।
अन्तशक्तिं तथाकाये शाम्भवे च न्ययोजयत् ॥ ३५ ॥

Since all powers remain vested in me, I am always in that form. The power of destruction is invested with the form of Maheśvara. 35

अन्तकर्ताभवच्छम्भुः स एव परमेश्वरः ।
ततस्त्रिषु शरीरेषु स्वयमेव प्रकाशते ॥ ३६ ॥
ज्ञानरूपं परं ज्योतिरनादिर्भगवान् प्रभुः ।
सृष्टिस्थित्यन्तकरणादेक एव महेश्वरः ॥ ३७ ॥
ब्रह्मा विष्णुः शिवश्चेति संज्ञामाप पृथक् पृथक् ।
अतस्त्वञ्च विधाता च तथाहमपि न पृथक् ।
एवं शरीरं रूपञ्च ज्ञानमस्माकमन्तरम् ॥ ३८ ॥

That Supreme Lord Himself, in the shape of Śambhu assumes the role of destructor (of the world). Thus the Supreme Being manifests in different bodies. The Supreme Being is the lord of the Universe, the light and consciousness, and without a beginning. That Great Lord (Maheśvara) is known as Brahmā, Viṣṇu and Śiva because of the respective functions of creation, preservation and destruction. Therefore, yourself, myself, and Brahmā are not mutually different, but as stated above, only our bodies, appearance and consciousness are different. 36-38

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचस्तस्य विष्णोरमिततेजसः ।
हर्षोत्फुल्लमुखः प्रोचे पुनरेव जनार्दनम् ॥ ३९ ॥

Mārkaṇḍeya said:

Hearing these words from Viṣṇu of unlimited power, Śambhu became delighted and with a face marked by beaming joy once again asked Janārdana. 39

ईश्वर उवाच

एक एव महेशश्चेत् ज्योतीरूपो निरंजनः ।
का वा मायाथ कः कालः का वा प्रकृतिरुच्यते ॥ ४० ॥
के पुमांसस्ततोऽभिन्ना भिन्नाश्चेत् कथमेकता ।
तन्मे वदस्व गोविन्द तत्प्रभावं[1] यथागतम्[2] ॥ ४१ ॥

1. तन्माहात्म्यं M.
2. यथातथम् M.

Īśvara said:

If Supreme Being, the Supreme Light, Who is only one and not attached to anything else, then tell me, what is *māyā* (illusion), what is *kāla* (eternal time) and what is *prakṛti* (Primal Nature)? Who are *Puruṣas* (souls)? Are they different from Supreme Being? If they are different, how is it that Supreme Being is called one and only one? O Govinda! do explain to me this and also the power of Supreme Being. 40-41

श्रीभगवानुवाच

त्वमेव पश्यसि सदा ध्यानस्थः परमेश्वरम् ।
आत्मन्यात्मस्वरूपं मज्ज्योतीरूपं सदक्षरम्[1] ॥ ४२ ॥
मायाञ्च प्रकृतिं कालं पुरुषञ्च स्वयं विभो ।
ज्ञाता त्वं ध्यानयोगेन यस्माद्[2] ध्यानपरो भव ॥ ४३ ॥

Śrī Bhagavān said:

O Lord! by meditation do realise Self in thy own self, the eternal, unchangeable (*kūṭastha*) Supreme Being, Who Himself manifests in the form of light unchangeable *māyā*, *prakṛti* and *kāla*; you would know everything by the power of *jñānayoga*; therefore, engage yourself in meditation. 42-43

मायया मोहितो यस्मादधुना त्वम्मदीयया ।
ततो विस्मृत्य परमं ज्योतिर्हि वनितारतः ॥ ४४ ॥
अधुना कोपयुक्तस्त्वं विस्मृत्यात्मानमात्मनि ।
यां[3] पृच्छसि प्रकृत्यादिरूपाणि प्रथमाधिप ॥ ४५ ॥

Because now you are under the spell of my illusory power you are attached to women, and you have forgotten that Supreme Light. O lord of Pramathas! now You have been highly enraged, you have lost self-realisation, hence you have enquired about *prakṛti* and others. 44-45

मार्कण्डेय उवाच

ततस्तत्र महादेवः श्रुत्वा वाक्यं सुनिश्चितम् ।
मुनीनां पश्यतां योगयुक्तो ध्यानपरोऽभवत् ॥ ४६ ॥

1. सनातनम् M.
2. तस्माद् V.
3. मां V.

Mārkaṇḍeya said :

Maheśvara heard those decisive words of Viṣṇu and delved deep in meditation, while the sages were looking on. 46

आसाद्य बद्धपर्यङ्कं निर्निमीलितलोचनः।
आत्मानञ्चिन्तयामास तदात्मनि महेश्वरः॥ ४७॥

Maheśvara being seated in a particular posture (*baddha-paryaṅkāsana*) commenced meditating on Supreme Soul in his own self. 47

परं चिन्तयतस्तस्य शरीरं विबभौ शुभम्।
तेजोभिरुज्ज्वलं द्रष्टुं नशेकुर्मुनयस्तदा॥ ४८॥

While Maheśvara was engaged in deep meditation of Supreme Being, his white body had shone so high with the dazzling light that the sages could no longer look unto that body. 48

तत्क्षणात् ध्यानयुक्तश्च शम्भुः स विष्णुमायया।
परित्यक्तोऽति विबभौ तपस्तेजोभिरुज्ज्वलः॥ ४९॥

The moment Śambhu commenced meditation Viṣṇumāyā left Him, then He was shining high with the light of meditation. 49

ये ये गणास्तदा तस्थुः सेवया शंकरान्तिके।
न तेऽपि वीक्षितुं शेकुः शंकरं वा दिवाकरम्॥ ५०॥

Those groups of Pramathas who were there in the service of Śaṅkara, they also could not look unto his body and started wondering if his body were the sun itself. 50

स्वयमेव तदा विष्णुः समाधिमनसो भृशम्।
प्रविवेश शरीरान्तर्ज्योतीरूपेण धूर्जटेः॥ ५१॥

Then Viṣṇu himself in the shape of light entered into the body of Dhūrjaṭi, who was in deep meditation of Supreme Light. 51

प्रविश्य तस्य जठरे यथा सृष्टिक्रमः पुरा।
तथैव दर्शयामास स्वयं नारायणोऽव्ययः॥ ५२॥

Nārāyaṇa himself, who is unchangeable, after entering into his womb had shown him the same process of creation what exactly had taken place at the beginning. 52

न स्थूलं न च सूक्ष्मञ्च न विशेषणगोचरम्।
नित्यानन्दं निरानन्दमेकं शुद्धमतीन्द्रियम्॥ ५३॥
अदृश्यं सर्वद्रष्टारं निर्गुणं परमं पदम्।
परमात्मानमानन्दं जगत्कारणकारणम्॥ ५४॥
प्रथमं ददृशे शम्भुरात्मानं तत्स्वरूपिणम्।
तत्र प्रविष्टमनसा बहिर्ज्ञानविवर्जितः॥ ५५॥
तस्यैव रूपं प्रकृतिं सृष्ट्यर्थे भिन्नतां गताम्।
ददर्श तस्यैवाभ्यासे पृथग्भूतामिवैकिकाम्॥ ५६॥

The Supreme Being, the pure, the cause of the causes of the world, who exists in the form of joy, who is beyond the comprehension of the senses, neither subtle, nor gross, nor subject to any qualifier, though is in the form of joy is devoid of joy, and without a second one, who sees everything, though, he himself is invisible, the attributeless and the last resort of all. Śambhu being bereft of the objective knowledge of the world, with his mind fixed on Supreme Being first perceived the Primal Nature (*prakṛti*) as his own self, it was only for the creation that *prakṛti* existed in different forms. *Prakṛti*, though one and indivisible, was seen separately by the side (of Supreme Being). 53-56

पुरुषांश्च ददर्शासौ यथैव वसत[1]स्ततः।
अग्नेरिव कणात् स्थूलादजस्रं द्विजसत्तमाः॥ ५७॥

O superior most of the twice-born ones ! Śambhu also saw innumerable spirit (*puruṣa*) residing there, who were like the innumerable sparks coming out of fire 57

तदेव कालरूपेण भासते च मुहुर्मुहुः।
सृष्टिस्थित्यन्तयोगानामवच्छेदेन कारणम्[2]॥ ५८॥

He saw Supreme Being shining constantly in the form of eternal Time (*kāla*), which being limited by imposed property had been the cause for the creation, preservation and destruction. 58

प्रकृतिः पुरुषश्चैव कालोऽपि च मुहुर्मुहुः।
अभिन्नान् भासमानांश्च सर्गार्थे भिन्नतां गताम्॥ ५९॥

---

1. रमतः'''M. 2. भवच्छेदन-कारणम् M.

पृथग्भूतानभिन्नांश्च ददृशे चन्द्रशेखरः ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ६० ॥

Candraśekhara saw that *prakṛti*, *puruṣa* and *kāla* were existing separately for the creation, though they were not mutually different and in fact one. Supreme Being is one and without second one; there is nothing like that which is many. 59-60

सप्रधानस्वरूपेण कालरूपेण भासते ।
तथापुरुषरूपेण संसारार्थं प्रवर्तते ॥ ६१ ॥

Śambhu observed that Supreme Being, for the creation, existed as *pradhāna*, eternal Time (*kāla*) and Spirits (*puruṣa*). 61

भोगार्थं प्राणिनां शश्वच्छरीरे च प्रवर्तते ।
सैव माया या प्रकृतिः सा मोहयति शंकरम् ॥ ६२ ॥
हरिं तथा विरिञ्चिञ्च तथैवान्यजनुर्भवान् ।
मायाख्या प्रकृतिर्जाता जन्तुं सन्मोहयत्यपि ॥ ६३ ॥

Prakṛti, who for enjoyment, always resides in the body of living beings is Māyā, she alludes Śaṅkara, Hari, Viriñci and also all other creatures. She, because of enchanting creatures, is called *Māyā* by name. 62-63

सा स्त्रीरूपेण च सदा लक्ष्मीभूता हरेः प्रिया ।
सा सावित्री रतिः सन्ध्या सा सती सैव वीरिणी ॥ ६४ ॥

She in her female appearance is Lakṣmī, and always beloved of Hari, she is Sāvitrī, she is Rati, she is Sandhyā, she is Satī and also Vīriṇī. 64

बुद्धिरूपा स्वयं देवी चण्डिकेति च गीयते ।
इति स्वयं ददर्शाशु ध्यानमार्गगतो हरः ॥ ६५ ॥

She exists in the form of intellect, who is called the goddess Caṇḍikā by the people. Hara being engrossed in meditation immediately saw all these. 65

महदादि प्रभेदेन तथा सृष्टिक्रमं स्वयम् ॥ ६६ ॥
दर्शयित्वा हरिः कालं प्रकृतिं पुरुषांस्तथा ।
तथान्यद्दर्शयामास तच्छरीरं द्विजोत्तमाः ॥ ६७ ॥

O Superior most of twice-born ones! Nārāyaṇa himself had shown Him the process of creation beginning from the emergence of Intellect (*mahat*), eternal Time, *prakṛti* (Primal Nature), *puruṣa* (Spirits) and many other things, the embodiment, of His self. 66-67

इति श्रीकालिकापुराणे त्रिदेवानामनन्यत्वप्रतिपादेन द्वादशोऽध्यायः ॥१२॥

Here ends the twelfth chapter of the holy Kālikāpurāṇa, named identity of three gods, Brahmā, Viṣṇu and Maheśvara.

त्रयोदशोऽध्यायः

CHAPTER THIRTEEN

(Mitigation of the anger of Śiva)

मार्कण्डेय उवाच

ततो ब्रह्माण्डसंस्थानं दर्शयामास शम्भवे ।
ववृधे तोयराशिस्थं ब्रह्माण्डञ्च यथापुरा ॥ १ ॥

Mārkaṇḍeya said :

Thereafter Nārāyaṇa had shown to him (Mahādeva) the placement of the worlds. Mahādeva observed existence of the world in the midst of an endless mass of water, which started expanding the way it had been at the time of creation. 1

तन्मध्ये पद्मगर्भाभं ब्रह्माणञ्च जगत्पतिम् ।
ज्योतीरूपं प्रकाशार्थं सृष्टयर्थं च पृथग्गतम्[1] ॥ २ ॥

In the midst of that world Mahādeva saw Brahmā, the creator of the world, of the hue of the inside of lotus. He was in the shape of light and he had assumed different forms for the creation and manifestation. 2

शरीरिणञ्च ददृशे ब्रह्माण्डान्तर्गतं मुहुः ।
चतुर्भुजं प्रकाशान्तं ज्योतिर्भिः कमलासनम् ॥ ३ ॥

He also observed Brahmā possessing the physical body with four arms sitting on his lotus seat who was shining high with the light. 3

तत्रैव च त्रिधाभूतं वपुर्ब्राह्मं ददर्श सः ;
ऊर्द्धं मध्यान्तभागैस्च ब्रह्मविष्णुशिवात्मकम् ॥ ४ ॥

Further he observed that physical body of Brahman divided into three parts—the top, the middle and the lower—being as Brahmā, Viṣṇu and Maheśvara respectively. 4

यथोर्ध्वभागो वपुषो ब्रह्मत्वमगमत्तदा ।
मध्यं यथा विष्णुभूतं ददर्शान्तस्य शम्भुताम् ॥ ५ ॥

He then observed how the top portion of that body turned into Brahmā, the middle into Viṣṇu and the lower into the form of Śiva. 5

एकमेव शरीरन्तु त्रिधाभूतं मुहुर्मुहुः ।
हरो ददर्श स्वे गर्भे तथा सर्वमिदं जगत् ॥ ६ ॥

Hara observed inside his own self how one body had been divided into three parts every now and then and so also the world. 6

कदाचिद्वैष्णवं कायं ब्राह्मे काये लयं व्रजेत् ।
ब्राह्मं तथा वैष्णवे च शाम्भवे वैष्णवं तथा ॥ ७ ॥

शाम्भवं वैष्णवे काये ब्राह्मं वाप्यथ शाम्भवे ।
गच्छन्तं लीनतां शम्भुरेकताञ्च मुहुर्मुहुः ॥ ८ ॥

Sometimes the body of Viṣṇu has merged in the body of Brahmā, the same way the body of Brahmā has merged in that of Viṣṇu, so also the body of Viṣṇu in that of Śambhu, in turn the body of Śambhu has merged in that of Viṣṇu, the same way the body of Brahmā has completely merged in the body of Śambhu—Hara observed that this process (of merging one in another's body) constantly had been going on, he also realised the identity of the three. 7-8

ददर्श वामदेवोऽपि भिन्नञ्चाप्यपृथग्गतम् ।
परमात्मनि गच्छन्तं लीनतां तद्वपुः स्वयम् ॥ ९ ॥

Hara observed that though appeared in different forms the body was one, and the same body merged in the Supreme Soul. 9

तन्मध्ये पृथिवीं शम्भुर्ददर्श विततां जले ।
महापर्वतसंघातैर्विरलं स्थगितन्ततः ॥ १० ॥

Śambhu saw the earth extending in the water with rows of big mountains situated here and there. 10

पुनर्ददर्श ब्रह्माणं कुर्वन्तं स्वर्गमादितः ।
आत्मानञ्च पृथग्भूतं विष्णुञ्च गरुडासनम् ॥ ११ ॥

He also perceived that there Brahmā was engaged in the process of creation from the beginning, his own self, and Viṣṇu seated on his mount Garuḍa—all three in different forms. 11

---

1. पृथक् पृथक् M.

दक्षं प्रजापतिं तत्र तथैव च निजान् गणान् ।
मरीच्यादीन् दश तथा वीरिणीञ्च तथा सतीम् ॥ १२ ॥

He saw there—Dakṣa, the creator, his own retinue (*gaṇa*), the ten sages headed by Marīci, Viriṇī and Satī. 12

सन्ध्यां रतिं च कन्दर्पं शृङ्गारं सवसन्तकम् ।
हावान् भावांस्तथा मारानृषीन् देवान् मरुद्गणान् ॥ १३॥
मेघांश्च चन्द्रं सूर्यञ्च वृक्षान् वल्लीस्तृणानि च ।
सिद्धान् विद्याधरान् यक्षान् राक्षसान् किन्नरांस्तथा ॥१४॥
मानुषांश्च भुजङ्गांश्च ग्राहान्मत्स्यांश्च कच्छपान् ।
उल्कानिर्घातकेतूंश्च कृमिकीटपतङ्गकान् ॥ १५ ॥

He saw there Sandhyā, Rati, Kandarpa, Śṛṅgāra (love sentiment), Vasanta, *hāvas*, *bhāvas*, the group of Māras (attendents of Kāma), the sages, the group of *maruts* (wind), the clouds, the moon, the sun, the trees, the creepers, the grasses, *siddhas*, *vidyādharas*, *yakṣas* *rākṣasas*, *kinnaras*, human beings, reptiles, *grāhas* (mythical sea animal), fish, tortoises, comets, falling stars, meteors, worms and insects. 13-15

काञ्चिद्ददर्श वनितां द्वन्द्वभावं प्रकुर्वतीम् ।
उत्पन्नमुत्पद्यन्तञ्च विपद्यन्तञ्च कञ्चन ॥ १६ ॥

He also saw there women engaged in coitus, people who were just born, while others about to be born and others about to die. 16

हसतो रमतः कांश्चित् कांश्चिद्विलपतस्तथा ।
धावतश्चापराञ्छम्भोर्ददर्श परमेश्वरः ॥ १७ ॥

The great Lord Śambhu saw some people laughing, some others playing and some others running. 17

दिव्यालंकारसंछन्ना मालाचन्दनचर्च्चिताः ।
वीक्षाञ्च चक्रिरे केचिच्छम्भुना क्रीडिता मुहुः ॥ १८ ॥

He saw some people bedecked with bright ornaments, wearing garlands, besmeared with the sandal paste were engaged in playing. 18

स्तुवन्तः प्रस्तुवन्तश्च शम्भुं विष्णुं तथा विधिम् ।
केचिद्ददृशिरे तेन मुनयश्च तपोधनाः ॥ १९ ॥

He also saw the great sages praying and eulogising Śambhu, Viṣṇu and Brahmā. 19

तपांसि चरतः केचिन्नदीतीरे तपोवने ।
स्वाध्यायवेदनिरताः पाठयन्तश्चैव केचन ॥ २० ॥

He saw some people practising penance in the penance-groves on the bank of the rivers, some others reciting the *Vedas* and some others imparting knowledge of the *Vedas*. 20

तथैव सागराः सप्त नद्यो देवसरांसि च ।
तथैव पर्वतस्थोऽसौ ददृशे शम्भुना स्वयम् ॥ २१ ॥

Then Śambhu saw the seven oceans, rivers and the heavenly lakes. He also found himself sitting on a mountain. 21

मायालक्ष्मीस्वरूपेण हरिं सन्मोहयत्यलम् ।
सतीरूपा तथात्मानं मोहयन्तीति शंकरः ॥ २२ ॥

He also observed that Māyā in the form of Lakṣmī was engaged in alluring Hari while Satī had been enchanting Śaṅkara. 22

सत्या सार्धं स्वयं रेमे कैलासे मेरुपर्वते ।
मन्दरे देवविपिने शृङ्गाररससेविते ॥ २३ ॥

He also saw that he had been enjoying conjugal bliss with Satī on the mountains of Kailāsa, Meru and Mandara and also in the garden of the gods vibrating with amorous sentiments. 23

सतीदेहं तथा त्यक्त्वा जाता हिमवतः सुता ।
कार्तिकेयः समुत्पन्नो यथाहंस्तारकाह्वयम् ।
तत्सर्वं विस्तरात् सम्यग् ददर्श वृषभध्वजः ॥ २५ ॥

He had also seen how Satī leaving her body (after death) was reborn as the daughter of Himālaya, how Kārtikeya was born, who killed the demon, named Tāraka; all these appeared to him vividly. 24-25

हिरण्यकशिपुर्जघ्ने नरसिंहस्वरूपिणा ।
यथा हतः कालनेमिर्हिरण्याक्षो यथा हतः ॥ २६ ॥

विष्णुना यादृशं युद्धं दानवौघै:[1] पुराकृतम् ।
यथा ये ये च निहतास्तत्सर्वं दृष्टवान् हर: ॥ २७ ॥

In the past how Hiraṇyakaśipu, Hiraṇyākṣa and Kālanemi were killed by Viṣṇu in his Narasiṃha incarnation, how he (Viṣṇu) faught the groups of demons and killed them all, these happenings were seen by Śambhu. 26-27

जगत्प्रपञ्चान् ब्रह्मादीन्[2] नक्षत्रग्रहमानुषान् ।
सिद्धविद्याधरादींश्च दृष्ट्वा दृष्ट्वा पृथक् पृथक् ॥ २८ ॥

Śambhu saw the entire canvas of the world extended from Brahmā to the constellations, stars, human beings, *siddhas*, *vidyādharas*, all separately. 28

आत्मानं तान् संहरन्तं ददृशे शम्भुरीश्वर: ।
संहारान्ते ददर्शासौ ब्रह्मविष्णुमहेश्वरान् ॥ २९ ॥
शून्यं समभवत्सर्वं जगदेतच्चराचरम् ॥ ३० ॥

Śambhu having seen them separately further observed that he himself was destroying the entire world. After the destruction was over he observed that the entire universe as void except Brahmā, Viṣṇu and Śiva. 29-30

शून्ये जगति सर्वस्मिन् ब्रह्मा विष्णुशरीरग: ।
लीन: शम्भुश्च तस्यैव शरीरं प्रविवेश ह ॥ ३१ ॥

In that void he beheld Brahmā merging in the body of Viṣṇu and Śambhu himself also entering his (Viṣṇu's) body. 31

एकमेव ददर्शासौ विष्णुमव्यक्तरूपिणम् ।
नान्यत्किंचिद् ददर्शासौ तदा विष्णुमृते हर: ॥ ३२ ॥

Then Hara observed only Viṣṇu in his unmanifested form and saw none except him. 32

अथ विष्णुश्च ददृशे लयं तं[3] परमात्मनि ।
भासमानं परं तत्त्वे ज्योतीरूपे सनातने ॥ ३३ ॥

Then he saw Viṣṇu also merging into the Supreme Soul in the form of eternal Light and Truth. 33

ततो ज्ञानमयं नित्यमानन्दं ब्रह्मण: परम् ।
केवलं ज्ञानगम्यञ्च ददर्शान्यन्न किञ्चन ॥ ३४ ॥

Then Śambhu saw the Supreme Brahman in the form of eternal delight, the embodiment of consciousness, and knowable through knowledge; he had seen nothing else. 34

एकत्वञ्च पृथक्त्वञ्च जगत: परमात्मनि ।
ददर्श स्वशरीरान्त: सर्गस्थित्यन्तसंयमान् ॥ ३५ ॥

Śambhu then saw in his own body the identity and difference of Supreme Soul i.e. Brahmā, Viṣṇu and Śiva, and also the creation, the existence and the destruction of the world. 35

प्रकाशं परमात्मानं शान्तं नित्यमतीन्द्रियम् ।
एकमेवाद्वयं ब्रह्म ददर्शान्यन्न किञ्चन ॥ ३६ ॥

Then he saw one self-illuminating Supreme Soul, which was without the second, eternal and beyond the cognition of senses; he observed nothing else. 36

को वा विष्णुर्हर: को वा को ब्रह्मा किमिदं जगत् ।
इति भेदो न जगृहे शम्भुना परमात्मन: ॥ ३७ ॥

Śambhu at that time could not make out the distinction in the Supreme Soul as to who was Viṣṇu, who was Hara, who was Brahmā, what this earth was. 37

एवं सम्पश्यतस्तस्य शरीराभ्यन्तराद्वहि: ।
नि:ससाराथ मायाहि प्रविवेश वृषध्वजम् ॥ ३८ ॥

While Śiva was thus observing Viṣṇu came out of his (Śiva's) body and then Māyā entered into his (Śiva's) body. 38

अनन्यत्वं पृथक्त्वञ्च दर्शयित्वा जनार्दन: ।
शम्भवे तच्छरीरात्तु वहिर्भूतस्ततोद्रुतम् ॥ ३९ ॥

Janārdana thus showing the identity-cum-difference of the three gods to Śambhu quickly came out of his (Śambhu's) body. 39

अथ त्यक्तसमाधेस्तु हरस्य चलितात्मन: ।
सतीं मनो जगामाशु मोहितस्य च मायया ॥ ४० ॥

Then Hara gave up his meditation, his mind became fickled; under the influence of Māyā, his mind immediately went to Satī again. 40

1. दानवेन्द्रै: M.
2. दक्षादीन् M.
3. लयत्वं V.

ततो मुहुर्हरो वक्त्रं दाक्षायण्या मनोहरम् ।
प्रवृद्धकमलाकारं वीक्षांचक्रे द्विजोत्तमा: ॥ ४१ ॥

O superior most of the twice-born ones! then Hara stared again and again at the charming face of Dākṣāyāṇī, which looked like the bright blossoming lotus. 41

ततो दक्षमरीच्यादीन् स्वगणान् कमलासनम् ।
विष्णुञ्च तत्र संवीक्ष्य शंकरो विस्मितोऽभवत् ॥ ४२ ॥

Then Śambhu was surprised on seeing Dakṣa, Marīci and others and also his own group of retinue along with Brahmā and Viṣṇu. 42

अथ तं विस्मयाविष्टं महादेवं वृषध्वजम् ।
स्मितप्रफुल्लवदनं हरमाह जनार्दन: ॥ ४३ ॥

Then Janārdana having seen Śambhu in a perplexed mood, smiling with a brilliant face, spoke to him. 43

श्रीभगवानुवाच

यद् यत् पृष्टं त्वयैकत्वे भिन्नतायाञ्च शंकर ।
त्रयाणामथ देवानां तज् ज्ञातमधुना त्वया ॥ ४४ ॥

Śrī Bhagavān said :

O Śaṅkara! what you have enquired about the identity and the difference of the three gods you must have now understood that. 44

प्रकृति: पुरुषश्चैव कालो माया निजान्तरे ।
त्वया ज्ञाता महादेव कीदृशास्ते च के पुन: ॥ ४५ ॥

O Mahādeva ! you must have known what are *prakṛti*, *puruṣa*, *kāla* and *Māyā*, and how and what they are, you had now seen them inside your body. 45

एकं ब्रह्म सदा शान्तं नित्यञ्च परमं महत् ।
तत् कथं भिन्नतां जातं दृष्टं तत् कीदृशं त्वया ॥ ४६ ॥

Brahman is one, eternal, supreme and perfect. How have you observed why had that one Brahman taken different forms? 46

मार्कण्डेय उवाच

इति पृष्टो भगवता भगवान् वृषभध्वज: ।
जगाद हरये तथ्यमेतद्वाक्यं द्विजोत्तमा: ॥ ४७ ॥

Mārkaṇḍeya said :

O superior most of the twice-born ones ! Hara thus being asked by Hari spoke to him these words in truth. 47

ईश्वर उवाच

एकं शिवं शान्तमनन्तमच्युतं
ब्रह्मास्ति तस्मान्नहि किंचिदीदृशम् ।
तस्मादभिन्नं सकलं जगद्धरे:
कालादिरूपाणि च सृष्टिहेतु: ॥ ४८ ॥

Īśvara said :

There is only one Brahman, who has no second of him, who is the embodiment of well-being, perfect, eternal and indeclinable, there is nothing like him. O Hari ! the entire universe is not different from Him; His appearance as *Kāla* and other are for the creation. 48

समस्तभूतप्रभवं निरञ्जनं
वयञ्च तस्यैव सदांशरूपिण[1] ।
सृष्टिस्थिति संयमनं तदीरितं
रूपत्रयं तस्य विभाति भेदत: ॥ ४९ ॥

That formless Brahman is the cause of all the creatures, we three are only his constituents; his three forms stand separately only for creation, preservation and destruction. 49

नाहं न च त्वं न हिरण्यगर्भो
न कालरूपं प्रकृति न चान्यत् ।
तत्प्रेरणां कर्तुमलं च किञ्चि-
द्विनापि रूपं सदपीह तस्य ॥ ५० ॥

Neither I nor you nor Brahmā nor *kāla*, nor *prakṛti* nor anyone else is capable of doing anything without His desire. 50

श्रीभगवानुवाच

इति तत्त्वं त्वया प्रोक्तं ज्ञातञ्च वृषभध्वज ।
तदंशभूतास्तु वयं ब्रह्मविष्णुपिनाकिन: ॥ ५१ ॥

Śrī Bhagavān said :

O Vṛṣabhadhvaja ! you have understood the real truth and expressed it rightly. Brahmā, Viṣṇu and Śiva, we three are his different forms. 51

---

1. सदात्मरूपिण: M.

तस्मात् त्वया न वध्योऽयं विरिञ्चिस्तव चेद्भवेत् ।
एकता विदिता शम्भो ब्रह्मविष्णुपिनाकिनाम् ॥ ५२ ॥

O Śambhu! since you have realised the identity of Brahmā, Viṣṇu and Śiva, now you should not kill Brahmā. 52

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा विष्णोरमिततेजसः ।
न जघान महादेवो विधिं दृष्ट्वाथ चैकताम् ॥ ५३ ॥

Mārkaṇḍeya said :

Mahādeva heard the speeches of Viṣṇu of unlimited prowess and having seen the identity of the three did not kill Brahmā. 53

इति वः कथितं विष्णुर्यथानन्यत्वमादिशत्[1] ।
शम्भवे प्रस्तुतं तद्वः कथयामि पुनर्द्विजाः ॥ ५४ ॥

I had spoken to you what Viṣṇu had stated to Śambhu regarding identity (of the three); now I shall speak on the subject proper. 54

इति श्रीकालिकापुराणे हरकोपोपशमने त्रयोदशोऽध्यायः ॥१३॥

Here ends the thirteenth chapter of the holy *Kālikāpurāṇa*, named mitigation of the anger of Śiva.

1. विष्णोर्मायां नान्यत्वमादिशत् M.

चतुर्दशोऽध्यायः

CHAPTER FOURTEEN

(*Dalliance of Hara with Satī*)

मार्कण्डेय उवाच

जलदेष्वथ गर्जत्सु महादेवः सतीपतिः ।
विसृज्य विष्णुप्रभृतीन्[1] जगाम हिमवद्गिरिम् ॥ १ ॥

Mārkaṇḍeya said :

The clouds having been commenced roaring, Mahādeva, the consort of Satī on seeing this, bade farewel to Viṣṇu and others and proceeded to the Himālayas. 1

आरोप्य वृषभे तुङ्गे सतीमामोदशालिनीम् ।
जगाम हिमवत्प्रस्थं रम्यं कुञ्जसमन्वितम् ॥ २ ॥

Mahādeva having placed Satī, the delighted one, on the back of his tall bull and started for the slopes of the Himālayas full of charming bowers. 2

अथ सा शंकराभ्यासे सुदती चारुहासिनी ।
विरेजे वृषभस्थाति चन्द्रान्ते कालिकोपमा ॥ ३ ॥

Satī while being seated on the bull in front of Śaṅkara touching him, with her bright teeth and sweet smile was shining high like a piece of blue cloud by the side of the moon. 3

ब्रह्मादयस्च ते सर्वे मरीच्याद्याश्च मानसाः ।
दक्षोऽपि सर्वे मुदिता अभवन् ससुरासुराः ॥ ४ ॥

Brahmā, Dakṣa and the mind-born sons of Brahmā headed by Marīci, the gods and the demons—all of them turned cheerful. 4

केचिच्छंखान् वादयन्तः केचित्तालान् सुमङ्गलाः ।
केचिद्धास्यं प्रकुर्वन्तो अनुजग्मुर्वृषध्वजम् ॥ ५ ॥

All of them followed Śaṅkara; while following him, some of them blew conches, some of them played on the auspicious cymbals and still others laughed loudly. 5

1. विष्णुप्रमुखान् M.

विसृष्टा अपि ब्रह्माद्याः शम्भुना पुनरेव ते ।
अनुजग्मुः कियद्दूरं मुदा परमया युताः ॥ ६ ॥

Though Brahmā and others were given farewell by Śaṅkara, they, in their great joy continued following him to some distance. 6

ततः शम्भुं समाभाष्य ब्रह्माद्या मानसाश्च ते ।
स्वं स्वं स्थानं तदा जग्मुः स्यन्दनैराशुगामिभिः ॥ ७ ॥

Then Brahmā, the mind-born sons, and others bade farewell to Śambhu and went back to their respective place of residence in the fast moving chariots. 7

देवाश्च सर्वे सिद्धाश्च तथैवाप्सरसां गणाः ।
यक्षविद्याधराद्याश्च ये ये तत्र समागताः ॥ ८ ॥
ते हरेण विसृष्टास्तु गतवन्तो निजास्पदम् ।
बभुवुरामोदयुताः कृतदारे वृषध्वजे ॥ ९ ॥

Gods, *siddhas*, the group of nymphs, *yakṣas* and *vidyādharas*, whoever turned up there, all of them being given farewell by Hara returned to their respective places. They were delighted to see Hara wedded to a wife. 8-9

ततो हरः स्वगणः संस्थानं प्राप्य मोदनम् ।
कैलासं तत्र वृषभादवतारयति प्रियाम् ॥ १० ॥

Thereafter Hara with his own *gaṇas* arrived at his charming place of residence in Kailāsa and caused his beloved Satī to get down from the bull. 10

ततो विरूपाक्ष इमां प्राप्य दाक्षायणीं गणान् ।
स्वीयान् विसर्जयामास नन्द्यादीन् गिरिकन्दरात् ॥११॥

Then Virūpākṣa having obtained the daughter of Dakṣa for bade farewell to his own *gaṇas* headed by Nandi from the cave of the mountain. 11

उवाच शम्भुस्तान् सर्वान् नन्द्यादीनतिसुनृतम् ।
यदाहं वः स्मराम्यत्र स्मरणाच्चलमानसाः ।
समागमिष्यथ तदा मत्पार्श्वं भोस्तदा तदा ॥ १२ ॥

While asking them to leave (the cave) Śambhu told Nandin and others the plain truth: "Whenever I remember you, surely you would feel the urge in your mind then only you should come to me (and not otherwise)". 12

इत्युक्ते वामदेवेन ते नन्दिभैरवादयः ।
महाकौषीप्रपाताय जग्मुस्ते हिमवद्गिरौ ॥ १३ ॥

Vāmadeva having said thus Nandin *Bhairavas*, and other all of them proceeded to the valley of the river Mahākauṣī in the Himālayas. 13

ईश्वरोऽपि तया सार्धं तेषु यातेषु मोहितः ।
दाक्षायण्या चिरं रेमे रहस्यनुदिनं भृशम् ॥ १४ ॥

After they had left the place Mahādeva being spell-bound by the charm of Dākṣāyaṇī continued to take pleasure of her, day and night, for a long time in that exclusive place. 14

कदाचिद् वन्यपुष्पाणि समाहृत्य मनोहराम् ।
मालां विधाय सत्यास्तु हारस्थाने न्ययोजयत् ॥ १५ ॥

Sometimes he collected wild flowers and made a garland and put it on her neck as a necklace. 15

कदाचिद् दर्पणे वक्त्रं वीक्षन्तीमात्मनः सतीम् ।
अनुगम्य हरो वक्त्रं स्वीयमप्यवलोकयत् ॥ १६ ॥

At another time when Satī was looking into her face on a mirror Hara tiptoed to her, and from behind looked into His own face on the same mirror. 16

कदाचित् कुन्तलांस्तस्या उल्लास्योल्लासमागतः ।
बध्नाति मोचयत्येवं शश्वत्सम्मार्जयत्यपि ॥ १७ ॥

Sometimes Hara found pleasure in untying the tuft of hair of Satī; he then tied and untied the tuft of hair many times and combed them for long time. 17

सरागौ चरणावस्या यावकेनोज्ज्वलेन च ।
निसर्गरक्तौ कुरुते सरागो वृषभध्वजः ॥ १८ ॥

At times Vṛṣabhadhvaja with great amorous desire painted her naturally red feet with bright *alaktaka*[1]. 18

उच्चैरपि यदास्त्येवमन्येषां पुरतो मुहुः ।
तत् कर्णे कथयत्यस्या हरोः स्प्रष्टुं तदाननम् ॥ १९ ॥

1. *alaktaka*—red juice prepared with lac, or obtained from red resin of certain trees.

It is with the intention of touching the face of Satī (by his face) Hara whispered such words into her ear slowly, which could have been uttered loudly and quickly in front of others. 19

न दूरमपि गत्वासौ समागम्य प्रयत्नतः ।
अनुबध्नाति तामक्षिण पृष्ठदेशेऽन्यमानसाम् ॥ २० ॥

Mahādeva without going far hid himself (somewhere) and tiptoeing from there, with great care, closed the eyes of Satī (with his hands) from behind, when she was unmindful. 20

अन्तर्हितस्तु तत्रैव मायया वृषभध्वजः ।
तामालिलिङ्ग भीत्या सा चकिता व्याकुलाभवत् ॥ २१ ॥

At other times Vṛṣabhadhvaja used to disappear then and there by his supernatural power (*māyā*) and embraced Satī invisible; she (seeing none) became panicky in fear. 21

सौवर्णपद्मकलिकातुल्ये तस्याः कुचद्वये ।
चकार भ्रमराकारं मृगनाभिविशेषकम् ॥ २२ ॥

Her two breasts were like two buds of golden lotus; Mahādeva made them look like two black bees by besmearing them with *kasturi* (mask of deer). 22

हारमस्याः कुचयुगाद्वियोज्य सहसा हरः ।
नियोजयति तत्रैव सकरस्पर्शनं मुहुः ॥ २३ ॥

Mahādeva, at times, suddenly removed the necklace lying on her breasts and again put it there with the trembling hand touching the breasts. 23

अङ्गदान् वलयान् वर्मी[1] विश्लेष्य च पुनः पुनः ।
तत्स्थानात् पुनरेवासौ तत्स्थाने प्रयुयोज च ॥ २४ ॥

Hara after removing the ornaments such as *valaya*, (bracelet), *aṅgada* (bracelet of the upper arms) and *taraṅga* (cloth ?) from their respective places from the body of Satī put them again in former places. 24

कालिकेयं समायाति सवर्णा ते सखीति ताम् ।
पश्येत् यस्यास्तथेच्छन्त्याः प्रोक्त्वा जग्राह तत्कुचौ ॥ २५ ॥

1. बलयानुर्मी M.

"(O Satī !) Look, here comes Kālikā (the row of clouds), who is of your complexion and hence is your friend", (hearing this) while Satī turned her face for looking into that direction Mahādeva immediately cupped her breasts. 25

कदाचिन्मदनोन्मादचेतनः प्रमथाधिपः ।
चकार नर्मकर्माणि तथा हृत्प्रियया मुदा ॥ २६ ॥

At other times Hara, the lord of the *pramathas*, being highly enamoured of her under the power of Kāma used to perform varities of dalliance with his beloved. 26

आहृत्य पद्मपुष्पाणि वन्यपुष्पाणि शंकरः ।
पुष्पाभरणसर्वाङ्गीं कुरुते स्म कदाचन ॥ २७ ॥

Sometimes Mahādeva collected wild flowers and lotuses and covered her entire body with those flowers. 27

गिरिकुञ्जेषु रम्येषु तया सह सतीपतिः ।
विजहार समस्तेषु वनेषु मुदितो हरः ॥ २८ ॥

The husband of Satī in highly joyous mood used to take pleasure with her in all the charming groves of the forests and caves of the mountains. 28

न याने नोपवेशे च न स्थितौ नापि चेष्टिते ।
तया विना क्षणमपि शर्म लेभे वृषध्वजः ॥ २९ ॥

Neither in his walking nor in relaxation nor in sitting nor in other activities Hara could feel happy even for a moment without Satī. 29

विहृत्य सुचिरं कालं कैलासगिरिकन्दरे ।
महाकौषीप्रपाताय जगाम हिमवद्गिरौ ॥ ३० ॥

Mahādeva having enjoyed Satī for a long time in the cave of Kailāsa proceeded to the valley of Mahākauṣī in the Himālayas. 30

तस्मिन् प्रविष्टे हिमवत्पर्वते वृषभध्वजे ।
कामोऽपि सह मित्रेण रत्या च प्रजगाम ह ॥ ३१ ॥

No sooner Vṛṣabhadhvaja entered into the mountain of the Himālayas Kāma along with his wife Rati and friend Vasanta arrived there. 31

तस्मिन् प्रविष्टे कामे तु वसन्तः शंकरान्तिके ।
वितताम निजाः श्रीश्च वृक्षे तोये तथा भुवि ॥ ३२ ॥

When Kāma entered there Vasanta exhibited his wealth in the trees, on water, and on the earth around Śaṅkara. 32

सर्वे सुपुष्पिता वृक्षा लताश्चान्याः सुपुष्पिताः ।
अम्भांसि फुल्लपद्मानि पद्मेषु भ्रमरास्तथा ॥ ३३ ॥

All the trees and all the creepers started blossoming with beautiful flowers, all waters were covered by the blossoming lilies and lotuses, which were covered by the black bees. 33

प्रविष्टे तत्र सुरतौ प्रववुर्मलयानिलाः ।
सुगन्धिपुष्पगन्धेन मोहितश्च पुरन्ध्रयः ॥ ३४ ॥

Vasanta having arrived there the breeze from Malaya mountain began blowing, which made ladies swooned by the sweet smell of the flowers. 34

मुनीनामपि चेतांसि प्रमथ्य सुरभिस्तदा ।
स्मरः सारं समुद्दध्रे तक्रौघादाज्यवत्कृती ॥ ३५ ॥

Like the expert milkman, who extracts clarified butter (ghee) by churning the butter milk (*takra*) Kāma who is capable of causing excitement in the mind of the sages with the mild breeze made their sex-desire prominent. 35

सन्ध्यार्द्धचन्द्रसंकाशाः पलशाश्च विरेजिरे ।
कामास्त्रवत्सुमनसः प्रमोदायाभवत् सदा ॥ ३६ ॥

Palāśa (*Butea Frondosa*) flowers shining like the crescent moon in the evening sky looked like the weapons of Kāma and delighted all. 36

वभुः पङ्कजपुष्पाणि सरःसु सकलं जनान् ।
सम्मोहयितु[1]मुद्यक्ता सुमुखीवाम्बुदेवता ॥ ३७ ॥

The lotuses were blossoming in the water, it looked as if the water goddess had shown her beautiful face above the water for enchanting all the people. 37

नागकेशरवृक्षाश्च स्वर्णवर्णप्रसूनकैः ।
वभुर्मदनकेत्वाभा मनोज्ञाः शंकरान्तिके ॥ ३८ ॥

1. संमोहयितं M.

Nāgakeśara trees (*Mesua Roxbrcughii*) with their golden flowers looked like the flag of Kāma by the side of Śaṅkara. 38

चम्पकास्तरवो हैमपुष्पत्वं प्रकटं मुहुः ।
कुर्वन्तः प्रचुरैः पुष्पैः सम्यग्रेजुस्तथास्फुटैः ॥ ३९ ॥

Campaka trees (*Mechelia Campaka*) with their fully blossoming mass of the yellow fragrant flowers confirmed the meaning of their name, "golden flower-bearing trees". 39

प्रफुल्लपाटलापुष्पैर्दिशः स्युः पाटलांशवः ।
यथा तथा पुष्पितास्ते पाटलाख्या महीरुहाः ॥ ४० ॥

The trumpet flower-bearing trees, named *Pāṭala* (*Begnonia Suaveolena*) were so profusely blossoming in around that place that all the directions appeared to be filled with *Pāṭala* flowers. 40

लवङ्गवल्लीसुरभिर्गन्धेनोद्वास्य मारुतम् ।
सम्मोहयति चेतांसि भृशं कामिजने पुरा ॥ ४१ ॥

The clove trees (*lavaṅga*) being fully blossomed made the breeze fragrant and thereby caused the mind of the licentious persons highly excited. 41

वासन्तीवासितास्तत्र वल्वजाः[1] किल रेजिरे ।
तद्गन्धलुब्धभ्रमरा रतिमिश्रा मनोहराः ॥ ४२ ॥

The bowery groves with the black bees being attracted by the sweet smell of the spring time flowers, and also with the odour of sex, were highly charming. 42

चारु पावकवर्चस्वि शिखराश्चूतशाखिनः ।
वभुर्मदनवाणौघ-पर्यंकवदनावृताः ॥ ४३ ॥

The branches of the mango trees bearing fire-like new petals looked, as if, covered with the arrows of Kāma. 43

अम्भांसि मलहीनानि रेजुः फुल्लकुशेशयैः ।
मुनीनामिव चेतांसि प्रव्यक्तज्योतिरुद्गमात् ॥ ४४ ॥

The clean water (i.e. the lakes) with the lotuses had shown brightly like the heart of the sages, filled with divine light. 44

1. वनान्ताः M.

2. ज्वालक...M.

तुषाराः सूर्यरश्मीनां संगमादगमन् क्षयम् ।
ममत्वानीव विज्ञानशालिनां हृदयात्तदा ॥ ४५ ॥

Coming under the rays of the sun the mass of the ice started melting like the attachment moves away from the mind of those, who realise the Supreme Truth. 45

निःशङ्काः कोकिलाः शब्दं तन्वते स्म तदान्वहम् ।
प्राणिव्यधनपुष्पेषु पुष्पज्याशब्दवत् भृशम् ॥ ४६ ॥

Then the cuckoos started singing freely, which sounded like the bang of the bow of Kāma, the weapons for the oppression of the people. 46

चुकूजुर्भ्रमरास्तत्र वनान्तर्गतपुष्पगाः ।
कान्तालीलाबुभुक्षोस्तु स्मरव्याघ्रस्य शब्दवत् ॥ ४७ ॥

Then the black bees hiding in the flowers inside the groves started humming, which sounded like the roaring of Cupid-tiger bent upon devouring the coquettish gestures of the beloved ladies. 47

चन्द्रस्तुषारवद्धानुर्नचैताः सकलाः कलाः ।
क्रमाद्बभार मोहाय जनानां कुशलं भुवि ॥ ४८ ॥

So long the moon was covered by the mist and was not full with all the digits, now the moon started to have all the digits skillfully as if for enchanting all the people on earth. 48

प्रसन्नाः सह चन्द्रेण निस्तुषारास्तदाभवन् ।
विभावर्यः प्रियेणेव कामिन्यः सुमनोहराः ॥ ४९ ॥

The nights being free from the mist were shining high with the moon, the way charming ladies do shine in the company of their beloved. 49

तस्मिन् काले महादेवः सह सत्या धरोत्तमे ।
रेमे च सुचिरं छन्नो निकुञ्जेषु दरीषु च ॥ ५० ॥

At that pleasant time Mahādeva remaining in seclusion enjoyed the sexual pleasure with Satī for a long long time in the bowers and the caves of the Himālayas, the best on the earth. 50

सापि तेन समं रेमे तथा दाक्षायणी शुभा ।
यथा हरः क्षणमपि शान्तिं नाप तया विना ॥ ५१ ॥

The fine daughter of Dakṣa also had her pleasure with him to such an extent that Hara could not stay even for a moment without her. 51

संभोगविषये देवी सती तस्य मनःप्रिया ।
विशतीव हरस्याङ्गे पाययन्तीव तद्रसम् ॥ ५२ ॥

In the matter of sexual enjoyment the fine Satī became his beloved to his heart content, as if she entering into his heart, got him drunk the very essence of sexual enjoyment. 52

तस्याः कुसुममालाभिर्भूषयन् सकलां तनुम् ।
स्वहस्तरचिताभिश्च वरं नर्म चकार सः ॥ ५३ ॥

Mahādeva covered the entire body of Satī with garlands made of flowers by himself and thus he sported with her. 53

आलापैर्वीक्षणैर्हासैस्तथा सम्भाषणैर्हरः ।
तस्यां विवेश गिरिशः संयमीवात्मसंविदम् ॥ ५४ ॥

Maheśvara with his gossiping, amorous side-long glances, sweet smiles and pleasant words entered into her heart, the way the self-controlled one gets into the self-knowing stage. 54

तद्वक्त्रचन्द्रपीयूषपानस्थिरतनुर्हरः ।
नावाप शैषिकीं तन्वीमवस्थां स कदाचन ॥ ५५ ॥

Hara having been heavily drunk the nectar of her moon-face got his body stout, and on account of this he never felt the least of waning of physical strength (in the body). 55

तद्वक्त्राम्बुजवासेन तत्सौन्दर्यस्य नर्मभिः ।
गुणैरिव महादन्ती बद्धो नान्यद्विचेष्टते ॥ ५६ ॥

A rouge elephant when tied by the rope made of fibres (*guṇa*) cannot move away from that place, the same way Hara being attracted by the virtue (*guṇa*) of Satī, the fragrance of her lotus mouth, beauty and dalliance, did not long for anything else. 56

इति हिमगिरिकुञ्जे प्रस्थभागे दरीषु
प्रतिदिनमधिरेमे दक्षपुत्र्या महेशः ।
ऋतुभुजपरिमाणैः क्रीडतस्तस्य जाता
नव दश च मुनीन्द्रा वत्सरा. पञ्च चान्ये ॥ ५७ ॥

Thus Maheśvara had the enjoyment with the fine daughter of Dakṣa every day in the bowery groves and the caves in the slopes of the Himālayas. O great sages ! while he thus remained engaged in enjoying with Satī twenty-four years by the standard of gods passed away.

इति श्रीकालिकापुराणे शिव-सती-विहार-वर्णने चतुर्दशोऽध्यायः ॥१४॥

Here ends the fourteenth chapter of the holy *Kālikā-purāṇa*, named dalliance of Hara with Satī.

पञ्चदशोऽध्यायः

CHAPTER FIFTEEN

(Śiva's and Satī's departure for their abode in the Himālayas)

मार्कण्डेय उवाच

कदाचिदथ दक्षस्य तनया जलदागमे ।
जगदाद्रे : शिखरिणः प्रस्थस्थं वृषभध्वजम् ॥ १ ॥

Mārkaṇḍeya said :

At the advent of the rainy season one day the daughter of Dakṣa spoke thus to Śiva, who was sitting on the peak of the mountain. 1

सत्युवाच

घनागमोऽयं सम्प्राप्तः कालः परमदुःसहः ।
अनेकवर्णमेघौघस्थगिताम्बरदिक्चयः ॥ २ ॥

Satī said :

With the appearance of clouds the rainy season is fast approaching and becomes unbearable, the sky is over-cast by the clouds in all directions. 2

विवान्ति वाता हृदयं दारयन्तोऽतिवेगिनः ।
कदम्बरजसाधौतपायोलेशादिवर्षिणः ॥ ३ ॥

The wind mixed with the pollen of Kadamba flowers and water particles blowing in terrible speed is piercing into the heart. 3

मेघानां गर्जितैरुच्चैर्धारासारं विमुञ्चताम् ।
विद्युल्लताकिनान्तीव्रै : क्षुब्धं कस्य न मानसम् ॥ ४ ॥

The thunderous clouds marked by the lightning are roaring, and it is raining incessantly. In such a situation whose mind remains unexcited? 4

न सूर्यो दृश्यते नापि मेघाच्छन्नो निशापतिः ।
दिवापि रात्रिवद्भाति विरहिव्यत्ययाकरम्[1] ॥ ५ ॥

The sun becomes invisible, the moon is covered by the clouds, the day itself appears like the night and causes pang of separation in the heart of the separated (couple). 5

1. विरहव्यत्ययाकुलम् M.

मेघा नैकत्र तिष्ठन्तो ध्वनन्तः पवनेरिताः ।
पतन्त इव लोकानां दृश्यन्ते मूर्ध्नि शंकर ॥ ६ ॥

O Śaṅkara ! the clouds are not stationary in one place, swept by the winds they are scattered; it seems as if they are falling on the head of the people. 6

वाताहता महावृक्षा नृत्यन्त[1] इव चाम्बरे ।
दृश्यन्ते हर भीरूणां त्रासकाः कामुकेप्सिताः ॥ ७ ॥

Hara ! look at the big trees, they are tossed by the wind, look like dancing in the sky, which afflicts the mind of the timid with fear and rouses the desire in the licentious mind. 7

स्निग्धनीलाञ्जनश्यामसुदिरौघस्य पृष्ठतः ।
बलाकाराजिर्भात्युच्चैर्यमुनाधूष्टफेनवत् ॥ ८ ॥

With the rows of cranes flying below the clouds as blue as the smooth collyrium, are shining like the (dark) water of Yamunā with the white foams. 8

क्षणं क्षणं चञ्चलेयं दृश्यते कालिका गता ।
अम्बुधाविव[2] सन्दीप्तः पावको बडवामुखः ॥ ९ ॥

The flickering lightning is seen frequently on the clouds which resembles the burning fire in the sea. 9

प्ररोहन्ति हि शस्पानि[3] मन्दिरप्राङ्गणेष्वपि ।
किमन्यत्र विरूपाक्ष शस्पोद्भूतिं[4] वदाम्यहम् ॥ १० ॥

O Śiva ! now the tender grasses sprouting even in the yard of the cottage what should I state about the sprouting of grass in other places. 10

श्यामलै राजतैः कक्षैर्विशदोऽयं हिमाचलः ।
मन्दराश्रमवृक्षौघपत्रं दुग्धाम्बुधिर्यथा ॥ ११ ॥

This mountain Himālaya with the green vegetations that are grown on its slopes, resembles the beauty the milky ocean with the mountain Mandāra (at the time of churning of the ocean) covered by the green vegetations. 11

कुसुमश्रीश्च कूटजं भेजे सास्याथ किंशुकान् ।
उच्चावचां कलौ लक्ष्मीर्यथा सन्त्यज्य सज्जनान् ॥ १२ ॥

In the age of Kali Lakṣmī leaves the honest ones and associates herself with the people up-and-low, the same way now the splendour (of flowers) rests with the *kuṭaja* (flowers) by leaving *kiṁśuka*. 12

मयूराः स्तनयित्नूनां शब्देन हर्षिता मुहुः ।
केकायन्ते प्रतिवनं सततं वृष्टिसूचकाः ॥ १३ ॥

The peacocks being delighted by the thunderous sound of the clouds are making crakle in every forest, which always indicates impending raining. 13

मेघोन्मुखानां मधुर[1]श्चातकानां स्वनो हरः[2] ।
श्रूयतामतिमत्तानां वृष्टिसन्निधिसूचकः[3] ॥ १४ ॥

O Hara ! harken to the sweet sounds made by the *cātaka*[4] birds (Cuccubs melanoleucus), which are looking towards the clouds, their sounds indicate imminent raining. 14

गगने शक्रचापेन कृतं साम्प्रतमास्पदम् ।
धारासार-शरैस्तापं भेत्तुं प्रति यथोद्गतः ॥ १५ ॥

The rainbow, as if to cool down the excessive heat with incessant rain, has now been appearing in the sky. 15

मेघानां पश्य भर्गेह दुर्नयं करकोत्करः ।
यत्तारयन्त्यनुगतं मयूरं चातकं तथा ॥ १६ ॥

O Bharga ! look at the immoral acts of clouds, they are oppressing their loyal followers—the peacocks and the *cātaka* birds by hail storm. 16

---

1. नर्तन्त M.
2. अम्बुधारीव M.
3. शस्यानि V, M.
4. शस्योद्भूति M. V.

---

1. मधुरं M.
2. मनोहरं M.
3. सूचकम् M.
4. *cātaka*=a kind of bird which swallows drops of rain in the sky. The water on the earth is said to be poisonous to them. Their chirpping is indicative of raining.

शिखिसारङ्गयोर्दृष्ट्वा मित्रादपि पराभवम् ।
हंसा गच्छन्ति गिरिश विदूरमपि मानसम् ॥ १७ ॥

O Giriśa ! having observed the atrocities on the peacocks and the *cātaka* birds by their own friend, the cloud, the swans are fleeing away to Mānasa lake which is, though, far away. 17

एतस्मिन् विषमे काले नीडं काकाश्च कोरका: ।
कुर्वन्ति त्वं विना गेहात् कथं शान्तिमवाप्स्यसि ॥ १८ ॥

In such a trying time the crows and the *cakoras*[1] are also busy in making their nests. How could we remain in peace without a shelter at this time ? 18

महती बाधते भीतिर्मां मेघोत्था पिनाकधृक् ।
यतस्व तस्माद्वासाय मा चिरं वचनान्मम ॥ १९ ॥

O weilder of pināka ! I am very much afraid of clouds (of their roaring); therefore, honouring my words take steps for a shelter to reside in, without delay. 19

कैलासे वा हिमाद्रौ वा महाकौष्यामथ क्षितौ ।
तवोपयोग्यं[2] त्वं वासं कुरुष्व वृषभध्वज ॥ २० ॥

O Hara ! try to get a suitable residence either in Kailāsa or in the Himālayas or on the bank of the river Mahākauśī or anywhere in the plains (on earth). 20

एवमुक्तस्तदा शम्भुर्दाक्षायण्या तया सकृत् ।
इयज्जहास शीर्षस्थचन्द्ररश्मिसिताननः ॥ २१ ॥

Thus being pressed repeatedly by the daughter of Dakṣa Śambhu smiled pleasantly, whose face was already brightened up by the rays of the moon on his head. 21

अथोवाच सतीं देवीं स्मितभिन्नोष्ठसम्पुटः ।
महात्मा सर्वतत्त्वज्ञस्तोषयन् परमेश्वरीम् ॥ २२ ॥

Then the omniscient great Lord Śiva wearing a mild smile on his lips spoke thus pleasingly to the great goddess Satī. 22

1 *cakora*=a kind of bird fabled to subsist on moonbeams ; the eyes of cakora are said to turn red when they look on poisoned food.

2. तवोपयोग्यं M.

ईश्वर उवाच

यत्र प्रीत्यै मया कार्यो वासस्तव मनोहरे ।
मेघास्तत्र न गन्तारः कदाचिदपि मत्प्रिये ॥ २३ ॥

Īśvara said :

O charming one ! the place where I shall make residence for your pleasure, no cloud can ever reach there. 23

मेघा नितम्बपर्यन्तं सञ्चरन्ति महीभृतः ।
सदा प्रालेयधाम्नस्तु वर्षास्वपि मनोहरे ॥ २४ ॥

O charming lady ! even during the rainy season clouds could ever climb up to the thighs (slope) of the mountain Himālayas. 24

कैलासस्य तथा देवी यावदामेखलं घनाः ।
सञ्चरन्ति न गच्छन्ति तस्मादूर्ध्वं कदाचन ॥२५॥

O Mahādevī ! similarly the rows of clouds could move only up to the slopes (*mekhalā*) of Kailāsa, they can never go above that. 25

सुमेरोर्वारिधरेरूर्ध्वं न गच्छन्ति वलाहकाः ।
जानुमूलं[1] समासाद्य पुष्करावर्तकादयः ॥ २६ ॥

The same way the clouds Puṣkara, Āvarttaka and others can go up to the knees of the mountain Sumeru, they cannot reach anywhere beyond the snow covered region. 26

एतेषु च गिरीन्द्रेषु यस्योपरि तवेहते ।
मनः प्रिये निवासाय तमाचक्ष्व द्रुतं मयि ॥ २७ ॥

O my beloved ! of these high mountains where do you like to reside ? Tell me immediately. 27

स्वेच्छाविहारैस्तव कौतुकानि
सुवर्णपक्षानिलवृन्दवृन्दैः ।
शकुन्तवर्गं मधुरस्वनैस्ते
सदोपदेयानि गिरौ हिमोत्थे ॥ २८ ॥

You have eagerness for birds, which, by flying freely, make the leaves (of the trees) shaking by their golden wings,

1. जम्बूमूलं V. M.

make sweet chirpping sounds; such birds are always abundant in the Himālayas. 28

सिद्धाङ्गनास्ते सखितां सनातनी-
मिच्छन्त्य एवोपकृतिं सकौतुकाम् ।
स्वेच्छाविहारैर्मणिकुट्टिमे गिरौ
कुर्वन्त्य एष्यन्ति[1] फलादिदानकैः ॥ २९ ॥

The wives of the *siddhas* in their style of free movement will come to that mountain top, full of precious stones, and with a view to striking a permanent friendship with you they shall offer you fruits and other presents 29

या देवकन्या गिरिकन्यकाश्च
या नागकन्याश्च तुरङ्गमुख्यः ।
सर्वास्तु तास्ते सततं सहायतां
समाचरिष्यन्त्यनुमोदविभ्रमैः ॥ ३० ॥

The maids of gods, the serpent-maids, the *Kinnara*-maids and the maids of the hills will render you help with all their efforts for your pleasure and enjoyment. 30

रूपं तवेदमतुलं वदनं सुचारु
दृष्ट्वाङ्गना निजवपुर्निजकान्तिसंघम् ।
हेलां निजे वपुषि रूपगुणेषु नित्यं
कर्तारि इत्यनिमिषेक्षणचारुरूपाः ॥ ३१ ॥

The heavenly beauties after casting their constant glance at your charming face and unique beauty will compare their own with that of yours, and hold their own body, beauty and virtues (as inferior) with contempt. 31

या मेनका पर्वतराजजाया
रूपैर्गुणैः ख्यातवती त्रिलोके ।
सा चापि ते तत्र मनोनुमोदं
नित्यं करिष्यत्यथ सूचनाद्यैः ॥ ३२ ॥

Menakā, the consort of the Royal Himālaya, who is renowned in the three worlds for her beauty and virtues, will please you by telling you informative (tales). 32

पुरन्ध्रिवर्गैर्गिरिराजवन्द्यैः
प्रीतिं वितन्वद्भिरुदाररूपाम् ।
शिक्षा सदा ते स्वकुलोचितापि
कार्यान्विहं प्रीतियुता[1] गुणौघैः ॥ ३३ ॥

The virtuous ladies, honoured by Himālaya will extend their simple and generous love to you; they, out of love for you, will impart instruction to you befitting to the standing of your family. 33

विचित्रकोकिलालापमोदकुञ्जगणावृतम् ।
सदा वसन्तप्रभवं गन्तुमिच्छसि किं प्रिये ॥ ३४ ॥

Would you like to reside in the Himālayas, where the spring time is a permanent feature and which abounds in innumerable bowers, resounded with the varied *kuhu* sounds of the cuckoos? 34

नाना स्वच्छजलापूर्णं सरःशतसमावृतम् ।
पद्मिनीशतसंयुक्तमचलेन्द्रं हिमालयम् ॥ *॥३४अ॥

Would you like to reside in the Himālaya, the king of the mountains, which has hundred of lakes full of clear water and hundred of lotuses. 34A

सर्वकामप्रदैर्वृक्षैः शाद्वलैः कल्पसंज्ञकैः ।
सञ्छन्नं यस्य कुसुमान्युपयोक्ष्यसि तत्र वै ॥ ३५ ॥

The Himālayas, abound in green grossy lands and trees, named *kalpatarus*[2] which bestow everything to the seekers, (if you reside there) you shall be able to enjoy flowers of *kalpatarus* there. 35

प्रशान्तश्वापदगणं मुनिभिर्यतिभिर्वृतम् ।
देवालयं महाभागे नानामृगगणैर्वृतम् ॥ ३६ ॥

O great one! the Himālayas are the abode of the gods and inhabited by the sages and ascetics; (therefore) the carnivorous animals live there without ferocity, it is full of varieties of wild animals. 36

---

1. कर्ता बहुत्यनिमेषे M.

* बङ्ग संस्करणे नास्त्ययं श्लोकः । अधिकः पाठ. V. M.

2. कल्पसम्भवैः M.

स्फटिकस्वर्णवप्राद्यै राजतैश्च विराजितम् ।
मानसादिसरोवर्गै रभितः परिशोभितम् ॥ ३७ ॥

The Himālayas are bedecked with Mānasa and other lakes, and looks bright by the precious stones and metals, such as *sphaṭika* (crystal), *praval a* (coral), gold and silver. 37

हिरन्मयै रत्ननालैः पंकजैर्मुकुलैर्वृतम् ।
शिशुमारैस्तथा शंखैः कच्छपैर्मकरैर्झषैः ।
निषेवितैर्मञ्जुलैश्च तथानीलोत्पलादिभिः ॥ ३८ ॥

These lakes are covered with lotuses and lotus buds of golden and gemstuded stems. The lakes are full of dolphins, mother of pearls, tortoises, *makara* (mythical sea animal) and allegators and also full of smooth and beautiful blue lotuses. 38

देवीशतस्नानसक्तसर्वगन्धैश्च कुङ्कुमैः ।
विचित्रस्रगन्धजलैरापूर्णैः स्वच्छकान्तिभिः ॥ ३९ ॥

The transparent water of the lakes, at the time of bathing by the heavenly ladies becomes mixed with the scented paste washed away from their bodies and also with the fragrant smell of their garlands. 39

शाद्वलैस्तरुभिस्तुङ्गैः स्तीरस्थैरुपशोभितैः ।
नृत्यद्भिरिव शाखौघैर्व्यंजयन्तं स्वसम्भवम् ॥ ४० ॥

The green tall trees on the bank, which enhance the beauty of the lakes, seem to be dancing with their moving branches (tossed by the wind) and thus proclaim their wealth. 40

कादम्बैः सारसैर्मत्तचक्राङ्ग्राम[1]शोभितैः ।
मधुराराविभिर्मोदकारिभिर्भ्रमरादिभिः ॥ ४१ ॥

Those lakes appear crowned with the crackling birds, such as swans, *cakravāka* (Anas casarea) birds and also with humming black bees. 41

वासवस्य कुबेरस्य यमस्य वरुणस्य च ।
अग्नेः कौणपराजस्य मारुतस्य हरस्य च ॥ ४२ ॥

पुरीभिः शोभिशिखरं मेरुमुच्चैः सुरालयम् ।
रम्भाशचीमेनकादिरम्भोरुगणसेवितम् ॥
किं त्वमिच्छसि सर्वेषां साररभूतं महागिरिम् ॥ ४३ ॥

Would you like to reside on the high and the great mountain Meru, the superior most of all the mountains, the abode of the gods, the peaks of which have become beautiful with the cities of Indra, Kubera, Yama, Varuṇa, Nairṛta and Hara? These are inhabited by the beautiful ladies like Rambhā, Śacī, Menakā and many others like them. 42-43

तत्र[1] देवीशतयुता साप्सरोगणसेविता[2] ।
नित्यं चरिष्यति शची तव योग्यां सहायताम् ॥ ४४ ॥

There Śacī, being accompained by hundreds of heavenly ladies and group of nymphs, will render you necessary assistance which might be required by you. 44

अथवा मम कैलासमचलेन्द्रं सदाश्रयम् ।
स्थानमिच्छसि वित्तेशपुरीपरिविराजितम् ॥ ४५ ॥
गङ्गाजलौघप्रयतं पूर्णचन्द्रसमप्रभम् ।
दरीषु सानुषु सदा यक्षकन्याभिरीहितम् ॥ ४६ ॥

Or, do you like to reside on the great mountain Kailāsa, the permanent abode of mine, which is as white as the rays of the full moon, is always purified by the water of Gaṅgā and situated by the side of the city of Kubera? The *yakṣa*-maids are always eager to roam at the caves and slopes of Kailāsa. 45-46

नानामृगगणैर्जुष्टं पद्माकरशतावृतम् ।
सर्वैर्गुणैश्च सदृशं सुमेरोरिव सुन्दरि ॥ ४७ ॥

O handsome one! Kailāsa by its virtue is equal to Meru and abounds in hundreds of lakes full of lotuses and infested by herds of deer. 47

स्थानेष्वेतेषु यत्रास्ति तवान्तःकरणस्पृहा ।
तद्द्रुतं मे समाचक्ष्व वासं कर्तास्मि तत्र ते ॥ ४८ ॥

Of these three places, which one pleases you the most, do tell me, so that I may construct the shelter for you immediately at that place. 48

1. मदयुचक्राङ्ग्राम...M.
2. मधुधारादिभिः M.

1. तव V.
2. साप्सरोगणपम्बिता M.

मार्कण्डेय उवाच

इतीरिते शंकरेण तदा दाक्षायणी शनैः ।
इदमाह महादेवं श्लक्ष्णं स्वेच्छाप्रकाशकम् ॥ ४९ ॥

Mārkaṇḍeya said :

Mahādeva having said this the daughter of Dakṣa spoke slowly in a melodious voice. 49

सत्युवाच

हिमाद्रावेव वसतिमहमिच्छे त्वया सह ।
न चिराद् कुरु वासं त्वं तस्मिन्नेव महागिरौ ॥ ५० ॥

Satī said :

I desire much to reside in the Himālayas with you. Arrange for our residence on that great mountain without delay. 50

मार्कण्डेय उवाच

अथ तद्वाक्यमाकर्ण्य हरः परममोदितः ।
हिमाद्रिशिखरं तुङ्गं दाक्षायण्या समं ययौ ॥ ५१ ॥

सिद्धाङ्गनागणयुक्तमगम्यं मेघपक्षिभिः ।
जगाम शिखरं तुङ्गं मरीचम्वनराजितम् ॥ ५२॥

Mārkaṇḍeya said :

Hearing her speech Hara became highly delighted and proceeded with Satī to the highest peak of the Himālayas, covered by Marica forest, inhabited by the wives of the *siddhas*, which was beyond the reach of the clouds and birds. 51-52

इति श्रीकालिकापुराणे हिमाद्रिनिवासगमनं पञ्चदशोऽध्यायः

Here ends the fifteenth chapter of the holy *Kālikāpurāṇa*, named the description of the rainy season on the Himālayas.

1 दुद्रुमतम् M.
2, सरसीश्च M.

षोडशोऽध्यायः

CHAPTER SIXTEEN

(*Śiva's dalliance with Satī and her death*)

मार्कण्डेय उवाच

विचित्रं कनकै रूप्यैः शिखरं रत्नकर्बुरम् ।
बालार्कसदृशं तुङ्गमाससाद[1] सतीसखः ॥ १ ॥

Śambhu accompained by Satī reached the highest peak of the Himālayas, which was as bright as the rising sun and highly dazzling with gold, silver and precious stones. 1

स्फटिकाश्मलये तस्मिन् शाद्वलद्रुमराजिते ।
विचित्रपुष्पवल्लीभिः सरसीभिश्च संयुते ।
प्रफुल्लतरुशाखाग्रगुञ्जद्भ्रमरभूषिते ॥ २ ॥

पङ्केरुहैः प्रफुल्लैश्च नीलोत्पलचयैस्तथा ।
शोभिते चक्रवाकौघैः कादम्बैर्हंसमद्गुभिः ॥ ३ ॥

प्रमत्तसारसैः क्रौञ्चैर्नीलकण्ठैश्च शब्दिते ।
पुंस्कोकिलकलस्वानैर्मधुरैर्मृगसेविते ॥ ४ ॥

तुरङ्गवदनैः सिद्धैरप्सरोभिः सगुह्यकैः ।
विद्याधरीभिर्देवीभिः किन्नरीभिर्विहारिते ।
पुरन्ध्रीभिः पार्वतीभिः कन्याभिश्च समन्विते ॥ ५ ॥

विपञ्चीतन्त्रिकामन्द्र[2]मृदङ्गपटहस्वनैः ।
नृत्यद्भिरप्सरोभिश्च कौतुकोत्थैः सुशोभिते ॥ ६ ॥

देवीलताभिर्दिव्याभिर्गन्धिनीभिः समावृते ।
ऊर्ध्वंप्रफुल्लकुसुमैर्निकुञ्जैरुपशोभिते ॥ ७ ॥

शैलराजपुराभ्यासे शिखरे वृषभध्वजः ।
सह सत्या चिरं रेमे एवम्भूते सुशोभने ॥ ८ ॥

1. शंभुराससाद M.
2. मञ्जुमृदंग M.

There on the peak in a house made of crystal stones in the vicinity of the city of Himālaya Śambhu was enjoying the conjugal bliss with Satī for a long long time—the peak was full of lakes and covered by the green trees with blossoming flowers infested by the humming bees and the flowering creepers, thus the lakes turned charming with the blossoming lotuses and the blue lilies, the forests were resounded by the chirping of the crowd of the *cakravāka* birds (Anas casaraca), goose, swans, diver-birds, excited *sārasa* (Indian cranes), *krauñcas* (the curlew), peacocks and the sweet *kuhu* sound of the male cuckoos and infested by the deer. The horse-faced *kinnaras* and the *kinnarīs*, the *siddhas*, the nymphs, the *guhyakas*, the *vidyādharīs*, the goddesses, the aristocrat ladies and the hill-maids were roaming there. There the nymphs were gracefully dancing to the mild tune of *vipañcī* (Indian lute), *mṛdaṅga* (tabour) and the bowers of creepers with flowers blossoming up to the top. 2-8

तस्मिन् स्वर्गसमे स्थाने दिव्यमानेन शंकरः ।
दश वर्षसहस्राणि रेमे सत्या समं मुदा ॥ ९ ॥

At that heavenly place Śaṅkara, in great delight, took pleasure with Satī for ten thousand years by the standard of gods 9

स कदाचित्तु तत्स्थानात् कैलासं याति शंकरः ।
कदाचिन्मेरुशिखरं देवदेवीवृतं पुरा ॥ १० ॥
दिक्पालानां तथोद्यानं वनानि वसुधातलम् ।
गत्वा गत्वा पुनस्तत्र रेमे तेभ्यः सतीसखः ॥ ११ ॥

From that place Śaṅkara along with Satī sometimes went to Kailāsa, sometimes to the peak of Meru inhabited by the gods and goddesses, sometimes to the gardens of the *dikpālas* (the guardians of the directions) and at other times to the forests and fine places on the earth and Śaṅkara had taken pleasure with Satī in every single place wherever they went. 10-11

न जज्ञे स दिवारात्रं न ब्रह्म न तपः शमम् ।
सत्याहितमनाः शम्भुः प्रीतिमेव चकार ह ॥ १२ ॥

Śambhu in His dalliance with Satī did not know the difference between day and night and forgot all about meditating upon Brahman, practising penance and restraint. His mind was completely and totally engrossed in Satī and he made love, and love alone with Satī. 12

एकं महादेवमुखं सती पश्यति सर्वशः ।
महादेवोऽपि सर्वत्र सदाद्राक्षीत सतीमुखम् ॥ १३ ॥

Always Satī had been seeing everywhere only one face, the face of Mahādeva, and he had also been seeing one face everywhere, the face of Satī. 13

एवमन्योन्यसंसर्गादनुरागमहीरुहम् ।
वर्धयामासतुः शम्भुसत्यौ भावाम्बुसेचनैः ॥ १४ ॥

Thus Satī and Śiva mutually clinging to each other caused the tree of the passion to have luxuriant growth by watering it with their love-making. 14

एतस्मिन्नन्तरे दक्षो जगतां हितकारकः ।
महायज्ञं समारेभे यष्टुं वै सर्वजीवनम्[1] ॥ १५ ॥

In the meantime Dakṣa, the benefactor of the entire world started a sacrifice (*yajña*), called *Sarvajīvana*, for the welfare of all the living beings. 15

अष्टाशीति-सहस्राणि यत्र जुह्वति ऋत्विजः ।
उद्गातारस्तथा: षष्टिसहस्राणि सुरर्षयः[2] ।
अध्वर्यवोऽथ होतारस्तावन्तो नारदादयः ॥ १६ ॥

There were in that sacrifice eighty-eight thousand *ṛtvijs*,[3] who offered oblations, sixty-four thousand *udgātṛs*,[4] the same number of *adhvaryu*[5] and *hotṛs*[6] headed by the divine sage Nārada. 16

---

1. सर्वजनान्वितं M. Y
2. बहुशः V
3. *ṛtvij*=The common term for the priest, who performs sacrifice. In a sacrifice there are four groups of priests, each group consisting of four persons and headed by one. They are entrusted with different functions.
4. *Udgātṛ*=One who recites the *Sāmamantras*.
5. *adhvaryu*=One who offers the oblation to fire.
6. *hotṛ*=One who invokes the gods to the sacrifice.

अधिस्थाता स्वयं विष्णु. सह सर्वमरुद्गणैः ।
स्वयं तत्राभवद् ब्रह्मा त्रयीविधिनिदर्शकः ॥ १७ ॥

Viṣṇu with the group of *maruts*[1] remained as the presiding deity of the sacrifice while Brahmā himself performed the duty of *brahmā*[2] by directing the recitation of the three Vedas. 17

तथैव सर्वदिक्पाला द्वारपालाश्च रक्षकाः ।
उपतस्थे स्वयं यज्ञः स्वयं वेदी धराभवत् ॥ १८ ॥

The same way all the *dikpālas* (the guardians of the directions) protected the sacrifice as the doorkeepers, while the sacrifice in person was present there and the earth herself served as the altar of the sacrifice. 18

तनूनपादपि निजं चक्रे रूपं सहस्रशः ।
हविषां ग्रहणायाशु[3] तस्मिन् यज्ञमहोत्सवे ॥ १९ ॥

In order to be able to accept numerous oblations at a time the fire assumed thousand forms in that great sacrifice. 19

आमन्त्र्याशु मरीच्याद्याः पवित्रंकंकधारिणः ।
सर्वत्र सामिधेन्या ते ज्वालयामासुरर्च्चिषम् ॥ २० ॥

The sage Marīci and others wearing *pavitra* blades of *kuśa* grass) on their hands invoked Fire god and lit the fire by reciting *sāmidhenī mantra.*[4] 20

सप्तर्षयः सामगाथाः कुर्वन्ति स्म पृथक् पृथक् ।
गान्दिशो विदिशः खञ्च पूरयन्तः श्रुतिस्वरैः ॥ २१ ॥

The seven great sages singing *Sāma* hymns, separately by each one of them, caused the earth. the heaven and all the directions filled with the rhythmic tunes of chanting. 21.

न वृतास्तत्र यागेषु दक्षेण सुमहात्मना ॥
न केचिदृषयो देवा न मनुष्या न पक्षिणः ।
नोद्भिदो न तृणं वापि पशवो न मृगास्तथा ॥ २२ ॥
गन्धर्वविद्याधरसिद्धसंघा-
नादित्यसाध्यर्षिगणान् सयक्षान् ।
सस्थावरान्नागवरान् समस्तान्
वव्रे स दक्षः सुमहाध्वरेषु ॥ २३ ॥

There was none who was not invited to the sacrifice by Dakṣa. He invited all the gods, the heavenly sages, the human races, the beasts and the birds, the vegetations and the grasses, the *siddhas* and the *sādhyas*, the *vidyādharas* and the *gandharvas*, the *yakṣas* and the *nāgas*, the Ādityas, sages and all immovable one (the mountains and the trees). 22-23

कल्प-मन्वन्तरयुग-वर्ष-मास-दिवा-निशाः ।
कला-काष्ठा-निमेषाद्या वृताः सर्वे समागताः[1] ॥ २४ ॥

Kalpa,[2] *manvantara*[3], *yuga*[4], year, month, day and night, *kāla*,[5] *kāṣṭhā*,[6] *nimeṣa* and the others—all of them on the invitation of Dakṣa turned up at the sacrifice. 24

महर्षिराजर्षिसुरर्षिसङ्घा
नृपाः सपुत्राः सचिवैः ससैन्यैः ।
वसुप्रमुख्या गणदेवता याः
सर्वा वृतास्तेन गता मखं तम् ॥ २५ ॥

---

1. *marudgaṇa*=*Marut* is a group of 49 gods, and hence they are always referred to as *marudgaṇa* (the group of *maruts*)
2. *brahmā*=One who supervises the entire performance in the sacrifice.

3. ग्रहणार्थं M.
4. *Sāmidhenī*=a hymn recited while the sacrificial fire is kindled.

---

1. दिवौकसः M.
2. *Kalpa*=a day of Brahmā, or one thousand-yugas, or a period of four thousand, three hundred and twenty million of years of men.
3. *Manvantara*=the age of a Manu, or 71 *mahāyugas* or 4,320,000 human years.
4. *Yuga*=long mundane period of years; the four *yugas*, they together comprise 4,320,000 human years
5. *Kāla*=the Time eternal, or, Yama.
6. *Kāṣṭhā*=a particular measure of time; (a daughter of Dakṣa).

The groups of the great sages (*maharṣis*), the princely sages (*rājarṣis*) and the heavenly sages (*devarṣis*), the kings accompanied by their sons, the ministers and the soldiers, the *gaṇadevatās*[1] and the *Vasus*,[2] all of them being invited by Dakṣa turned up there for the sacrifice. 25

कीटाः पतङ्गा जलजाश्च सर्वे
सवानराः श्वापदविघ्नघोराः ।
मेघाः सशैलाः सनदीसमुद्राः
सरांसि वाप्यश्च गता वृतास्ते ॥ २६ ॥

सर्वे स्वभागं हविषां जिघृक्षवः
क्रतुं प्रजग्मुर्दृढयज्विनस्ते ।
पातालवासा असुराः[3] समागता
नागस्त्रियो देवसभाः[4] समस्ताः ॥ २७ ॥

The worms, the insects and all those born in the water, the monkeys, the dreaded animals, the rivers and the oceans, the lakes and the ponds—all of them proceeded to the sacrifice on the invitation of Dakṣa. They, with a view to having the appropriate share in the sacrifice turned up at the sacrifice of Dakṣa, the great performer. The demons from the nether world, the *nāga*-women and the assembly of gods arrived at the sacrifice. 26-27

जगद्वर्त्यस्ति यत्किञ्चिच्चेतनाचेतनं पुनः ।
सर्वं वृत्वा समारेभे यज्ञं सर्वस्वदक्षिणम् ॥ २८ ॥

Dakṣa by inviting one and all, whoever and whatever exists in the three worlds, commenced the sacrifice, named *sarvasva-dakṣiṇa* (the sacrifice where everything is gifted away). 28

तस्मिन् यज्ञे वृतः शम्भुर्न दक्षेण महात्मना ।
कपालीति विनिश्चित्य तस्य यज्ञार्हता न हि ॥ २९ ॥

"Śambhu is a *kapālī* (wearer of human-skull) and hence he is not eligible to the sacrifice" thus deciding Dakṣa did not invite Śambhu to his sacrifice. 29

कपालिभार्येति सती दयितापि सुता निजा ।
नाहूता यज्ञविषये दक्षेण दोषदर्शिना ॥ ३० ॥

Dakṣa found fault with Satī also, because she was the wife of a *kapālin*, therefore, did not invite her also though she happened to be his own daughter. 30

श्रुत्वा सती तथा यज्ञं तातेनारब्धमुत्तमम् ।
कपालिभार्येति वृता नाहमित्यपि तत्त्वतः ॥ ३१ ॥

उच्चैश्चुकोप दक्षाय रक्तनेत्रानना तदा ।
शापेन दक्षं दग्धुं च मनश्चक्रे तदा सती ॥ ३२ ॥

Satī having heared about the commencement of such a big sacrifice by her father Dakṣa and also having learnt the fact "I am not invited because I am the wife of a *kapālin*" she grew severely angry with Dakṣa; her eyes turned red and wanted to destroy him by inflicting a terrible curse on him. 31-32

कोपाविष्टापि सा पूर्वसमयं स्मृतवत्यमुम् ।
मनसेति विनिश्चित्य न शशाप तदा सती ॥ ३३ ॥

Satī, though was angry, recollecting the previous decision, did not inflict any curse on Dakṣa. 33

अलं शापेन मे पूर्वं सुदृढः समयः कृतः ।
अस्तीति मय्यवज्ञायां प्राणान् मोक्ष्ये ध्रुवं पुनः ॥ ३४ ॥

"What is the use of hurling a curse on Dakṣa? It was previously firmly agreed upon that the moment he (Dakṣa) would show the slightest disregard to me I should give up my life" she recollected. 34

---

1. *Gaṇadevatās*: groups of deities who appear as a class. They are - Ādityas, Viśvas, Vasus, Tuṣitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas and Rudras.
2. *Vasus*: a group of eight gods headed by Indra in the Vedic mythology; eight different deities are, however, grouped together in the *Purāṇas*. The *Viṣṇupurāṇa* gives the following names—Āpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūṣa, and Prabhāsa. Other *Purāṇas* give some other names.
3. वसुधापदो नराः M.
4. देवरामाः M. V.

यदा स्तुताहं दक्षेण सुचिरं तनयार्थिना।
तदैव समयो मेऽयं शापेनालंकरोमि तम् ॥ ३५ ॥

"This was the term agreed upon by me when Dakṣa with a view to getting a child, propitiated me for a long time. This is being so why should I inflict a curse on him"—she thought. 35

इति सञ्चिन्त्य सा देवी नित्यरूपमथात्मनः।
सस्मारातुलमत्युग्रं निष्कलं तु जगन्मयम् ॥ ३६ ॥

पूर्वरूपं स्मरन्ती सा योगनिद्राह्वयं हरेः।
एवं सञ्चिन्तयामास मनसा दक्षजा तदा ॥ ३७ ॥

Thus pondering the Satī recalled her own enternal form, the complete and the indivisible, the terrible one, which is the embodiment of the entire universe. Dākṣāyaṇī after recalling her enternal form, called Yoganidrā (*Viṣṇumāyā*) of Hari started reasoning in her mind. 36-37

ब्रह्मणोदितदक्षेण यदर्थमहमीडिता।
तत् किञ्चिदपि नोज्ञातं शंकरोऽपि न पुत्रवान् ॥ ३८ ॥

"I know not what for I was propitiated by Dakṣa under the instruction of Brahmā ? That Śaṅkara is not blessed with a son up till now." 38

इदानीमेकमेवाभूत् कार्यं देवगणस्य च।
यच्छंकरः सानुरागो मत्कृतेऽभूच्च योषिति ॥ ३९ ॥

So far only one object of the gods has been achieved that Śaṅkara, with me in view, had developed the desire for having a woman. 39

मत्तो नान्या पुनः शम्भो रागं वर्धयितुं पुनः।
शक्ता न कापि भविता स नान्यां संग्रहीष्यति ॥ ४० ॥

But no woman except me shall be able to make Śambhu lustful, and he shall accept none but me for his wife. 40

तथाप्यहं तनुं त्यक्षे समयात् पूर्वयोजितात्।
हिताय जगतां कुर्यां प्रादुर्भावं पुनर्गिरौ ॥ ४१ ॥

Inspite of this I shall give up my life in accordance with the condition stipulated by me earlier. I shall again be born in the mountain (Himālaya) for the welfare of the world. 41

पुरा हिमवतः प्रस्थे रम्ये देवगृहोपमे।
शम्भुः सार्धं मया रन्तुं सुचिरं प्रीतिसंयुतः ॥ ४२ ॥

Śambhu in the past was delighted to have pleasure with me for long time in the slopes of the Himālayas, which were as charming as the appartment of the gods. 42

तत्र या मेनका देवी चार्वङ्गी चरितव्रता।
सुशीला सा पुरस्त्रीणामुत्तमा[1] पार्वतीगणे ॥ ४३ ॥

सा मां मातृवदाचष्ट सर्वकर्मसु नर्मकम्।
तस्यां मेऽप्यनुरागोऽभूत् सा मे माता भविष्यति ॥ ४४ ॥

Menakā (wife of Himālaya), is handsome and majestic, she practises restraint and bears a good character, she is the foremost among the mountain-ladies who used to tender motherly advices to me in all my activities including the childhood pranks. I have great attachment to her and she will be my mother (in my next birth). 43-44

कन्याभिश्च पार्वतीभिश्च बाल्यक्रीडामहं चिरम्।
कृत्वा कृत्वा मेनकायाः करिष्ये मोदमुत्तमम् ॥ ४५ ॥

By playing the childish play every now and then with the maids of the mountain I shall cause delight to Menakā. 45

पुनश्चाहं भविष्यामि शम्भोर्जायातिवल्लभा।
करिष्ये देवकार्याणि तदुपायादसंशयम् ॥ ४६ ॥

I shall again be the most beloved wife of Śambhu, and as per his advice surely do all the works of the gods." 46

इति सञ्चिन्तयन्ती सा पुनः कोपसमावृता।
जज्वाल दक्षतनया दक्षदारुणकर्मणा ॥ ४७ ॥

The daughter of Dakṣa having given her serious thought over the matter and remembering the terrible deeds of Dakṣa once again flew in rage. 47

क्रोधरक्तेक्षणा तत्र तनुयष्टिस्तदा सती।
स्फोटञ्चकार द्वाराणि सर्वाण्यावृत्य योगतः ॥ ४८ ॥

Then Satī, with eyes turning red in anger by adopting a

1. पुरस्त्रीणामुत्तमा M

posture of yoga closed all the (nine) doors[1] in her body and made an indistinguished sound (*sphoṭa*). 48

तेन स्फोटेन महता तस्यास्तु प्राणवायवः ।
निर्भिद्य दशमद्वारमात्मनस्ते वहिर्ययुः ॥ ४९ ॥

By that sound (*sphoṭa*) her spirit went out from her body by breaking open the tenth door.[2] 49

त्यक्तप्राणान्तु तां दृष्ट्वा देवाः सर्वेऽन्तरिक्षगाः ।
हाहाकारं तदा चक्रुः शोकव्याकुलितेक्षणाः ॥ ५० ॥

Then the gods in the heaven having seen her (Satī) dead, with eyes full of tears, made the loud exclamation of *hā hā* in sorrow. 50

ततस्तु सत्या भगिनीसुता तां द्रष्टुमागता ।
चुक्रोश शोकाद्विजया मृतां दृष्ट्वा सतीं मुहुः ॥ ५१ ॥

At that time Vijayā, niece of Satī (Satī's sister's daughter) with a view to seeing her arrived there and having found her dead wailed bitterly. 51

हा सती क्व गतासीति हा सती तव किन्विदम् ।
हा मातृष्वसरित्युच्चैस्तदा शब्दो महानभूत् ॥ ५२ ॥

"O my aunt! Sati! where had you gone? What happened to you?" Thus she cried loudly. 52

विप्रियश्रवणादेव प्राणांस्त्यक्तास्त्वया सति ।
अहं कथन्तु जीवामि दृष्ट्वेदृग्विप्रियं दृढम् ॥ ५३ ॥

"O Satī! having heard the unpalatable news you had given up your life. How could I remain alive after witnessing such a terrible scene?" 53

पाणिना वदनं सत्या मार्जयन्ती मुहुर्मुहुः ।
करुणं विलपन्ती स्म मुखं जिघ्रति सा तदा ॥ ५४ ॥

Thus wailing bitterly Vijayā kept on touching the face of Satī and smelled her mouth again and again. 54

सिञ्चन्ती नेत्रजैस्तोयैः सत्याः सा हृदयं मुखम् ।
केशानुल्लास्य पाणिभ्यां वीक्षन्ती वदनं मुहुः ॥ ५५ ॥

She got the face and the bosom of Satī drenched with her tears. Then opening the tuft of Satī's hair she looked at her again and again. 55

ऊर्ध्वाधःकम्पितशिराः शोकव्याकुलितेन्द्रिया ।
हृदयं पञ्चशाखाभ्यां विनिघ्नन्ती तथा शिरः ॥ ५६ ॥

Her senses turned numb afflicted by great sorrow, she used to move her head up and low, and kept on beating her chest and head by both the hands. 56

इदं च वचनं साश्रुकण्ठा सा विजयाऽब्रवीत् ।
श्रुत्वा ते मरणं माता वीरिणी शोककर्षिता ॥ ५७ ॥

धारयन्ती कथं प्राणान् सद्यस्त्यक्ष्यति जीवितम् ।
स तथा निरनुक्रोशः क्रूरकर्मा पिता तव ॥ ५८ ॥

Vijayā with tears rolling down in her face kept on muttering these words in a voice soaked in grief: "O Satī! how your mother Vīriṇī having been afflicted with grief shall survive on hearing your death? Surely she will die instantly. How your father, the performer of the cruel deeds, who has no compassion, having heard you dead shall continue to live? 57-58

प्रमीतां भवतीं श्रुत्वा कथं धास्यति जीवितम् ।
विचिन्त्य नूनं कर्माणि स्वीयानि भवतीं प्रति ।
कृतानि स नृशंसानि दक्षः शोकाकुलस्तदा ॥ ५९ ॥

"When Dakṣa gives the second thought on his treatment he had meted out to you, he would surely repent his cruel actions and shall be grief stricken. 59

यज्वा स च ज्ञानहीनः कथं यज्ञे प्रवर्तते ।
निःश्रद्धस्त्यक्तबुद्धिश्च कथं वा स भवेत् क्रतौ ॥ ६० ॥

How Dakṣa, the performer of the sacrifice being devoid of knowledge and intelligence shall continue it? How he, who has no regard for the sacrifice shall perform it? 60

हा मातर्देहि वचनं रुदन्त्या बालवन्मम ।
भवत्या निर्दया शोकाद् म्रिये शल्यसमानसून् ॥ ६१ ॥

---

1. *dvārāṇi sarvāṇi* : the nine doors of the body are—two eyes, two ear holes, two nostrils, the mouth, anus, and the genital.
2. *daśama dvāram* : known as *brahmarandhra* on the skulp.

"O mother ! I am crying like a child, do speak to me please May think I am cruel one, who am surviving you. My spirit within me hurts me like a weapon. 61

त्वं किं स्मरसि मे शम्भोर्विहितस्य कदाचन ।
तेनामर्ष¹वशं प्राप्ता मातर्मां किन्न भाषसे ॥ ६२ ॥

"Have you been recollecting some misdeeds of Śambhu towards me which make you angry, and for that reason are you not speaking to me ? 62

तदेव वचनं चक्षुर्मुखं स्रा नासिका तव ।
एतेषां क्व गताः सर्वे विभ्रमा हसितं क्व च ॥ ६३ ॥

"This is the same face, the same nose, and these are the same eyes of yours, but alas ! where has gone the lusture residing there ? Where disappears your smile ? 63

ननु ते विभ्रमैर्हीनं नेत्रयुग्मं सुनासिकम् ।
स्मितहीनं च वदनं दृष्ट्वा सोढा कथं हरः ॥ ६४ ॥

"I do not know how Hara shall be able to bear the shock on seeing your eyes, with the shapely nose, lustureless, and your face bereft of smile. 64

का सुधासम्मितं वाक्यं हराश्रमसमागतान् ।
सुनृतं त्वामृते मातर्वदिष्यति मुहुर्मुहुः ॥ ६५ ॥

"O mother ! when you are no more there, who will treat me with nectar like honey-sweet words when I next visit the hermitage of Hara again ? 65

श्रद्धावती वान्धवेषु पत्युर्भाववशानुगा ।
सर्वलक्षणसम्पूर्णा तत्समा का भविष्यति ॥ ६६ ॥

"You are gifted with all the auspicious signs in your body, you have respect to your friends, and act to suit the sentiments of your husband; who is that woman who shall be equal to you in these respects ? 66

त्वदृते देवि देवेशः शोकोपहृतचेतनः ।
दुःखितात्मा निरुत्साहो निश्चेष्टश्च भविष्यति ॥ ६७ ॥

"O goddess ! without thee Śambhu being afflicted by grief will loose his power of reasoning, shall have no inspiration and will be inactive." 67

1. तेनामर्षरसं M.

एवं लपन्ती भृशदुःखिता सतीं
मृतां समीक्ष्यातिशयं शुचाहता ।
पपात भूमौ विजया विरावं
वितन्वती चोर्ध्वभुजा प्रवेपती ॥ ६८ ॥

Having observed Satī dead Vijayā afflicted by grief became very sad. Lamenting thus she made a loud wailing and raising her hands up fell on the ground trembling. 68

इति श्रीकालिकापुराणे सतीदेहत्यागो नाम
षोडशोऽध्यायः ॥ १६ ॥

Here ends the sixteenth chapter of the holy *Kālikāpurāṇa*, named the death of Satī.

सप्तदशोऽध्यायः

CHAPTER SEVENTEEN

(The Destruction of the Sacrifice of Dakṣa)

मार्कण्डेय उवाच

एतस्मिन्नन्तरे शंभुः शोभने मानसे ह्रदे ।
समाप्य सन्ध्यामायातः स्वमाश्रमपदं प्रति ॥ १ ॥

Mārkaṇḍeya said :

In the meantime Śambhu having performed his *prātaḥ sandhyā* (morning oblation and prayer) in the beautiful lake of Mānasa returned to his hermitage. 1

आगच्छन्नेव संरावं विजयाया वृषध्वजः ।
शुश्राव दारुणं तीव्रं चकितश्च ततोऽभवत् ॥ २ ॥

While approaching the hermitage Śambhu heard wild and pitiable wailing by Vijayā and was surprised. 2

तत उक्ष्णा बलवता मनोमारुतरंहसा ।
स्वमाश्रमपदं शर्वं आससाद त्वरान्वितः ॥ ३ ॥

Then Śambhu by His strong bull, as speedy as the wind and the mind, within no time reached His hermitage. 3

आसाद्य देवीं दयितां तदा दाक्षायणीं हरः ।
मृतां दृष्ट्वापि न जहौ मृतेऽतिप्रियभावतः ॥ ४ ॥

Śambhu hurriedly reached Dākṣāyaṇī, his beloved and found her dead, but did not cast her away due to deep attachment to her. 4

ततो निरीक्ष्य वदनमामृज्य च पुनः पुनः ।
पप्रच्छ कस्मात् सुप्तासीत्येवं द्राक्षायणीं मुहुः ॥ ५ ॥

Then Hara constantly kept on looking at her face and massaged it with His hands. Doing this again and again He kept on asking repeatedly "O daughter of Dakṣa ! why have you gone to sleep ?" 5

ततो भर्गवचः श्रुत्वा तदा तद्भगिनीसुता ।
विजया प्राह निधनं दाक्षायण्या यथा तथा ॥ ६ ॥

Then Vijayā, niece of Satī hearing these words of Bharga narrated the incident how Satī was dead. 6

विजयोवाच

दक्षः कर्तुं क्रतुं शम्भो देवान् सर्वान् सवासवान्[1] ।
आजुहाव तथा दैत्यान् राक्षसान् सिद्धगुह्यकान् ॥ ७ ॥
ब्राह्मणानथ गोविन्दमिन्द्रादीनपि दिक्पतीन् ।
देवयोनींस्तथा सर्वान् साध्यविद्याधरादिकान् ॥ ८ ॥

Vijayā said :

O Śambhu ! Dakṣa in order to perform a sacrifice invited all the gods headed by Vāsava, the demons (*daityas*), the *rākṣasas*, the *guhyakas*, the *siddhas*, the *brāhmaṇas*, Govinda, the guardians of the quarter headed by Indra, the *sādhyas* the *vidyādharas* and all other heavenly beings. 7-8

नाहूतानि क्रतौ तेन यानि सत्त्वानि शंकर ।
तानि दक्षेण नो सन्ति समस्तभुवनेष्वपि ॥ ९ ॥

In fact there was not a single creature in the three worlds, who was not invited to the sacrifice by Dakṣa. 9

एवं प्रविततं[2] यज्ञं श्रुत्वैषा वचनान्मम ।
विमृष्यत्यनाह्वाने हेतुं शम्भोरथात्मनः ॥ १० ॥

Satī hearing this elaborate preparation for the sacrifice by Dakṣa reasoned why she and Śambhu were not invited to the sacrifice. 10

चिन्तयानां तथाहं[3] तां सतीं ज्ञात्वा यथाश्रुतम् ।
उक्तवत्यस्मि भूतेश यज्ञानाह्वानकारणम् ॥ ११ ॥

O Lord of the animals ! having observed her seriously pondering over this question I mentioned the reason for not inviting (them) to the sacrifice as I heard before. 11

---

1. सवान्धवान् M.
2. प्रवृत्तं वं M.
3. चिन्तयामासाहं तां M.

शम्भुः कपाली तज्जाया तत्संसर्गाद्विगर्हिता ।
अतः शम्भुः सती चापि नाध्वरे मे मिलिष्यतः ॥ १२ ॥

"Śambhu is a Kapālin (wearer of human skull) and his wife has been degraded because of the association with him, hence, both Śambhu and Satī shall not join my sacrifice"— (thus said Dakṣa). 12

इत्यनाह्वानहेतुर्मे श्रुतपूर्वः पुरा मुखात् ।
दक्षस्य वीरिणीं श्लक्ष्णां गदतस्तस्य मन्दिरे ॥ १३ ॥

I had earlier heard Dakṣa saying this at their residence to his wife Vīriṇī, the softspoken one, as the reason for not extending the invitation to Satī and Śambhu to the sacrifice. 13

एतच्छ्रुत्वा मम वचः सा विवर्णमुखी क्षितौ ।
उपविष्टा न मां किंचिदुक्त्वा कोपपरायणा ॥ १४ ॥

After hearing this from me she (Satī) did not speak to me a single word, sat on the ground and her face turned discoloured in anger. 14

बभूव वदनं तस्यास्तत्क्षणात् सरुषं हर ।
भ्रुकुटीकुटिलं श्यामं यथा खं धूमकेतुना ॥ १५ ॥

O Hara! immediately in anger her face turned nigrescent with the eye-brows knitting together, like the sky overcast by the meteors (*dhūmaketus*). 15

सा मुहूर्तमिव ध्यात्वा स्फोटेन महता ततः ।
प्राणानुदसृजन्वैषा भित्त्वा मूर्द्धानमात्मनः ॥ १६ ॥

Concentrating her mind on meditation for a moment she made an indivisible sound (*sphoṭa*) and caused her spirit to come out of her body by breaking open the plate of the head. 16

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तस्या विजयाया वृषध्वजः ।
अतीव कोपादुत्तस्थौ दिधक्षुरिव पावकः ॥ १७ ॥

Mārkaṇḍeya said:

Śambhu hearing Vijayā saying thus rose in a violent anger like the blazing fire. 17

तस्य कोपपरीतस्य कर्णनासाक्षिवक्त्रतः ।
घोरा ज्वलन्त्यः कणिकाः सृजन्त्योऽग्नेर्महारवम् ।
उल्का विनिःसृता वह्वयः कल्पान्तादित्यवर्चसः ॥ १८ ॥

Then innumerable spark meteors emerged from the ears, nose, eyes and the mouth of Śambhu, who raged in anger and shone like the terrible sun at the end of a cycle of the world (*kalpa*). 18

अथ तत्र जगामाशु दक्षो यत्र महातपाः ।
यज्ञञ्चक्रे हरो गत्वा यज्ञवाटाद् बहिःस्थितः ॥ १९ ॥

Then Hara dashed to the spot where Dakṣa was performing the sacrifice and stopped outside the sacrificial enclosure. 19

तं यज्ञं ददृशे भर्गः कोपेन महतावृतः ।
महाधनसमापन्नं पात्रीयूपादिभिर्वृतम् ॥ २० ॥

From that spot highly enraged Bharga observed that great riches were collected in the sacrifice. Utensils and altars were here and there in the sacrificial ground. 20

हुताज्याहुतिसंवृद्धं दीप्तवह्निविराजितम् ।
यथास्थानस्थितान् सर्वान् दिक्पालान् सायुधध्वजान् ॥२१॥

विधातारं तथा विष्णुं यज्ञमध्ये व्यवस्थितम् ।
ददर्श कुपितः शम्भुस्तान् दृष्ट्वातीव कोपतः ॥ २२ ॥

That the bright flames of the burning fire were rising high due to constant pouring of oblations of *ghee* in the fire, wearing flags and weapons the guardians of the quarter (*dikpālas*) were taking their respective positions. Brahmā and Viṣṇu were in the midst of the sacrificial ground—seeing these Śambhu became terribly enraged, who was already angry. 21-22

भगं सूर्यं तथा सोमं भार्याभिः सह संवृतम् ।
सहस्राक्षं गौतमं च पूर्वे भागे व्यवस्थितम् ॥ २३ ॥

There he saw Bhaga, Sūrya and also *Soma* (moon) surrounded by his wives, Indra and the sage Gautama seated in the eastern part of the sacrificial pandal. 23

सनत्कुमारमात्रेयं भार्गवं विनतासुतम् ।
मरुद्गणांस्तथा साध्यानाग्नेयं जातवेदसम् ॥ २४ ॥

In the south-east quarter (*agnikoṇa*) he saw Sanatkumāra, Ātreya and Bhārgava, Garuḍa, the group of *marut sādhyās* and the *Jātaveda*. 24

कालं च चित्रगुप्तञ्च कुम्भयोनिं सगालवम् ।
विश्वेदेवांस्तथा सर्वान् कव्यवाहादिकान् पितॄन् ॥ २५ ॥
अग्निष्वात्तादिकान् सर्वान् भूतग्रामं चतुर्विधम् ।
भौमं प्रेतगणान् सिद्धान् दक्षिणाशां व्यवस्थितान् ॥ २६ ॥

In the southern quarter (He saw) Yama, Citragupta, Agastya, Gālava, Viśvadevas, the group of *pitṛs*, such as Agniṣvāttā and others, who were *kavyavāhas* (the partakers of oblation), the four kinds of creatures,[1] the planet Maṅgala the *siddhas*, and the group of *pretas* (goblins). 25-26

रक्षांसि च पिशाचांश्च भूतानि मृगपक्षिणः ।
क्रव्यादान् क्षुद्रजन्तूंश्च तथा पुण्यजनेश्वरम् ॥ २७ ॥

In the south-western quarter (He saw) the *rākṣasas*, the *piśācas*, the *bhūtas*, the animals and the birds, the carnivora, the small quadrupeds, the great sage Mudgala, Rāhu and the *kinnaras*. 27

महर्षिं मौद्गलं राहुं नैर्ऋत्यां किन्नरांस्तथा ।
महोरगांस्तथा नक्रान् मत्स्यान् ग्राहांश्च कच्छपान् ।
समुद्रान् सप्तसिन्धूंश्च नदीस्तीर्थानि[2] गुह्यकान् ॥ २८ ॥
मानसादि ह्रदान् सर्वान् गंगांजम्बूनदीं तथा[3] ।
कामं मधुं वसन्तं च वरुणञ्च सहानुगम् ॥ २९ ॥

शनैश्चरं गिरीन् सर्वान् पश्चिमाशाव्यवस्थितान् ।
प्राणादिपंचवायूंश्च सगणञ्च समीरणम् ।
कल्पद्रुमान् हिमाद्रिञ्च कश्यपञ्च महामुनिम् ॥ ३० ॥

In the western part (of the sacrificial ground He saw) the great serpents, the sea animals (*nakra*), the fish, the *grāhas* (giant aligator), the tartoises, the oceans, the seven seas, the rivers and the landing stairs to the rivers (or the sacred places of pilgrimage), the *guhyakas*, Mānasa and other lakes, the rivers Gaṅgā and Jāmbunadī, Kāma, Mādhu and Vasanta (the spring time), Varuṇa along with his followers, Śanaiśvara and all the mountains. 28-30

वायव्यां कमलाव्रातं फलानि च कलानिधिम् ।
नानारत्नानि हैमानि मनुष्यान् पर्वतांस्तथा ॥ ३१ ॥
हिमाद्रिमुख्या यक्षाश्च स्थूणकर्णादयो बुधाः ।
नलकूबेरेण सहितो यक्षरान्नरवाहनः ॥ ३२ ॥
ध्रुवो धरश्च सोमश्च विष्णुश्चैवानिलोऽनलः ।
प्रत्यूषश्च प्रभासश्च कौवेरीं संस्थितानिमान् ॥ ३३ ॥

In the north-western quarter (He saw) Vāyu with all his attendants, the five *vāyus*[1] headed by *prāṇa*, the *kalpadrum*, (the heavenly tree which grants every wishes to the seeker), the Himālayas and the great sage Kāśyapa.

(He saw) the herds of deer, the fruits, the moon, varied gems, the things made of gold, the human beings, the mountains Himālaya and others, the scholar, *Sthuṇa-karṇa* and other *yakṣas*, Kubera, the lord of the *yakṣas* riding of his mount of man along with Nalakubera, Dhruva, the sacrifice, *Soma* (the drink offered in the sacrifice), Viṣṇu, Anila (wind), Anala (fire), the morning and the dawn in the northern part (of the sacrificial place). 31-33

वृषध्वजं विना सर्वान् रुद्रान् जीवं मनूंस्तथा ।
विविधान् बाहुजान् वैश्यान्शूद्रानपि समन्ततः ॥ ३४ ॥
ऐशान्यां विविधान्नानि व्रीहीनपि तिलानपि[2] ।
ऐशानीपूर्वयोर्मध्ये ब्रह्मर्षीन् संशितव्रतान् ॥ ३५ ॥

---

1 *bhūta-grāmaṁ caturvidham* : the four kinds *bhūta* may mean the earth, the light, the water and the wind; it also means the living beings including plants, such as the flys in the sky, that dives in the water, that germinates on the earth, and that moves on the earth. The *Kālikā-purāṇa* states that the *gaṇas* of Śiva (*Śarabha*) after the killing of the *gaṇas* of Varāha were divided into four groups and they came to to be known as *bhūtagrāmas* killed by Brahmā.

2. नदीस्तीर्थानि H.

3. गंगाजम्बूनदींस्तथा M.

1. Five vāyus : *prāṇa*, *apāna*, *samāna*, *vyāna* and *udāna*.

2. व्रीहीन्नपि लता अपि V.

महर्षींश्चतुरो वेदान् वेदाङ्गानि तथैव षट् ।
नैर्ऋत्यपश्चिमान्तस्थमनन्तं श्वेतपर्वतम् ॥ ३६ ॥

काद्रवेयसहस्रेण सहितान् सप्तभोगिनः ।
केतुं तत्रैव कुष्माण्डं डाकिनीगणसंयुक्तम् ॥ ३७ ॥

तथा जलधरानन्यान्नानावर्णान् सविद्युतान् ।
दिग्गजानपि तत्रस्थानैरावतमुखान् हरः ॥ ३८ ॥

In the north-east quarter (aiśāna) (He saw) all Rudras except Vṛṣadhvaja, the creatures, the Manus, the *kṣatriyas*, who emerged from the arms, the *vaiśyas* and the *śūdras* seated every where, the varieties of food, the heaps of paddy and the sesames. In the midst between north-east and east (He saw) the group of *brāhmarṣis*, who were practising severe penance, the group of *maharṣis*, the four *Vedas* and their six ancelliaries. Hara saw in between south-west and the west directions Śvetaparvata (the white mountain), the group of seven serpents headed by Ananta and surrounded by thousands of other serpents, the chief of a class of demon encircled by the *dākinīs*, the varied clouds flashed by the lightning, the elephants of the quarter (*diggaja*) headed by Airāvata, who were in the company of the cow-elephants of the directions (or, the young cow elephants). 34-38

यथास्थानस्थितान् सर्वान्दिक्करिण्या च संयुतान् ।
तमेवं दूरतो दृष्ट्वा यज्ञवाटं महाधनम् ।
वीरभद्राह्वयं, तूर्णं प्रेषयामास तं प्रति ॥ ३९ ॥

Hara having seen the enclosed place of sacrifice full of riches from the distance sent Vīrabhadra immediately there. 39

वीरभद्रोऽपि बहुभिः संवृतो विविधैर्गणैः ।
व्यध्वंसयत्ततो यज्ञं दक्षस्य सुमहात्मनः ॥ ४० ॥

Vīrabhadra being accompanied by many others and different gangs started destroying the sacrifice of Dakṣa, the great. 40

विकुर्वन्तं महायज्ञं वीरभद्रं समीक्ष्य वै ।
वारयामास वैकुण्ठः सर्वदेवगणावृतः ॥ ४१ ॥

Having seen Vīrabhadra destroying the sacrifice Viṣṇu being surrounded by all the gods prevented him from the destruction. 41

तं वार्यमाणं दृष्ट्वैव क्रोधसंरक्तलोचनः ।
स्वयं विवेश तं यज्ञं ध्वंसयामास चेश्वरः ॥ ४२ ॥

Śambhu having seen Vīrabhadra being resisted, in great anger, His eyes turned red, Himself entered into the sacrificial enclosure and started destroying it. 42

विशन्तमेव तं यज्ञे प्रथमं पुरतो भगः ।
बाहू वितत्य भूतेशमाससाद त्वरान्वितः ॥ ४३ ॥

First of all Bhaga (one form of the sun) seeing Śambhu being entered into the place of sacrifice hurriedly approached Him by extending wide his arms. 43

तमागतमभिप्रेक्ष्य भर्गोऽपि भृशरोषितः ।
अंगुल्यग्रप्रहारेण तस्य नेत्रे जघान ह ॥ ४४ ॥

Śambhu on seeing Bhaga approaching nearer got highly enraged and rooted out both his eyes by the tip of his fingers. 44

हीननेत्रं भगं दृष्ट्वा विरूपाक्षं दिवाकरः ।
स्पर्द्धमानस्ततः सर्वमाससाद त्वरान्वितः ॥ ४५ ॥

Divākara (another form of the sun) observing Bhaga being deprived of his eyes challenged Śarva and rushed to Him. 45

ततः सूर्यं महादेवः पाणौ धृत्वा करेण च ।
दूरकृत्यातिकुपितो यज्ञमेवाभ्यधावत ॥ ४६ ॥

Then Mahādeva in great anger caught both the hands of Sūrya by one of His hands and threw him far away and then rushed to the sacrifice. 46

मार्तण्डश्च हसन् वेगाद्वितत्य विपुलौ भुजौ ।
एहि योत्स्ये त्वयेत्युक्त्वा तमग्रे प्रत्यवारयत्[1] ॥ ४७ ॥

There after Mārtaṇḍa (another form of the sun) "Come on, I shall fight you" thus saying laughed a derilous laugh and stopped Him (Śambhu) by extending both his arms. 47

1. प्रत्यधावत M.

हसतस्तस्य सूर्यस्य क्रोधेन वृषभध्वजः।
दन्तान् करप्रहारेण शातयामास[1] वक्त्रतः ॥ ४८ ॥

Seeing Sūrya laughing Vṛṣabhadhvaja became highly enraged and caused his teeth fallen from his mouth by a big slap. 48

विदन्तं मिहिरं दृष्ट्वा हीननेत्रं भगं तथा।
सर्वे देवाश्च ऋषयो ये चान्ये तत्र दुद्रुवुः ॥ ४९ ॥

Having observed Mihira deprived of his teeth and Bhaga of his eyes, all the gods and the sages, whoever were there, fled away from that place 49

विद्राव्य सर्वान् देवादीन् हरः परमकोपनः।
मृगरूपेणापयान्तं यज्ञमेवान्वपद्यत ॥ ५० ॥

Then highly enraged Hara after driving out all the gods and others from there chased the sacrifice itself, who, in fear by assuming the shape of a deer was running away. 50

यज्ञोऽप्याकाशमार्गेण ब्रह्मस्थानं विवेश ह।
वृषध्वजोऽपि कुपितो ब्रह्मस्थानं जगाम ह ॥ ५१ ॥

Then the sacrifice running through the heavenly path entered into the realm of Brahmā, and the angry Vṛṣabhadhvaja also arrived there. 51

ब्रह्मणः सदनाद् यज्ञो भीतो भर्गादवातरत्।
अवतीर्य सतीदेहं प्रविवेश स्वमायया ॥ ५२ ॥

The sacrifice in fear of Bharga descended from the abode of Brahmā and entered into the body of Sati by his super normal power. 52

भर्गोऽपि दक्षदुहितुर्मृताया निकटं गतः।
अन्वगच्छत्तदा यज्ञं ददर्श च सतीशवम् ॥ ५३ ॥

Then Bharga chasing the sacrifice arrived at the site of Satī, the daughter of Dakṣa and found her dead body. 53

मृतां दृष्ट्वा तदा देवीं हरो दाक्षायणीं सतीम्।
विस्मृत्य यज्ञं तत्प्रान्ते स्थितो वाढं शुशोच ताम् ॥ ५४ ॥

Then Hara on seeing Satī, the daughter of Dakṣa dead, forgot all about the sacrifice and sitting by the side of the dead body deeply mourned her death. 54

बहुविधगुणवृन्दं चिन्तयञ्छूलपाणि-
र्ललितदशनपंक्ति वक्त्रमब्जप्रकाशम्।
अरुणदशनवस्त्रं भ्रूयुगं वीक्ष्य तस्याः
खरतरपृथुशोकव्याकुलोऽसौ रुरोद ॥ ५५ ॥

Śūlapāṇi then recollecting the various qualities of Satī and also looking at the rows of her fair teeth, the lotus like-face, the eye-brows and the red border cloths of hers got afflicted by the terrible sorrow and He cried bitterly. 55

इति श्रीकालिकापुराणे दक्षयज्ञभङ्गे सप्तदशोऽध्यायः ॥ १७ ॥

Here ends the seventeenth chapter of the holy *Kalikā purāṇa*, named the destruction of the sacrifice of Dakṣa.

---

1. पातयामास M.

अष्टादशोऽध्यायः

CHAPTER EIGHTEEN

(Vijayā's Grief)

मार्कण्डेय उवाच

दाक्षायणीगुणगणान् गणयन् गोरङ्गस्तदा ।
विललापातिदुःखार्तो मनुजः प्राकृतो यथा ॥ १ ॥

Mārkaṇḍeya said :

Then Śiva recollecting manifold virtues of Dākṣāyaṇī started wailing, in great sorrow, like a common human being. 1

विलपन्तं तदा भर्गं विज्ञाय मकरध्वजः ।
रतीवसन्तसहित आससाद महेश्वरम् ॥ २ ॥

Then Kāma having learnt Bharga wailing in grief approached him accompanied by his wife Rati and friend Vasanta. 2

तं शुचातिपरिभ्रष्टं युगपत् स रतिपतिः ।
जघान पंचभिर्वाणै रुदन्तं भ्रष्टचेतनम् ॥ ३ ॥

There after Kāma, the husband of Rati pierced the grief-striken Śiva with his five arrows simultaneously who was in a highly agitated mood and was crying bitterly. 3

शोकाभिहतचित्तोऽपि स्मरवाण-समाकुलः ।
संकीर्णभावमापन्नः शुशोच च मुमोह च ॥ ४ ॥

Though He (Śiva) was overwhelmed with grief being attacked by the arrow by Kāma developed a particular sentiment, and swooned and wailed alternately. 4

क्षणं भूमौ निपतति क्षणमुत्थाय धावति ।
क्षणं भ्रमति तत्रैव निमीलति विभुः पुनः ॥ ५ ॥

The Lord then alternately had fallen on the ground and rose from the ground, one moment He was on the ground the next moment had risen and started crying and the next moment was moving about shutting His eyes in grief. 5

ध्यायन् दाक्षायणीं देवीं हसमानः कदाचन ।
परिष्वजति भूमिष्ठां रसभावैरिव स्थिताम् ॥ ६ ॥

Remembering Dākṣāyaṇī He laughed and sometimes embraced the dead body passionately as if it was lying on the ground in an amorous mood. 6

सतीसतीति सततं नाम व्याहृत्य शंकरः ।
मानं त्यज वृथेत्येवमुक्त्वा स्पृशति पाणिना ॥ ७ ॥

Śaṅkara crying the name Satī incessantly often asked "O Satī ! give up your false vanity," thus saying He touched her body with his hands affectionately. 7

पाणिनापरिमार्ज्यैनामलंकारान् यथास्थितान् ।
तस्या विश्लिष्य च पुनस्तत्रैवानुयुयोज च ॥ ८ ॥

He after massaging her with his hands took away the ornaments from her body and put them again where they were, this He did again and again. 8

एवं कुर्वति भूतेशे मृता नोवाच किञ्चन ।
यदा सती तदा भर्गः शोकाद्गाढं रुरोद ह ॥ ९ ॥

Bharga, the lord of the *bhūtas,* having been done this when Satī did not respond, because she was dead, He in great grief, cried loudly and bitterly. 9

रुदतस्तस्य पततो वाष्पान् वीक्ष्य तदा सुराः ।
ब्रह्मादयः परां चिन्तां जग्मुश्चिन्तापरायणाः ॥ १० ॥

While Śiva was crying the drops of tear were rolling down His cheeks; seeing this Brahmā and the other gods anticipating danger turned highly anxious 10

वाष्पाः पतन्तो भूमौ चेद्दहेयुः पृथिवीमिमाम् ।
उपायस्तत्र कः कार्य इति हाहेति चुक्रुशुः ॥ ११ ॥

"If the drops of tear (from the face of Bharga) be fallen on the ground they shall burn the entire world. What measures should we take to prevent this happening" this thought drove them to the utter helplessness, they exclaimed pitiable sounds alas ! oh. 11

ततो विमृष्यते देवा ब्रह्माद्यास्तु शनैश्चरम् ।
तुष्टुवुर्भर्गस्य वाष्पधारणकारणात् ॥ १२ ॥

Then Brahmā and the other gods pondered over the matter and commenced praying Śanaiśvara (Saturn) for obstructing the tears of Bharga, who bereft of his senses. 12

देवा ऊचुः

शनैश्चर महाभाग लोकानुग्रहकारकं ।
मूलशक्तिसमुद्भूत नमस्ते सूर्यसम्भव ॥ १३ ॥

The gods said:

O great Śanaiśvara! the benefactor of people! you have emerged from the Primal Force. O son of Sun! we do salute thee. 13

नमस्ते शूलहस्ताय पाशहस्ताय धन्विने ।
तथा वरदहस्ताय तमश्छायात्मजाय ते ॥ १४ ॥

Thou doth wear a trident and a nook in your hands, we salute thee, thou art with the extending hand for granting the boon (*varada-hasta*), O son of chāyā! we salute thee. 14

नीलमेघ-प्रतीकाश भिन्नाञ्जनचयोपम ।
नमस्ते सर्वलोकानां[1] प्राणधारणहेतवे ॥ १५ ॥

Thou art of the hue of the clouds and like the besmeared collyrium, thou causeth the people to live, we do salute thee. 15

गृध्रध्वज नमस्तेऽस्तु प्रसीद भगवन् दृढम् ।
वाष्पेभ्यः शोकजेभ्यश्च पाहि भर्गस्य नः क्षितिम् ॥ १६ ॥

Thou doth wear the flag engraved with the insignia of the vulture, we salute thee, be graciously pleased to us. Please do protect the earth from the tears shed by the grief striken Bharga. 16

यथा पुरा शतं वर्षानिवजग्राह वर्षणम् ।
भवानेव तु मेघेभ्यस्तथा कुरु हराम्बुनि ॥ १७ ॥

It was thee who in the past contained the rains of the clouds for one hundred years, do the same in respect of the tears of Bharga. 17

तवचापां ग्रहं[2] दृष्ट्वा मेघास्ते पुष्करादयः ।
मुमुचुः सततं वर्षं महेन्द्रस्य किलाज्ञया ॥ १८ ॥

The clouds Puṣkara and others having seen there arresting the water was raining incessantly under the order of Mahendra. 18

आकाश एव वर्षाम्भस्तत्सर्वं भवता पुरा ।
विनाशितं यथा वाष्पं तथा नाशय शूलिनः ॥ १९ ॥
न त्वामृतेऽन्यः शक्तोऽस्ति हरवाष्पनिवारणे ।
दहेत् सदेवगन्धर्वब्रह्मलोकान् सपर्वतान् ।
पृथिवीं पतितो वाष्पस्तस्माद्धारय मायया ॥ २० ॥

In the past all the rain water was destroyed by thee in the sky itself, the same way destroy the water of tears of the trident holder (Bharga). There is none in the three worlds except thee who is capable to arrest the tears of Hara. If those tears of Hara be fallen on the earth they shall destroy all the three worlds along with Brahmā and the gods, the *gandharvas* and the mountains, therefore doth thou arrest the tears with thy illusory power. 19-20

मार्कण्डेय उवाच

इत्येवम्भाषमाणेषु देवेषु मिहिरात्मजः ।
प्रत्युवाच स तान् देवान्नातिहृष्टमना इव ॥ २१ ॥

Mārkaṇḍeya said:

The gods having thus said the son of Mihira (Saturn) said to those gods in a non-too-satisfied mood. 21

शनैश्चर उवाच

करिष्ये भवतां कर्म यथाशक्ति सुरोत्तमाः ।
तथा किन्तु विदध्व[1] हि न मां वेत्ति यथा हरः ॥ २२ ॥

Śanaiśvara said:

O Superior gods! I shall do your work to the best of my ability, but you shall have to adopt such means so that Hara does not know me (my action). 22

दुःखशोकाकुलस्यास्य समीपे वाष्पधारिणः ।
कोपान्नश्येच्छरीरं मे नियतं नात्र संशयः ॥ २३ ॥

When (sitting) by his side I shall retain the tears of Hara, who has been suffering from the pang of separation and grief,

1. सर्वभूतानां M.
2. तवापोग्रहणम् M.

1. विदध्वं M. विदध्मं V.

surely my body shall be destroyed by His anger, there is no doubt about it. 23

तस्माद् यथा मां भूतेशो न जानाति सतीपतिः ।
तथा कुरुध्वं नेत्रेभ्यो हरलोतकधारिणम् ॥ २४ ॥

Therefore do take such steps so that Hara, the Lord of the creatures, the husband of Satī does not know me, when I shall manage to contain the tears dropped from His eyes. 24

मार्कण्डेय उवाच

ततो ब्रह्मादयो देवास्ते सर्वे शंकरान्तिकम् ।
गत्वा हरं सन्मुमुहुः सांसार्या योगमायया ॥ २५ ॥

Mārkaṇḍeya said :

Thereafter Brahmā and the other gods came to Śaṅkara enchanted Him with the help of Yogamāyā, who transcended. 25

शनैश्चरोऽपि भूतेशमासाद्यान्तर्हितस्तदा ।
वाष्पवृष्टिं दुराधर्षामिवजग्राह मायया ॥ २६ ॥

Śanaiśvara also having reached Śaṅkara vanished immediately and then with his illusory power started retaining that torrential rain of tears, which can hardly be obstructed. 26

यदा स नाशकद्वाष्पान् सन्धारयितुमर्कजः ।
तदा महागिरौ क्षिप्ता वाष्पास्ते जलधारके ॥ २७ ॥

When Śanaiśvara, the son of the sun could no longer retain the tears he threw them on the mountain, named Jaladhāraka. 27

लोकालोकस्य निकटे जलधाराह्वयो गिरिः ।
पुष्करद्वीपपृष्ठस्थस्तोयसागर पश्चिमे ॥ २८ ॥

The mountain Jaladhāra is situated near the mountain Lokāloka, towards west of Toyasāgara and just behind Puṣkaradvīpa. 28

स तु सर्वप्रमाणेन मेरुपर्वतसन्निभः ।
तस्मिन् विन्यस्तवान् वाष्पांस्तदाशक्तः शनैश्चरः ॥ २९ ॥

That mountain is equal to the mountain Meru in all respects. Śanaiśvara being unable to retain the tears had thrown them on that mountain. 29

स पर्वतोऽपि तान् वाष्पान्न धर्तुं क्षम ईशितुः ।
विदीर्णस्तैस्तु वाष्पौघैर्भग्नमध्योऽभवदद्रुतम् ॥ ३० ॥

That great mountain also was not able to bear that tears of the Lord and under the pressure of that mass of the tears the mountain started giving away, as it was quickly broken up in the middle. 30

ते वाष्पाः पर्वतं भित्वा विविशुस्तोयसागरम् ।
सागरोऽपि ग्रहीतुं तन्न शशाक खरानति ॥ ३१ ॥

The mass of tears then entered into the sea after breaking open the mountain ; the sea also could not bear those burning tears any more. 31

ततस्तु सागरं मध्ये भित्वा वाष्पाः समागताः ।
तोयधेः प्राग्भवां वेलां स्पर्शमात्राद्विभेद ताम् ॥ ३२ ॥

विभिद्य वेलां ते वाष्पाः पुष्करद्वीपमध्यगाः ।
नदी भूत्वा वैतरणी पूर्वसागरगाभवत् ॥ ३३ ॥

Then that mass of tears reached the eastern coast of the sea by dividing the sea in the midst. As soon as they touched the east coast it was broken and then the mass of tears in the midst of Puṣkaradvīpa turned into a river, named Vaitaraṇī, flowed to eastern sea through the opening of the coast 32-33

जलधारस्य भेदेन संसर्गात् सागरस्य च ।
अवाप्य सौम्यतां किंचिद्वाष्पास्ते नाभिन्दन् क्षितिम् ॥३४॥

Because of breaking the mountain Jaladhāra and coming into the contact of the sea that mass of tears turned somewhat mild and, therefore, did not break the earth. 34

वैवस्वतपुरद्वारे योजनद्वयविस्तृता ।
अद्यापि तिष्ठत्यपगा हरलोतकसम्भवा ॥ ३५ ॥

The river that emerged from the tears of Hara, two *yojanas* in length, exists even today at the gate of the city of Vaivaśvata (Yama). 35

अथ शोकविमूढात्मा[1] विलपन् वृषभध्वजः ।
जगाम प्राच्यदेशांस्तु स्कन्धे कृत्वा सतीशवम् ॥ ३६ ॥

1. शोकपरितात्मा M.

Hara bewildered in grief had taken the dead body of Satī on his shoulder, and then rushed to the eastern countries crying bitterly. 36

उन्मत्तवद्गच्छतोऽस्य दृष्ट्वा भावं दिवौकसः ।
ब्रह्माद्याश्चिन्तयामासुः शवभ्रंशनकर्मणि ॥ ३७ ॥

Brahmā and the other dwellers of the heaven having observed the action of Hara while He was moving like a mad man thought about ways and means of removing the dead body (from His shoulder). 37

हरगात्रस्य संस्पर्शाच्छवो नायं विशीर्णताम् ।
गमिष्यति कथं तस्मादस्य भ्रंशो भविष्यति ॥ ३८ ॥

"It is due to the contact with the body of Hara the dead body (of Satī) shall not rot and that being so, how the dead body will fall (from His shoulder) ? 38

इति सञ्चिन्तयन्तस्ते ब्रह्मविष्णुशनैश्चराः ।
सतीशवान्तर्विविशुरदृश्या योगमायया ॥ ३९ ॥

Thus pondering over the matter Brahmā, Viṣṇu and Śanaiśvara entered into the dead body (of Satī) invisible by the power of Yogamāyā. 39

प्रविश्याथ शवं देवा खण्डशस्ते सतीशवम् ।
भूतले पातयामासुः स्थाने स्थाने विशेषतः ॥ ४० ॥

The gods after entering into that dead body cut it into pieces and caused the parts fall at particular places on the earth. 40

देवीकूटे पादयुग्मं प्रथमं न्यपतत् क्षितौ ।
उड्डीयाने चोरुयुग्मं हिताय जगतां ततः ॥ ४१ ॥

कामरूपे कामगिरौ न्यपतद्योनिमण्डलम् ।
तत्रैव न्यपतद्भूमौ पर्वते[1] नाभिमण्डलम् ॥ ४२ ॥
जालन्धरे स्तनयुगं स्वर्णहारविभूषितम् ।
अंसग्रीवं पूर्णगिरौ कामरूपा ततः[2] शिरः[3] ॥ ४३ ॥

First of all the pair of feet (of Satī) fell at Devīkūṭa, thereafter the pair of thighs, for the welfare of the world, fell at Uddīyāna and then the female pudenda fell on the mountain, named Kāmagiri in Kāmarūpa, the naval also fell there on the ground of that mountain, the pair of breasts, adorned with the golden chain, fell at Jālandhara, the arms along with the neck fell on the mountain, named Pūrṇagiri and then the head fell beyond the region of Kāmarūpa. 41-43

यावद्भुवं[1] गतो भर्गः समादाय सतीशवम् ।
प्राच्येषु याज्ञिको देशस्तावदेव प्रकीर्तितः ॥ ४४ ॥

The regions in the east which Bharga with the dead body of Satī on His shoulder, covered became re-knowned as the land fit for the performance of sacrifice. 44

अन्ये शरीरावयवा लवशः खण्डिताः सुरैः ।
आकाशगंगामगमन् पवनेन समीरिताः ॥ ४५ ॥

The other parts of the dead body cut into small particles by the gods and swept away by the wind fell in Gaṅgā of the heaven. 45

यत्र यत्रापतन् सत्यास्तदापादादयो द्विजाः ।
तत्र तत्र महादेवः स्वयं लिंगस्वरूपधृक् ।
तस्थौ मोहसमायुक्तः सतीस्नेहवशानुगः ॥ ४६ ॥

O twice borns ! wherever the pair of feet and the other parts of the dead body of Satī had fallen, Mahādeva being attracted and out of deep attachment to her stayed Himself, in all those places, assuming the shape of a *liṅga* (male organ). 46

ब्रह्मविष्णुशनिश्चापि सर्वे देवगणास्तथा ।
पूजयाञ्चक्रुरीशस्य प्रीत्या सत्याः पदादिकम् ॥ ४७ ॥

Brahmā, Viṣṇu, Śanaiśvara and all other gods due to the devotion to Śiva started worshipping the feet and the other parts of the dead body (of Satī). 47

देवीकूटे महादेवी महाभागेति गीयते ।
सतीपादयुगे लीना योगनिद्रा जगत्प्रसूः[3] ॥ ४८ ॥

---

1. पूर्वतः V. B.
2. कामरूपान्ततः M.
3. शिवः V.

---

1. यावद्दूरं M.
2. ब्रह्मा विष्णुः V. B.
3. प्रभुः M. B.

Yoganidrā, the great goddess, the source of the world, who has merged at the feet of Satī at Devikūṭa, is known as Mahābhāgā. 48

कात्यायनी चोड्डीयाने कामाख्या कामरूपिणी ।
पूर्णेश्वरी पूर्णगिरौ चण्डी जालन्धरे गिरौ[1] ॥ ४९ ॥
पूर्वान्ते कामरूपस्य देवी दिक्करवासिनी ।
तथा ललितकान्तेति योगनिद्रा प्रगीयते ॥ ५० ॥

The goddess Yoganidrā is known as Kātyāyanī at Uḍḍīyāna, as Kāmākhyā, the protean (who assumes shape at will) in Kāmarūpa, as Pūrṇeśvarī in Pūrṇagiri, as Caṇḍī on the mountain of Jālandhara and as Dikkaravāsinī at the east end of Kāmarūpa, who is also called Lalita-Kāntā. 49-50

यत्रैव पतितं सत्याः शिरस्तत्र वृषध्वजः ।
उपविष्टः शिरो वीक्ष्य श्वसञ्छोकपरायणः ॥ ५१ ॥

Where the head of Satī had fallen Vṛṣadhvaja staring at it sat down there heaving a sigh of grief. 51

उपविष्टे हरे तत्र ब्रह्माद्यास्ते दिवौकसः ।
समीपमगमंस्तस्य दूरतः सान्त्वयन् हरम् ॥५२ ॥

Hara having been sat down there Brahmā and the other gods consoled Him from the distance, and then came nearer. 52

देवानागच्छतो दृष्ट्वा शोक-लज्जासमन्वितः ।
गत्वा शिलात्वं तत्रैव लिंगत्वं गतवान् हरः ॥ ५३ ॥

Hara seeing the gods coming nearer turned into a piece of stone in shame and grief, and then took the shape of *liṅga.* 53

हरे लिंगत्वमापन्ने ब्रह्मादयास्तु दिवौकसः ।
तुष्टुवुस्त्र्यम्बकं तत्र लिंगरूपं जगद्गुरुम् ॥ ५४ ॥

Hara having been turned into a *liṅga* Brahmā and the other gods started praying Tryambaka, the preceptor of the world, who turned there in the shape of *liṅga.* 54

देवा ऊचुः

महादेवं शिवं स्थाणुमुग्रं रुद्रं वृषध्वजम् ।
श्मशानवासिनं भर्गं सर्वान्तकरणं परम् ॥ ५५ ॥
त्वां नमामो वयं भक्त्या शंकरं नीललोहितम् ।
गिरीशं वरदं देवं भूतभावनमव्ययम् ॥ ५६ ॥

The gods said :

We pay our obeisance to thee with nevotion, thou art Mahādeva, Śiva, Sthāṇu, Ugra, Rudra, Vṛṣadhvaja, Śaṅkara, Bharga, the dweller in the graveyard, the Supreme destroyer of all, Nīla-lohita, Giriśa, the source of all the creatures, the bestower of boons, and the eternal God. 55-56

अनादिमध्यसंसारयोगविद्याय शम्भवे ।
[1]नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ५७ ॥

We salute Śambhu, Who is without beginning, creation and existence and knowable only through meditation. We pay our obeisance to Śiva Who is Brahmā, free from passion and in the shape of the *liṅga*. 57

जटिलाय गिरिशाय विद्याशक्तिधरायः[2] ते ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ५८ ॥

We pay our obeisance to Giriśa, the wearer of mated hair, powerful with the power of knowledge, who is Brahma, free from passion and is in the shape of the *liṅga.* 58

---

1. सुता M.

1. ॐ नमः परमात्मने ज्ञानरूपाय वेधसे। नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ नमो दाक्षायणीकान्त सुतसर्व महेश्वर। नमस्ते सर्वभूतेश मृषभं प्रसीद भगवन् शिव ॥ सशोके त्वयि लोकेश चेष्टमाने महेश्वर। सुराः समाकुलाः सर्वे तस्मात् शोकं परित्यज ॥
'ॐ नमः' इत्यारभ्य 'परित्यज' एतदन्ताः श्लोकाः पाण्डुलिप्यां 'लिंगमूर्तये' इत्यनन्तरं पठिताः ।

2. 'जटिलाय' इत्यारभ्य 'लिंगमूर्तये' इत्यन्तः श्लोकः वेंकटेश्वरसंस्करणे किंचित् पश्चाद् दृश्यते ।

ज्ञानामृतान्तसम्पूर्णशुद्धदेहान्तराय च ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ५९ ॥

We salute Śiva Whose body and mind are completely purified by the nectar of knowledge, Who resides within Himself, Who is Brahma, free from passion and in the shape of the *liṅga*. 59

आदिमध्यान्तभूताय[1] स्वभावानलदीप्तये ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ६० ॥

We salute Him, who is in the form of creation, preservation and destruction, Who blazes like the fire, Who is Brahma, free from passion and in the shape of the *liṅga*. 60

प्रलयार्णवसंस्थाय प्रलयस्थितिहेतवे ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ६१ ॥

We salute Him, Who resides in the ocean of deluge, (after annihilation of the world), Who is the cause of dissolution and existence, Who is Brahma, Śiva, free from passion and in the shape of the *liṅga*. 61

यः परेभ्यः परस्तस्मात् पराय परमात्मने ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ६२ ॥

We salute Him, Who is Supreme, greater than the Supreme and the Supreme soul Himself, Brahma, free from passion and in the shape of the *liṅga*. 62

ज्वालामालावृतांगाय नमस्ते विश्वरूपिणे[2] ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ६३ ॥

We salute Him, Whose body is adorned by the garland of blazing fire, Who is the entire universe, Brahma, free from passion and in the shape of the *liṅga*. 63

1. रूपाय M.

2. शस्त्ररूपिणे M.

ॐ नमः परमार्थाय ज्ञानदीपाय वेधसे ।
नमः शिवाय शान्ताय ब्रह्मणे लिंगमूर्तये ॥ ६४ ॥

We salute Him, Who is the highest object to be sought, illuminated by the knowledge, the creator, Brahma, free from passion and in the shape of the *liṅga*. 64

नमो दाक्षायणीकान्त मृड शर्व[1] महेश्वर ।
नमस्ते सर्वभूतेश प्रसाद भगवञ्छिव ॥ ६५ ॥

O Śiva ! Thou art the husband of Dākṣāyaṇī, Mṛḍa, Śarva, Maheśvara, the lord of the creatures ; O lord ! be pleased to us. 65

सशोके त्वयि लोकेशे चेष्टमाने महेश्वर ।
सुराः समाकुलाः सर्वे तस्माच्छोकं परित्यज ॥ ६६ ॥

O Maheśvara ! if You, the lord of the world, doth move in grief, all the gods become perturbed, therefore, give up Thy sorrow. 66

नमो नमस्ते भूतेश सर्वकारणकारण ।
[2]प्रसीद रक्ष नः सर्वांस्त्यज शोकं नमोऽस्तुते ॥ ६७ ॥

O Lord of the creatures ! Thou art the cause of all the causes, we salute Thee, be pleased with us, give up Thy sorrow, do protect all of us. 67

मार्कण्डेय उवाच

इति संस्तूयमानस्तु महादेवो जगत्पतिः ।
निजं रूपं समास्थाय प्रादुर्भूतः शुचाहतः ॥ ६८ ॥

Mārkaṇḍeya said :

Mahādeva, the Lord of the world being praised thus by the gods appeared there in His own form, though afflicted by grief. 68

1. भर्ग M.

2. यः परेभ्यश्च परस्मात् च पराय परमात्मने । V. M.

तं शुचा विह्वलं दृष्ट्वा प्रादुर्भूतं विचेतसम् ।
शोकापहं विधिःसाम्ना तुष्टाव वृषभध्वजम् ॥ ६९ ॥

Mahâdeva, Who got manifested, being grief striken, was of unsound mind, and in a pitiable condition; seeing Him in that state the creator started praying Him with soft words. 69

ब्रह्मोवाच

हिरण्यवाहो ब्रह्मा त्वं विष्णुस्त्वं जगतः पतिः ।
सृष्टिस्थितिविनाशानां हेतुस्त्वं केवलं हर ॥ ७० ॥

Brahmā said :

O Hara! Hiraṇyabâhu! Thou Thyself art Brahmā and Viṣṇu, the lord of the world, Thou art alone the cause of the creation, the existence and the annihilation of the world. 70

त्वमष्टमूर्तिभिः सर्वं जगद्व्याप्य चराचरम् ।
उत्पादकः स्थापकश्च नाशकश्चापि विश्वकृत् ॥ ७१ ॥

O creator of the universe! Thou with Thy eight forms causeth to cover the entire movable world, and Thou art the creator, the upholder and the destroyer. 71

त्वा माराध्य महादेव मुक्ति याता मुमुक्षवः ।
रागद्वेषादिभिस्त्यक्ताः संसारविमुखा बुधाः ॥ ७२ ॥

[*तृतीयं यद् भवेन्नेत्रं ललाटस्थं महेश्वर ।
सततं भ्राजमानं तत् चिन्त्यं तेजो मुमुक्षुभिः ॥ ७२क॥]

O Mahâdeva! with a view to getting imancipation the wise persons propitiate Thee and after being indifferent to the world they became free from the sentiments such as attachment hatred etc. 72

विभिन्नवाय्वग्निजलौघवर्जितं
न दूरसंस्थं रविचन्द्रसंयुतम् ।
त्रिमार्गमध्यस्थमनुप्रकाशकं
तत्त्वं परं शुद्धमयं महेश्वर ॥ ७३ ॥

*पाण्डुलिप्यां वेंकटेश्वरसंस्करणे च अधिकः पाठः ।

O Maheśvara! Thou art free from the different winds, fire and the mass of water, being associated with the sun and the moon, residing in the tri-juncture of three paths (Iḍā Piṅgalā and Suśumnā), Thou doth enlighten the subtle one (the soul), Thou art the embodiment of purity and knowledge, and not far away (stay in the self). 73

यदष्ट शाखस्य[1] तरोः प्रसूनं
चिदम्बुवृद्धस्य समीपजस्य ।
तपश्छदःसंस्थगिशस्य पीनं
सूक्ष्मोपगं ते वशगं सदैव ॥ ७४ ॥

The bud that is stated to be subtle and gross form of the tree with eight branches, which is reared to growth by watering with pure knowledge, has grown very near and covered by leaves in the form of penance, is always under Thy control. 74

अधः समाधाय समीरण स्वनं[2]
निरुद्ध्य चोर्द्धं निशि हंसमध्यतः ।[3]
हृत्पद्ममध्ये सुमुखीकृतं रजः
परन्तु तेजस्तव सर्वं देक्ष्यताम्[4] ॥ ७५ ॥

What light is to be always meditated in the lotus of the heart, which is concentrated in the midst of the swan (*anāhatacakra*) after getting the wind resisted from the bottom (*mūlādhāracakra*) to the topmost one (*sahasrāra cakra*), Maheśvara! Thou art that.[5] 75

1. यद् ब्रह्म शाखस्य M.
2. ...बलात् M.
3. विरुद्धमध्यतः M.
4. सर्वदेश्यताम् M.
5. *ṣaṭcakra*= the six Psychic knots or six mystical circles of the body are from bottom to top (*i*) *Mūlādhāra*, (*ii*) *Svādhisthāna*, (*iii*) *Maṇipura*, (*iv*) *Anāhata*, (*v*) *Viśudha*, (*vi*) *Ājñākhyā*.

प्राणायामैः पूरकैः स्तम्भकैर्वा
रिक्तैश्चित्रैश्चोदनं[1] यत्पराख्यम् ।
दृश्यादृश्यं योगिभिस्ते प्रपञ्चाः
शुद्धं वृद्धं तत्त्वतस्तेऽस्ति लब्धम् ॥ ७६ ॥

What the ascetics achieve by the process of *p āṇāyāma* (breathing), such as *pūraka* (inhaling the wind), *kumbhaka* (retaining the wind) and *recaka* (letting out the wind) in a varied way, which is called Supreme, visible and invisible, pure and with magnitude and the varied manifestations that emanated from Thee. 76

सूक्ष्मं जगद्व्यापि गुणौघपीनं[2]
मृग्यम्बुधैः साधनसाध्यरूपम् ।
चौरैरक्षैर्नोज्झितं नैव नीतं
वित्तं तवास्त्यर्थहीनं महेश ॥ ७७ ॥

O Maheśvara ! Thou doth possess that invaluable wealth which is sought after by the wise men, and which exists both in the form object and instrument. cannot be abandoned or stolen away by the thieves in the form of the senses (*indriya*). 77

न कोपेन न शोकेन न मानेन द दम्भतः ।
उपयोज्य तु तद्वित्तमन्यथेव विवर्धते ॥ ७८ ॥

That wealth cannot be enjoyed by one so long one is subject to anger, sorrow, sense of pride and deceit, and it increases otherwise (in the absence of those). 78

मायया मोहितः शम्भो विस्मृतं ते हृदि स्थितम् ।
मायां भिन्नं परिज्ञाय धारयात्मानमात्मना ॥ ७९ ॥

O Śambhu ! having been enchanted by the illusion (Māyā) Thou hart forgotten about what exists in Thy heart, be it realised by Thee that Māyā is different from Thee) ; Thou should compose Thyself within. 79

1. स्वल्पतस्तेऽस्ति M.

2. जगोघहीनं M.

मायास्माभिः स्तुता पूर्वं जगदर्थे महेश्वर ।
तया ध्यानगतं चित्तं बहुयत्नैः प्रसाधितम् ॥ ८० ॥

For the welfare of the world we propitiated Māyā and she attracted Thy mind with great effort in the past. 80

शोकः क्रोधश्च लोभश्च कामो मोहः परात्मता[1] ।
ईर्ष्यामानो विचिकित्सा[2] कृपासूया जुगुप्सता ॥ ८१ ॥
द्वादशैते बुद्धिनाशहेतवो मनसो मलाः ।
न त्वादृशैर्निषेव्यन्ते शोकं त्यज ततो हर ॥ ८२ ॥

Sorrow, anger, covetousness, sensuality, delusion, subservience, jealously, pride, scapticism, compassion, envy and abhorrence—these twelve are the dirt of the mind and are the causes for the loss of intelligence. These attributes should not be given any shelter by person of Thy stature, therefore O Hara ! give up Thy sorrow. 81-82

मार्कण्डेय उवाच

इति शाम्ना स्तुतः शम्भुः संस्मृत्यापि स्ववाञ्छितम् ।
नावदध्रे तदात्मानं शोकात् सत्या विनाकृतः ॥ ८३ ॥

Mārkaṇḍeya said :

Śambhu being praised thus remembered His desired end, but could not control His own-self due to the berievement caused by the loss of Satī. 83

अधोमुखः स्थितं वीक्ष्य ब्रह्माणं स शनैरिदम् ।
प्राह ब्रह्मन्नायतिगं वद किं करवाण्यहम् ॥ ८४ ॥

Then Ś mbhu with the down cast eyes looked at Brahmā and asked : "O Brahman ! what should I do now ? Do tell me." 84

इत्युक्तो वामदेवेन विधाता सर्वदैवतैः ।
इदमाह तदेशस्य शोकविध्वंसकं वचः ॥ ८५ ॥

After Mahādeva h d thus spoken Brahmā along with all other gods told Him these words which are capable of removing His grief. 85

1. परीप्सया M.

2. विजीगिषा M.

ब्रह्मोवाच

त्यज शोकं महादेव संस्मृत्यात्मानमात्मना।
न त्वं शोकस्य सदनं परं शोकात्तवान्तरम् ॥ ८६ ॥

Brahmā said :

O Mahādeva ! recollect Thyself in Thy own self and give up Thy grief, Thou art not the person to be afflicted by the grief, Thou art far above from the purview of the grief. 86

सशोके त्वयि भूतेश देवा भूताः ससाध्वसा ।
प्रशयेज्जगतीं कोपः शोकः सर्वांश्च शोषयेत् ॥ ८७ ॥

O Lord of the gods ! when Thou remain afflicted by the grief, all the gods are terrified Thy anger might destroy the entire world and grief might cause all others plunge into a state of sorrow. 87

त्वद्वाष्पव्याकुला पृथ्वी विदीर्णा स्यान्नचेच्छनिः ।
अवजग्राह ते वाष्पं सोऽपि कृष्णोऽभवद् हठात् ॥ ८८ ॥

The earth crumbled by your tears would have torn into pieces had Śani not contained your tears ; even he also all of sudden turned black (for retaining the tears). 88

यत्र देवाः सगन्धर्वाः सदा क्रीडन्ति सोत्सुकाः ।
सुमेरुसदृशो योऽसौ मानतः पर्वतोत्तमः ॥ ८९ ॥

यस्मिन् प्रविश्य शिशिरे[1] पद्मनालनिभे घनाः ।
उत्पिबन्ति स्म तोयानि पुष्करावर्तकादयः ॥ ९० ॥

The mountain Jaladhara, the best of the mountains, where the gods and the *gandharvas* do always play, which is equal Sumeru in size, where the clouds Puṣkara, Āvarttaka and others, of the colour of the stem of the lotus, take water they entered into its caves. 89-90

1. सुषिरे M. V.

मन्दरात् सततं यत्र कुम्भयोनिर्महामुनिः ।
गत्वा गत्वा तपस्तेपे हिताय जगतो हर ॥ ९१ ॥

यस्मिन् स्थित्वा गिरौ पूर्वमगस्त्यस्तोयसागरम् ।
पपौ तपोबलात् कृत्वा करमध्यगतं किल ॥ ९२ ॥

शनैश्चरेण ते वोढुमसमर्थेन लोतकैः ।
क्षिप्तैर्विदारितस्तेऽसौ जलधाराह्वयो गिरिः ॥ ९३ ॥

O Hara ! the great sage Agastya going out from Mandara used to visit that mountain very often for practising penance there for the welfare of the world, where the sage Agastya in the past sitting on this mountain drank the water of the oceans after putting the mass of water on his palm, by the power of his penance ; that mountain, named Jaladhara was asundered by your tears which Śanaiśvara, being unable to retain anymo:e, threw on it. 91-93

विभिद्य पर्वतं शम्भो वाष्पास्ते सागरं ययुः ।
भित्त्वा तु सागरं शीघ्रं[1] प्रभीताण्डजसंकुलम् ॥ ९४ ॥

जग्मुस्ते पूर्वपुलिनं तस्य तद्विभिदुश्च ते ।
भित्त्वा वेलां ततः पृथ्वीं यिभिद्याशु तरंगिणीम् ॥ ९५ ॥

चक्रुर्वैतरणीं नाम्ना पूर्वसागर गामिनीम् ।
न नावा न विमानेन न द्रोण्या स्यन्दनेन च ॥ ९६ ॥

तर्तुं शक्या सा तु नदी तप्ततोयातिभीषणा ।
दुःखेन तान्तु पृथिवी विभर्ति महताधुना ॥ ९७ ॥

O Śambhu ! bursting asunder it the stream of tears of yours had reached the sea and all the lives in the sea born of the eggs were terrified (or killed), and then parting asunder the sea (the stream) reached its eastern coast. The eastern coast of the sea also was eroded by the tears, there after they by breaking a portion of the earth caused a river, named Vaitaraṇī, to flow to the eastern sea. That highly terrible river full of hot water cannot be crossed either by a boat or by a trough, or by a chariot. The earth has been bearing it now under great pain. 94-97

1. शीर्षं M.

सदा चोद्धं गतैर्वाष्पैर्विक्षिपन्ती नभश्चरान् ।
तस्यास्तूपरि नो यान्ति देवा अपि भयातुराः[1] ॥ ९८ ॥

The river by its hot vapours has reached the sky and driven away the creatures moving in the sky, even the frightened gods do not cross over that river. 98

यमद्वारं परावृत्य योजनद्वयविस्तृता ।
निम्ना वहति सम्पूर्णा भीषयन्ती जगत्त्रयम् ॥ ९९ ॥

The river two *yojanas* (23.3 kilometer) in length, flows down-ward encircling the gate of the city of Yam a completely terrifying the three worlds. 99

त्वन्निःश्वासमरुज्जातैर्ध्वस्ता पर्वतकानना: ।
समाकुलद्वीपिनागा नाद्यापि प्रतिशेरते ॥ १०० ॥

The mountains and the forest are affected by the wind generated from your heavy breathing and the tigers and the elephants being frightened by it even today do not reside there. 100

तव निःश्वासजो वायुः पीडयन् जगतः सुखम्[2] ।
नाद्यापि प्रशमं याति वाधाहीनः सनातनः ॥ १०१ ॥

The eternal wind of your exhale without any resistence has affected the happiness of the world and even today it has not diminished. 101

सतीशवं ते वहतः शीर्यमाणा पदे पदे ।
नाद्यापि व्याकुला पृथ्वी व्याकुलत्वं विमुञ्चति ॥१०२॥

While you had been moving carrying the dead body of Satī on your shoulder the earth was torne at every step of yours, the disordered earth has not even today became free from that troubled state. 102

न स्वर्गे न च पाताले तत्सत्त्वं विद्यतेऽधुना ।
यत्ते क्रोधेन शोकेन नाकुलं वृषभध्वज ॥ १०३ ॥

There is not a single living being either in the earth or in the heaven or in the nether world who is not affected by your anger and sorrow. 103

1. भयादर M.

2. क्षयम् M.

तस्माच्छोकममर्षं च त्यक्त्वा शान्ति प्रयच्छ नः ।
आत्मानञ्चात्मना वेत्थ धारयात्मानमात्मना ॥ १०४ ॥

Therefore O Mahādeva ! cast aside your sorrow and anger and thereby give us peace, know Yourself and restrain Yourself within Yourself. 104

सती च दिव्यमानेन व्यतीते शरदां शते ।
सा च त्रेतायुगस्यादौ भार्या तव भविष्यति ॥ १०५ ॥

After a hundred autumns passed by the standard of gods Satī, at the beginning of *Tretā yuga* (the age of *Treta*) shall be Your wife again. 105

मार्कण्डेय उवाच

इत्युक्तो वेधसा शम्भुस्तूष्णीं ध्यानपरायणः[1] ।
अधोमुखस्तदा प्राह ब्रह्माणममितौजसम् ॥ १०६ ॥

Mārkaṇḍeya said :

After Brahmā had spoken thus Śambhu remained silent and casting His eyes down pondered for a moment and then spoke to Brahmā of the unlimited powers. 106

ईश्वर उवाच

यावद् ब्रह्मन्नहं शोकादुत्तरामि सतीकृतात् ।
तावन्मम सखा भूत्वा कुरु शोकापनोदनम् ॥ १०७ ॥

Īśvara said :

O Brahman ! stay with me and enlighten me constantly till I come over the grief for Satī. 107

तस्मिन्नवसरे यत्र यत्र गच्छाम्यहं विधे ।
तत्र तत्र भवान् गत्वा शोकहानिं करोतु मे ॥ १०८ ॥

During this period wherever I go you should also follow me there and lighten the burden of grief of my heart. 108

1. ध्यानपरः क्षणम् M.

मार्कण्डेय उवाच

एवमस्त्विति लोकेश प्रोक्त्वा वृषभवाहनम् ।
हरेण सार्धं कैलासं गन्तुं चक्रे मनस्ततः ॥ १०९ ॥

Mārkaṇḍeya said :

"O yes, I shall do this" Brahmā having said thus to Mahādeva made up his mind to accompany Hara to Kailāsa. 109

ब्रह्मणा सहितं शम्भुं कैलासगमनोत्सुकम् ।
समासेदुर्गणा दृष्ट्वा नन्दिभृङ्गिमुखाश्च ये ॥ ११० ॥

Observing Mahādeva about to proceed to Kailāsa with Brahmā His retinue Nandī, Bhṛṅgī and all others arrived there. 110

ततः पर्वतसंकाशो वृषभः पुरतो विधेः ।
उपतस्थे सिताभ्रस्य सदृशो गैरिको यथा ॥ १११ ॥

Then the mountain like white bull (of Hara) appeared in front of Brahma (of redish colour) it looked as if the white cloud was in contrast with the saffron mountain heap. 111

वासुक्याद्याश्च ये सर्पा यथास्थानञ्च ते हरम् ।
भूषयांचक्रु रुद्गम्य शिरोबाह्वादिषु द्रुतम् ॥ ११२ ॥

Vāsukī and other serpents immediately by climbing up to the head, arms and other parts of the body of Hara adorned Him. 112

ततो ब्रह्मा च विष्णुश्च महादेवः सतीपतिः ।
सर्वैः सुरगणैः सार्धं जग्मुः प्रालेयपर्वतम् ॥ ११३ ॥

There after Mahādeva, husband of Satī, Brahmā and Viṣṇu accompanied by all the gods proceeded to the Himālayas (mountain). 113

ततस्तानोषधिप्रस्थान् निःसृत्य नगराद्गिरिः ।
सर्वैरमात्यैः सहित उपतस्थे सुरोत्तमान् ॥ ११४ ॥

Then Himālaya along with the ministers came out from the city of Oṣadhiprastha and received the Supreme gods with due regards. 114

ततः सम्पूजितास्तेन सुरौघा गिरिणा सह ।
सचिवैः पौरवर्गैश्च मुमुदुस्ते सुरर्षभाः ॥ ११५ ॥

Being worshipped by Himālaya and his ministers and the nobles these superior gods were delighted. 115

ततो ददर्श तत्रैव गिरीन्द्रस्य पुरे हरः ।
विजयामोषधिप्रस्थे सखीभिर्गौतमात्मजाम् ॥ ११६ ॥

Hara then saw Vijayā, the daughter of Gautama being surrounded by her friends in that very city of Himālaya, namely, Oṣdhiprastha. 116

सापि सर्वान् सुरवरान् प्रणम्य हरमुक्तवान् ।
चुक्रोश मातृभगिनीं पृच्छन्ती गिरीशं सतीम् ॥ ११७ ॥

Vijayā after paying her obeisance to Maheśvara and to all other gods asked Hara about Satī, her aunt, and started crying. 117

क्व सती ते महादेव शोभसे न तया विना ।
विस्मृतापि त्वया तात मद्हृदो नापसर्पति ॥ ११८ ॥

She kept on asking : "O Mahādeva ! where is Satī? Without her you have lost your splendour. O father! you might have forgotten her but she is ever alive in my heart. 118

ममाग्रे सा पुरा प्राणान् यदा त्यजति कोपतः ।
तदैवाहं शोकशल्यविद्धा नाप्नोमि वै सुखम् ॥ ११९ ॥

In the past when in great rage she had given up her life in front of me since then being afflicted by grief I have never felt happy." 119

इत्युक्त्वा वदनं वस्त्रप्रान्तेनाच्छाद्य सा भृशम् ।
रुदन्ती प्रापतद्भूमौ[1] कश्मलञ्चाविशत्तदा ॥ १२० ॥

She saying thus covered her face with the end of her shawl, cried very bitterly and fell on the ground and then fainted. 120

इति श्रीकालिकापुराणे विजयाशोके अष्टादशोऽध्यायः

Here ends the eighteenth chapter of the holy *Kālikāpurāṇa*, namely the arrest of tears of Śambhu by Śanaiśvara.

1. सापततद्भुमौ M.

एकोनविंशोऽध्यायः

CHAPTER NINETEEN

(Sandhā's Preparation For Penance)

मार्कण्डेय उवाच

ततस्तां पतितां दृष्ट्वा तदा दाक्षायणीं स्मरन् ।
न शशाक ह सोढुं शोकमुद्वेगसम्भवम् ॥ १ ॥

Mārkaṇḍeya said :

Then Mahādeva seeing Vijayā falling on the ground remembered the daughter of Dakṣa and was unable to restrain the upcharge of the sorrow. 1

भ्रष्टधैर्यस्ततः शम्भुर्बाष्पव्याकुललोचनः ।
पश्यतां सर्वदेवानां चिन्ताध्यानपरोऽभवत् ॥ २ ॥

Then Śambhu started shedding tears from his eyes, lost his patience and sunk into deep thought and meditation while all the gods were looking on. 2

अथाश्वास्य तदा धाता विजयां शोककर्षिताम् ।
हरमाश्वासयन् सान्त्वपूर्वमेतदुवाच ह ॥ ३ ॥

Brahmā consoled Vijayā, who was deeply moved by the sorrow and then spoke thus to Hara with sympathy. 3

ब्रह्मोवाच

पुराणयोगिन् भगवन्न शोकस्तव युज्यते ।
परधाम्नि तव ध्यानमासीत् कस्मात् स्त्रियामिह ॥ ४ ॥

Brahmā said :

O Lord ! ancient ascetic ! it does not behove Thee to be overwhelmed by sorrow. The supreme light was the object of Thy meditation, what has happened now that Thou art meditating on women ? 4

प्रभविष्णुः परः शान्तः सूक्ष्मः स्थूलतरः सदा ।
तव स्वभावश्च कथं शोकेन बहुधाकृतः ॥ ५ ॥

Thy conduct is influencing supreme and devoid of agitation, which is always subtle and gross, how is it that such conduct of Thine is severely affected by sorrow ? 5

निरञ्जनं ध्यानगम्यं यतीनां
परात्परं निर्मलं सर्वगामि ।
मलैर्हीनं रागलोभादिभिर्यत्
तत् ते रूपं त्वद्धृतं गृह्ण बुद्ध्या ॥ ६ ॥

Thy basic nature is *nirañjana* (void of passion), pure, omnipresent, free from attachment and allurement, without any dirt, the superior most, which can be realised by the ascetics through meditation, assume that nature with the help of Thy intelligence. 6

शोको लोभः क्रोधमोहौ च हिंसा
मानो दम्भो मदमोहप्रमोदाः ।
ईर्ष्यासूयाक्षान्तिरसत्यता च
चतुर्दश ज्ञाननाशा हि दोषाः ॥ ७ ॥

Sorrow, covetousness, anger, perplexity, violence, self-conceit, deceit, arrogance, bewilderment, carelessness, envy at other's success, faultfinding nature, impatience, falsehood— these fourteen deficiencies obstruct wisdom. 7

ध्यानेन त्वां योगिनश्चिन्तयन्ति
त्वं विष्णुरूपी[1] जगतां विधाता ।
या ते महामोहकरी सतीति
तथैव सा लोकमोहाय माया ॥ ८ ॥

Thou art Viṣṇu and the creator of the world, Thou hast been meditated upon by the ascetics; the woman, named Satī, who has now been causing the greatest bewilderment in Thee, is nothing but the illusory power of Thine, who enchants all the people. 8

या सर्वलोकाञ्जननेऽथ गर्भे
विमोहयन्ती पूर्वदेहस्य बुद्धिम् ।
विनाश्य बाल्यं कुरुते हि जन्तो-
र्विमोहयत्यद्य सा त्वं सशोकम् ॥ ९ ॥

1. विश्वरूपी M.

That illusory power, the enchantress of all the people, who at the time of birth of people destroys the knowledge of their previous birth, which transmigrates and remains up to that time, but cause to infuse a new one, has now been enchanting Thee into bewilderment. 9

सतीसहस्राणि पुरोज्झितानि
त्वया मृतानि प्रतिकल्पमेवम् ।
हिताय लोकस्य चराचरस्य
पुनर्गृहीता च तथा त्वयेयम् ॥ १० ॥

In the past Thou hath abandoned thousands of Satī who were dead, this has happened in every *kalpa*. The same way for the wellbeing of the entire movable and immovable world Thou hast been accepting her every time. 10

भवान्तरे ध्यानयोगेन पश्य
सतीसहस्राणि मृतानि यानि ।
यथा तथा त्वं परिवर्जितश्च
यथास्ति सा वा वृषराजकेतो ॥ ११ ॥

O Vṛṣarājaketu ! (one who has got the bull and the moon [or the great bull] as his symbol) how thousands of Satī died in the past creations, how Thou hadst been deserted, and what she was—behold all these through Thy meditation. 11

यतः समुत्पद्य मुहुर्भवन्तं
सा प्राप्स्यतीश त्रिदशैर्दुरापम् ।
पुनश्च जाया यादृशी ते भवित्री
तत्तत् सर्वं ध्यानयोगेन पश्य ॥ १२ ॥

O Īśa ! wherefrom she had been born ? How she had been able to have Thee (for her husband), who is even not easily obtainable by the gods ? What kind of wife she would be to Thee again ? Do behold all these in Thy meditation. 12

मार्कण्डेय उवाच

एवं बहुविधं ब्रह्मा व्याहरत् साम शंकरम् ।
गिरिराजपुरात्तस्मादृगयामास निर्जनम् ॥ १३ ॥

Mārkaṇḍeya said :

Brahmā after saying many pleasant words in a way of consolation took Śaṅkara away to a secluded place from the city of the king of the mountains (Himālaya). 13

ततो हिमवतः प्रस्थे प्रतीच्यां तत्पुरस्य च ।
शिप्रं नाम सरः पूर्णं ददृशुर्द्रुहिणादयः ॥ १४ ॥

There Brahmā and the other gods saw a vast lake, named Śipra on the slopes of the Himālayas situated to the west of city of Oṣadhiprastha. 14

तद्रहस्थानमासाद्य ब्रह्मशक्रादयः सुराः ।
उपविष्टा यथान्यायं पुरस्कृत्य महेश्वरम् ॥ १५ ॥

Brahmā, Indra and the other gods having arrived at that secret place sat there in order of precedence with Mahādeva in the front. 15

तं शिप्रसंज्ञं कासारं मनोज्ञं सर्वदेहिनाम् ।
शीतामलजलं सर्वैर्गुणैर्मानससम्मितम् ॥ १६ ॥
दृष्ट्वा क्षणं हरस्तस्मिन् सोत्सुकोऽभूदवेक्षणे ।
शिप्रां नाम नदीं तस्मान्निःसृतां दक्षिणोदधिम् ।
गच्छन्तीञ्च ददर्शासौ पावयन्तीं जगज्जनान् ॥ १७ ॥

Mahādeva after seeing the lake Śipra, full of cool and crystal water; which was equal to the lake Mānasa in respect of virtues, and pleasant to all the living beings, became eager for a moment to have full view of it. Viewing it he saw there a river, called Śiprā, the purifier of all the people on the earth and a source of delight to all, which after emerging from that lake had been flowing to the south sea. 16-17

तत्सरः पूर्णमासाद्य चरतः शकुनान् बहून् ।
नानादेशागताञ्छम्भुर्वीक्षाञ्चक्रे मनोरमान् ॥ १८ ॥

There in that lake full of water Hara had seen a good varieties of beautiful birds moving, who had come from the different countries. 18

गम्भीरपवनोद्धुतिसम्पन्नेषु[1] विराजितः ।
कोकद्वन्द्वांस्तरंगेषु ददर्श नृत्यतो यथा ॥ १९ ॥

He had seen couples of *Cakravāka* birds as if they were dancing on the water while they were floating gracefully on the rising waves of the lake caused by the mild wind. 19

मद्गुचञ्चुपू सम्पृक्तांस्तरंगान् स पृथक् पृथक् ।
वीक्षाञ्चक्रे यथा तोयादुत्पतत्पतगान् मुहुः ॥ २० ॥

He observes the diving birds rising up from the water every now and then with the waves on their beaks, as if one is clinging to one bird. 20

कादम्बैः सारसैर्हंसैः श्रेणीभूतैस्तटेतटे ।
भंगीकृतैर्यथा शंखैः सागरस्तादृशं सरः ॥ २१ ॥

With the groups of *Kadamba* (a kind of goose), *sārasa* (the Indian crane) and *haṁsa* (swan) sitting in curve at different places on the bank of the lake it looked like the sea studded with conch shells. 21

महामीनाहृतिक्षुब्धैस्तोय[2]शब्दोत्थसाध्वसैः ।
पक्षिभिर्विहितैः शब्दस्तत्र तत्र मनोहरम् ॥ २२ ॥

He observes that the birds being frightened by the sounds of the water caused by the movement of the big fish has been making sweet sounds everywhere. 22

प्रफुल्लैः पङ्कजैश्चैव क्वचिज्जलैर्मनोहरैः ।
सरोरेजे यथा स्वर्गो नक्षत्रैः स्थूलसूक्ष्मकैः ॥ २३ ॥

महोत्पलानां मध्येषु विरलं नीलमुत्पलम् ।
रेजे नक्षत्रमध्येषु नीलनीरदखण्डवत् ॥ २४ ॥

The lake with blossoming lotuses here and with beautiful lotus-buds there looked like sky full of small and big stars. A few blue lotuses, which were rare, amidst the multitude of white lotuses looked like pieces of blue clouds in the midst of the stars. 23-24

पद्मसंघात-मध्यस्था हंसाः कैश्चिन्न संस्तुताः ।
प्रफुल्लपंकजभ्रान्त्या निश्चलाः स्वर्गवासिभिः ॥ २५ ॥

The swans seated in the midst of lotus plants without any movement could not be recognised by the denizens of the heavens because they mistook them to be the blossoming lotuses. 25

द्विधा दृष्ट्वा शोणशुक्ले पद्मे फुल्ले विधिः स्वके ।
कायेऽरुणत्वं फुल्लत्वं स्वासनाब्जे निनिन्द च ॥ २६ ॥

Brahmā observes that two different varieties of lotuses—red and white, have developed as if in contemptuous attitude to the redness of his body and the whiteness of the lotus on which he was sitting. 26

फुल्लं महोत्पलं वीक्ष्य सरसस्तस्य शंकरः ।
मौलीन्दुकान्तिमलिनं हस्तस्थं नोत्पलं ममे ॥ २७ ॥

Śaṅkara observing (the brightness of the) blossoming lotuses of the lake no more compared the lotus in his hand, got tarnished by the rays of the moon on his forehead, (with the lotus of the lake). 27

हरेः स्वचक्रसूर्यांशुफुल्लं हस्तगताम्बुजम् ।
सरः पद्मञ्च सदृशं मेने वीक्ष्य समन्ततः ॥ २८ ॥

He after comparing the lotus in the hand of Hari, brightened by the rays of the disc on His hand, and the lotuses blossomed everywhere in that lake brightened by the rays of the sun, considered them to be equal. 28

तत्सरो वीक्ष्य सम्पूर्णं नानापक्षिसमाकुलम् ।
पद्मिनीशतसञ्छन्नं नीलोत्पलचयैर्वृतम् ॥ २९ ॥

देवदारुतरूणाञ्च तटस्थानां प्रसूनजैः ।
परागैर्वासितजलं हृदयानन्दकारकम् ॥ ३० ॥

तीरे तीरे महावृक्षैः शाद्वलैः परिवारितम् ।
दृष्ट्वा शम्भुः क्षणं तत्र सोत्सुकः शोकवर्जितः ॥ ३१ ॥

The lake was fully infested by the varieties of birds, full of hundreds of blossoming lotuses and blue lilies, was shadowed by the tall trees and the herbs on the four banks, its water

---

1. वृत्रिसम्पन्नेष M.
2. महामीनैस्तोक्ष्णैश्च तोयः …M.

turned fragrant by the pollens of the flowers of the *devadāru* tree (Pinus Devadaru) on the banks was pleasant. Śaṅkara observing all these got rid of His grief for a moment and gazed at them eagerly. 29-31

शिप्रामालोकयामास निःसृतां सरसस्ततः ।
यथेन्दुमण्डलाद् गंगा मेरोर्जम्बुनदी यथा ।
तथा दृष्ट्वा महेशेन शिप्रा शिप्राद्विनिःसृता ॥ ३२ ॥

Maheśa then saw the river Śiprā arising out of that lake. As Gaṅgā has arisen from the realm of Indu, and Jambunadi from the mountain Meru, the same way the river Śiprā has arisen from the lake Śipra, it appeared to Him. 32

ऋषय ऊचुः

शिप्राह्वयः क.कासारः कथं शिप्रा ततः सृता ।
कीदृशोऽस्य प्रभावश्च तत् समाचक्ष्व विस्तरात् ॥ ३३ ॥

The sages said :

What is that lake called Śipra ? What is its glory ? How the river Śiprā had emerged from it ? Kindly tell us all these in details. 33

मार्कण्डेय उवाच

शृण्वन्तु मुनयः सर्वे यथा शिप्रा नदी सृता ।
शिप्रस्य च महाभागाः प्रभावं गदतो मम ॥ ३४ ॥

Mārkaṇḍeya said :

O great sages ! all of you hear from me the story of emergence of the lake Śipra, and also how the river Śiprā had emerged from it. 34

वसिष्ठेन यदा देवी परिणीता त्वरुन्धती ।
तदा वैवाहिकैस्तोयैः शिप्रासिन्धुरभूद्विजाः ॥ ३५ ॥

O twice-born ones ! the river Śiprā had emerged from the consecrated water collected at the marriage when Vassiṣṭha married Arundhati. 35

सा समागत्य पतिता शिप्रे सरसि शासनात् ।
यदा मन्दाकिनी विष्णुपादादब्धौ शिवोदका ॥ ३६ ॥

The river after taking its rise from the holy water and flowing down merged in the lake Śipra under the command, as the river Mandākinī mingled in the sea, after emergence from the feet of Viṣṇu.[1] 36

ब्रह्मविष्णुमहादेवैस्तोयं सिक्तं तयोः पुरा ।
विवाहे शान्तिविहितं गायत्रीद्रुपदादिभिः ॥ ३७ ॥

In their marriage (of Vaśiṣṭha and Arundhati) in the past, Brahmā, Viṣṇu and Śiva poured water on them, for their well-being, by uttering "*drupada*"[1] and other hymns. 37

एकीभूतन्तु तत्तोयं मानसाचलकन्दरात् ।
तत् सर्वं पतितं शिप्रे कासारे सागरोपमे ॥ ३८ ॥

That mass of water (three streams) forms into one stream after emergence from the cave of the mountain Mānasa, and the entire volume of water falls into sea-like lake Śipra. 38

देवानामुपभोगार्थं पुरा धात्रा विनिर्मितम् ।
सरः शिप्राह्वयं सानौ प्रालेयस्य गिरेर्महत् ॥ ३९ ॥

Brahmā for the enjoyment of gods (in the past) had created this lake in the Himalāyas. 39

तत्राद्यापि सुनासीरः सहितश्चाप्सरोगणैः ।
शचीसहायो रमते प्रसन्ने सलिले शुभे ॥ ४० ॥

Even today Indra along with Śacī and in the company of the groups of the heavenly nymphs uses to play in the crystal water of that lake. 40

---

1. The *Viṣṇu-purāṇa* refers to Gaṅgā's emergence from the feet of Viṣṇu—"*bhagavad—Viṣṇu—padāṅgustha—nirgatasya jalasya.*" The Bhāgavata says that Gaṅgā emerged from the left great toe of the left foot of Vāman which he put on *rodasi*.
2. *Drupada* : "*drupadadiva mumucānaḥ chinnaḥ snāto malādiva ..*" is the part of the hymn "*āpo hiṣṭhā mayo bhuvaḥ...*" which is applied for sprinkling water for purifying body etc.

तद्देवैः सर्वदा यत्नाद्रक्ष्यतेऽद्यापि रत्नवत् ।
न तत्र मानुषः कश्चिद् यातुं शक्नोति योऽमुनिः ॥ ४१ ॥

That lake Śipra up till now like a *precious* gem has always been guarded by the gods, no human being except the sages could ever visit it. 41

तपः प्रभावान्मुनयः प्रयान्ति सरसीं शुभाम् ।
शिप्राख्यान्तु महायत्नात् स्नातुं पातुञ्च तज्जलम् ॥ ४२ ॥

The sages by dint of power of their penance and with great effort come to this auspicious lake Śipra with a view to sipping its water and taking a bath there. 42

तत्र स्नात्वा च पीत्वा च मनुष्याः दैवयोगतः ।
अवश्यममरत्वाय गच्छन्त्यविकलेन्द्रियाः ॥ ४३ ॥

If a human being by a god given chance be fortunate enough to drink its water and hava a bath there, surely he goes to the heaven with all his senses in tact. 43

वृद्धिं गच्छति वर्षासु सरो नैतद्द्विजोत्तमाः ।
न ग्रीष्मे शोषतां याति[1] सर्वदा तद्यथा तथा ॥ ४४ ॥

This lake neither swells up in the rainy season nor dries up in the summer but always remains full as ever. 44

तत्र तत् पतितं तोयं वसिष्ठोद्वाहसम्भवम् ।
ब्रह्मविष्णुमहादेवकरपद्मैरुदीरितम् ॥ ४५ ॥

All the water poured down on the marriage of Vasiṣṭha from the lotus like hands of Brahmā, Viṣṇu and Śiva had fallen in that lake. 45

ववृधे शिप्रगर्भस्थमन्वहं द्विजसत्तमाः ।
तत्र वृद्धन्तु तत्तोयञ्चक्रे ण च हरिः पुरा ॥ ४६ ॥

गिरेः शृङ्गं विनिर्भिद्य लोकानां हितकाम्यया ।
पृथिवीं प्रेरयामास कृत्वा पुण्यतमां नदीम् ॥ ४७ ॥

O Superior most of the twice-born ones! the water that had fallen (into the lake) began to increase day by day in the womb of that lake and then Hari, for the welfare of the people, got that auspicious river descended on the earth after he had broken open the peak of the mountain. 46-47

परिवृत्य महेन्द्रं सा पुनाना स्नानकारिणः ।
दक्षिणं सागरं याता फलदा जाह्नवी समा ॥ ४८ ॥

That river, which yields result equal to that of Jāhnavī, the purifier of those, who take bath in her water, flows to the south sea encircling the mountain Mahendra. 48

शिप्राख्यात् सरसो यस्मान्निःसृता सा महानदी ।
अतः शिप्रेति तन्नाम पुरैव ब्रह्मणा कृतम् ॥ ४९ ॥

Since that great river had come out from the lake Śipra Brahmā called her by the name Śiprā in the past. 49

कार्तिक्यां पौर्णमास्यां तु तस्यां यः स्नाति मानवः ।
स याति विष्णुसदनं विमानेनातिदीप्यता ॥ ५० ॥

Whoever takes a dip in the water of that river on the full moon day of the month of *Kārttika* (Octo.-Nov.) he goes to the abode of Viṣṇu by a highly bright chariot. 50

कार्तिकं सकलं मासं स्नात्वा शिप्राजले नरः ।
प्रयाति ब्रह्मसदनं पश्चान्मोक्षमवाप्नुयात् ॥ ५१ ॥

If a man takes his dip in the water of Śiprā for the entire month of *Kārttika* he goes to the abode of Brahmā and attains salvation there after. 51

ऋषय ऊचुः

वसिष्ठेन कथं देवी परिणीता त्वरुन्धती ।
कस्य सा तनया ब्रह्मन्नुत्पन्ना वा वदस्व नः ॥ ५२ ॥

The sages said:

O Brahman! how the graceful lady Arundhatī was married to Vasiṣṭha? Whose daughter she is? How she was born? Tell us all these. 52

1. शोषमायाति M.

पतिव्रतासु प्रथिता त्रिषुलोकेषु या वरा[1]।
भर्त्तृपादौ विनान्यत्र या न चक्षुः प्रदास्यति[2] ॥ ५३ ॥

यस्याः स्मृत्वा कथामात्रं माहात्म्यसहितं स्त्रियः।
प्रेत्येह च सतीत्वं वै प्राप्नुवन्त्यन्यजन्मनि ॥ ५४ ॥

यासन्नकालधर्मो यां न पश्यति तथा शुचिः।
पुरुषः पापकारी च तस्या जन्म वदस्व नः ॥ ५५ ॥

Tell us all about her birth, who is renowned in the three worlds as the foremost of all the chaste women, who does not cast her eyes on anything except the feet of her husdand, the women after reciting whose story with its glory become chaste in this birth and in the birth after death as well; whom a person, whose death is imminent, an unclean one, and the sinner do not see (unable to see the star Arundhatī). 53-55

मार्कण्डेय उवाच

शृणुध्वं सा यथा जाता यस्य वा तनया शुभा।
यथावाप वसिष्ठं सा यथा भूता पतिव्रता ॥ ५६ ॥

Mārkaṇḍeya said :

How she was born, whose daughter she was, how she had gotten Vasiṣṭha to her husband, and how she had become the most chaste women—all these hear (from me). 56

या सा सन्ध्या ब्रह्मसुता मनोजातः पुराभवत्।
तपस्तप्त्वा तनुं त्यक्त्वा सैव भूता त्वरुन्धती ॥ ५७ ॥

Sandhyā, the daughter of Brahmā, who was born from his mind in the past, gave up her body in the course of practising penance and then was reborn as Arundhatī, the daughter of the best sage Medhātithi. 57

मेधातिथेः सुता भूत्वा मुनिश्रेष्ठस्य सा सती।
ब्रह्मविष्णुमहेशानां वचनाच्चरितव्रता।
वव्रे पतिं महात्मानं वसिष्ठं संशितव्रतम् ॥ ५८ ॥

She, who followed the pure manner of life, choose Vasiṣṭha, who was known for his austerity, to her husband under the advice of Brahmā, Viṣṇu and Maheśvara. 58

1. यावला M.

2. प्रवास्यति V.

ऋषय ऊचुः

कथं तया तपस्तप्तं किमर्थं कुत्र सन्ध्यया।
कथं शरीरं सा त्यक्त्वा भूता मेधातिथेः सुता ॥ ५९ ॥

The sages said :

With what end in view where and how Sandhyā practised penance? How she had given up her life and reborn the daughter of Medhātithi? 59

कथं वा गदितं देवैर्ब्रह्मविष्णुशिवैः पतिम्।
वसिष्ठं सुमहात्मानं सा वव्रे संशितव्रतम्[1] ॥ ६० ॥

Why Brahmā, Viṣṇu and Śiva had recommended the celebrated-vow-Vasiṣṭha to be her husband, and why she had chosen that great one. 60

तन्नः सर्वं समाचक्ष्व विस्तरेण द्विजोत्तम।
एतन्नः श्रोष्यमाणानां चरितं द्विजसत्तम।
अरुन्धत्या महासत्याः परंकौतूहलं महत् ॥ ६१ ॥

O superiormost of the twice-born ones! we are very eager to hear the conduct of Arundhatī, the great chaste lady. 61

मार्कण्डेय उवाच

ब्रह्मापि तनयां सन्ध्यां दृष्ट्वा पूर्वमथात्मनः।
कामाय मानसञ्चक्रे[2] त्यक्ता सा च सुतेति वै ॥ ६२ ॥

Mārkaṇḍeya said :

Brahmā, in the past, having seen Sandhyā, his daughter desired her carnally and then recollecting that she was his daughter, gave her up. 62

तस्यांच चलितं चित्तं कामबाणविलोडितम्।
ऋषीणां प्रेक्षतां तेषां मानसानां महात्मनाम् ॥ ६३ ॥

भर्गस्य वचनं श्रुत्वा सोपहासंविधिं प्रति।
आत्मनश्चलचित्तत्वममर्यादमृषीन् प्रति ॥ ६४ ॥

1. चरित M.

2. स्वमनस्चक्रे M.

कामस्य तादृशं भावं मुनिमोहकरं मुहुः ।
दृष्ट्वा सन्ध्या स्वयं तत्र त्रपामायाति दुःखिता ॥ ६५ ॥

(Brahmā's) growing excitement of mind under the attack of the arrows by Kāma, because of her, who desired her carnally while the sages and the great mind-born sons were looking on. Brahmā's coming to senses on hearing the words of derision by Śambhu, on her part too, the shakiness of her mind due to the influence such amorous gestures by Kāma again and again, which were capable of causing bewilderment of sages, her showing indecorous behaviour to the sages (by her action)—looking back at what had happened Sandhyā became ashamed sorrowful. 63-65

ततस्तु ब्रह्मणा शप्ते मदने तदनन्तरम् ।
अन्तर्भूते विधौ शम्भौ गते चापि निजास्पदम् ॥ ६६ ॥

अमर्षवशमापन्ना सन्ध्या ध्यानपराभवत् ।
ध्यायन्ती क्षणमेवाशु पूर्ववृत्तं मनस्विनी ॥ ६७ ॥

There after Brahmā cursed Madana and disappeared from the scene and Śambhu had also gone to his abode. Sandhyā, the highly intellectual one then sat on meditation and within a moment by the power of meditation recollected every thing what had happened in the past. 66-67

इदं विममृशे सन्ध्या तस्मिन् काले यथोचितम् ।
उत्पन्नमात्रां मां दृष्ट्वा युवतीं मदनेरितः ॥ ६८ ॥

अकार्षीत् सानुरागोऽयमभिलाषं पितामहः ।
सर्वेषां मानसानाञ्च मुनीनां भावितात्मनाम् ॥ ६९ ॥

दृष्ट्वैव माममर्यादं सकाममभवन् मनः।
ममापि मथितं चित्तं मदनेन दुरात्मना ॥ ७० ॥

Then Sandhyā thought over at that time which was proper (on the following). Brahmā, the progenitor beholding me a woman, as soon as I was born, got enamoured of me and expressed carnal desire to possess me under the influence of Madana. No sooner the mind-born sons (of Brahmā) and the great sages had seen me their minds also were filled with lust, which transgressed the norms. And my mind too, was churned by the wicked Madana. 68-70

येन दृष्ट्वा मुनीन् सर्वान् चलितं मे मनोभृशम् ।
फलमेतस्य पापस्य मदनः स्वयमाप्तवान् ॥ ७१ ॥

It was due to Kāma that after looking at the sages I became amorously attracted towards them, never the less he (Kāma) met with the consequence for this sin (he committed). 71

स्वयं शशाप कुपितः शम्भोरग्रे पितामहः ।
ममोचितं फलं सर्वं प्राप्तुमिच्छामि साम्प्रतम् ॥ ७२ ॥

The angry Brahmā himself cursed him then and there in the presence of Śambhu. It is the time I should have the punishment merited by my action. 72

यन्मां पिता भ्रातरश्च सकामामपरोक्षतः ।
दृष्ट्वा चक्रुः स्पृहां तस्मान्न मत्तः काऽपि[1] पापकृत् ॥ ७३ ॥

Since my father and the brothers became lustful after they beheld me amorous, and desired me carnally straight way, there was none who was more sinner than I. 73

ममापि कामभावोऽभूदमर्यादं समीक्ष्य तान् ।
पत्याविव स्वके ताते सर्वेषु सहजेष्वपि ॥ ७४ ॥

On seeing them I had also became lustful, and by transgressing all limits cherished the sexual desire in my heart for my own father and brothers as if they were my husbands. 74

करिष्याम्यस्य पापस्य प्रायश्चित्तमहं स्वयम् ।
आत्मानमग्नौ होष्यामि वेदमार्गानुसारतः ॥ ७५ ॥

I shall atone for this sin of mine and immolate myself in the fire following the vedic path. 75

किन्त्वेकां स्थापयिष्यामि मर्यादामिह भूतले ।
उत्पन्नमात्रा न यथा सकामाः स्युः शरीरिणः ॥ ७६ ॥

However, I shall impose a restriction on all the living beings in this world, that no creature should become lustful immediately after their birth. 76

---

1. कोऽपि V.

एतदर्थमहं कृत्वा तपः परमदारुणम् ।
मर्यादां स्थापयित्वैव पश्चात्त्यक्ष्यामि जीवितम् ॥ ७७ ॥

In order to achieve this end I would practise severe penance and after establishing this restriction shall give up my life. 77

यस्मिञ्छरीरे पित्रा मे ह्यभिलाषः स्वयं कृतः।
भ्रातृभिस्तेन कायेन किंचिन्नास्ति प्रयोजनम् ॥ ७८ ॥

I have got nothing to do with that body of mine which was desired for sexual intercourse by my own father and brothers. 78

येन स्वेन शरीरेण ताते च सहजे स्वके ।
उद्भावितः कामभावो न तत्सुकृतसाधकम् ॥ ७९ ॥

That body of mine which aroused the sexual desire in the mind of my father and that of my own brothers cannot serve any good purpose. 79

इति सञ्चिन्त्य मनसा सन्ध्या शैलवरं ततः ।
जगाम चन्द्रभागाख्यं चन्द्रभागा यतः सृता ॥ ८० ॥

Having pondered thus Sandhyā went to that great mountain, named Candrabhāga from where the river Candrabhāgā had arisen. 80

तया स शैलः समधिष्ठितः सदा
सुवर्णगौर्या सुसमप्रभाभृता ।
सोमेन सन्ध्यासमयोदितेन
यथोदयाद्रिर्विरराज शश्वत् ॥ ८१ ॥

Then the mountain (Candrabhāga) with Sandhyā of the bright golden colour had shown like Udayādri (the mountain where the sun rises) bedecked with the rising moon in the evening. 81

इतिश्रीकालिकापुराणे सन्ध्यातपश्चरणे एकोनविंशोऽध्यायः ॥ १९ ॥

Here ends the nineteenth chapter of the holy Kālikāpurāṇa, named the preparation for penance by Sandhyā.

विंशोऽध्यायः

CHAPTER TWENTY

(Deliverance of Candra from the Curse of Dakṣa)

मार्कण्डेय उवाच

अथ तत्र गतां दृष्ट्वा सन्ध्यां गिरिवरं प्रति ।
तपसे नियतात्मानं ब्रह्मा प्राह स्वकं सुतम् ॥ १ ॥

वसिष्ठं संशितात्मानं[1] सर्वज्ञं ज्ञानियोगिनम् ।
समीपे सुसमासीनं[2] वेदवेदांगपारगम् ॥ २ ॥

Mārkaṇḍeya said :

Then Brahmā having seen Sandhyā proceeding towards the mountain for practising penance said to his son Vasiṣṭha, the purest soul, omniscient, ascetic, seeker of knowledge, well versed in the *Vedas* and their auxiliaries, who was sitting comfortably by his side. 1-2

ब्रह्मोवाच

वसिष्ठ गच्छ यत्रैषा सन्ध्या याता मनस्विनी ।
तपसे धृतकामा सा दीक्षस्वैनां यथाविधि ॥ ३ ॥

Brahmā said :

O my son Vasiṣṭha ! proceed to that place where the shrewd Sandhyā had gone. She had made up her mind firmly for practising penance, initiate her into that lore in accordance with the prescribed rules. 3

मन्दाक्षमभवत् तस्याः पुरा दृष्ट्वेह कामुकान् ।
युष्मान् माञ्च तथात्मानं सकामान् मुनिसत्तम ॥ ४ ॥

O superior most of the sages ! on seeing myself, yourself (you and other sages) and herself in a highly amorous condition in the past, her sense organs became dull 4

1. संयतात्मानं M.
2. स्वे समासीनं M.

अयुक्तरूपं तत्कर्म पूर्ववृत्तं विमृश्य सा[1] ।
अस्माकमात्मनश्चापि प्राणान्-सन्त्यक्तुमिच्छति ॥ ५ ॥

Remembering the condemnable conduct of hers and that of ours, which were evident in the past, she is inclined to give up life. 5

अमर्यादिषु मर्यादां तपसा स्थापयिष्यति ।
तपः कर्तुं गता साध्वी चन्द्रभागाय साम्प्रतम् ॥ ६ ॥

She would surely impose restriction, by the power of her penance, on those who do not subject themselves to any restraint. Now she had gone to the mountain Candrabhāga for practising penance. 6

न भावं तपसस्तात सा तु जानाति कञ्चन ।
तस्माद्यथोपदेशं सा प्राप्नोति त्वं तथा कुरु ॥ ७ ॥

O my son! she knows nothing of the sort how to practise penance, therefore, please see that she gets proper instructions (on the subject). 7

इदं रूपं परित्यज्य रूपान्तरं परं भवान् ।
परिगृह्यान्तिके तस्यास्तपश्चर्यान्निदेशतु[2] ॥ ८ ॥
इदं स्वरूपं भवतो दृष्ट्वा पूर्वं यथा त्रपाम् ।
तथा प्राप्य न किंचित् सा त्वदग्रे व्याहरिष्यति ॥ ९ ॥

Hide this figure of yours, assume a new shape, and proceed near to Sandhyā, and instruct her on the rules of practising penance. Because in the past, she having gazed into this appearance of yours (became herself lustful) and was ashamed of it, if she finds you the same again, out of bashfulness would not exchange single word with you. 8-9

परित्यज्य स्वकं रूपं रूपान्तरधरो भवान् ।
तस्मात् सन्ध्यां महाभागामुपदेष्टुं प्रगच्छतु ॥ १० ॥

1. विचिन्त्य सा M, विमृष्य सा V.

2. ...निदेशय M.

Therefore you should disguise yourself by forshaking your appearance and assuming another figure, and proceed for imparting instruction to Sandhyā, the great. 10

मार्कण्डेय उवाच

तथेत्युक्त्वा वसिष्ठोऽपि वर्णी भूत्वा जटाधरः ।
तरुणश्चन्द्रभागाय ययौ सन्ध्यान्तिकं मुनिः ॥ ११ ॥

Mārkaṇḍeya said :

"Yes, I shall do this" saying thus Vasiṣṭha wearing mated hair disguised himself as a young religious student (*varṇī*) and proceeded to Sandhyā towards the mountain Candrabhāga. 11

तत्र देवसरः पूर्णं गुणैर्मानससम्मितम् ।
ददर्श स वसिष्ठोऽथ सन्ध्यां तत्तीरगामिनीम्[1] ॥ १२ ॥

Vasiṣṭha saw there a divine lake full of water, equal to the Mānasa in quality, and Sandhyā on its bank. 12

तीरस्थया तया रेजे तत्सरः कमलोज्ज्वलम् ।
उद्यदिन्दुसनक्षत्रं प्रदोषे गगनं यथा ॥ १३ ॥

With Sandhyā on its bank that lake dazzled by the lotuses looked more charming like the evening sky with the rising moon in the midst of the stars. 13

तां तत्र दृष्ट्वाथ मुनिः समाभाष्य सकौतुकः ।
वीक्षाञ्चक्रे सरस्तत्र बृहल्लोहितसंज्ञकम् ॥ १४ ॥

The young sage Vasiṣṭha accosted her after he had seen her there and then with great eagerness started looking to the lake, named Vṛhal-lohita. 14

चन्द्रभागा नदीं तस्मात् कासाराद्दक्षिणाम्बुधिम् ।
यान्ती निर्भिद्य ददृशे तेन सानुगिरेर्महत् ॥ १५ ॥

He saw that the river Candrabhāgā was flowing to the south sea by dividing the ridge of that mountain after it had emerged from that lake. 15

1. तत्तीरगामपि M.

निर्भिद्य पश्चिमं सानुं चन्द्रभागस्य सा नदी ।
यथा हिमवतो गंगा तथा गच्छति सागरम् ॥ १६ ॥

Like Gaṅgā from the Himalāyas that river after breaking the western ridge of the mountain Candrabhāga was flowing to the sea. 16

ऋषय ऊचुः

चन्द्रभागा कथं सिन्धुस्तत्रोत्पन्ना महागिरौ ।
कीदृक् सरस्तद्विप्रेन्द्र वृहल्लोहितसंज्ञकम् ॥ १७ ॥

The sages said:

O great *vipra*! how the river Candrabhāgā had originated from that mountain? How the lake Vṛhallohita looks like. 17

कथं स पर्वतश्रेष्ठश्चन्द्रभागाह्वयोऽभवत् ।
चन्द्रभागाह्वया कस्मान्नदी जाता वृषोदका ॥ १८ ॥

Why that mountain is named Candrabhāga? What is the reason behind for calling that river with huge volume of water Candrabhāgā? 18

एतन्नः श्रोष्यमाणानां जायते कौतुकं महत् ।
माहात्म्यं चन्द्रभागायाः कासारस्य गिरेस्तथा ॥ १९ ॥

We are very eager to hear those glorious legends of the mountain Candrabhāga, the river Candrabhāgā and the lake Vṛhallohita. 19

मार्कण्डेय उवाच

श्रूयताञ्चन्द्रभागाया उत्पत्तिर्मुनिसत्तमाः[1] ।
युष्माभिश्चन्द्रभागस्य माहात्म्यं नामकारणम् ॥ २० ॥

Mārkaṇḍeya said:

O great sages! hear the legends relating to the emergence of the river Candrabhāgā, the glory of the mountain Candrabhāga, and the reason why it is so named. 20

1. द्विजसत्तमाः M,

हिमवद्गिरिसंसक्तः शतयोजनविस्तृतः ।
योजनत्रिंशदायामः कुन्देन्दुधवलो गिरिः ॥ २१ ॥

There is a mountain linked with the Himālayas, one hundred *Yojanas* (1333 kilo meters) in length and thirty *Yojanas* (400 kilo meters) in breadth, which is as white as the *kunda* flower and the moon. 21

तस्मिन् गिरौ पुरा वेधाश्चन्द्रं शुद्धं सुधानिधिम् ।
विभज्य कल्पयामास देवान्नं स पितामहः ॥ २२ ॥
पित्रर्थञ्च[1] तथा तस्य तिथिवृद्धिक्षयात्मकम् ।
कल्पयामास जगतां हिताय कमलासनः ॥ २३ ॥

Brahmā, the progenitor, with the lotus seat, in the past for the welfare of the world divided the pure Candra (moon) on that mountain, into two parts i.e. eatable by the gods and eatable by the *pitṛs*.[2] It is for this reason the moon grows and wanes by the digits. 22-23

विभक्तश्चन्द्रमास्तस्मिन्[3] जीमूते द्विजसत्तमाः ।
अतो देवाश्चन्द्रभागं नाम्ना चक्रुः पुरा गिरिम् ॥ २४ ॥

O superior most of the twice-born ones! since Candra (moon) was divided on that mountain in the past the gods named it Candrabhāga (the place where the moon is divided). 24

ऋषय ऊचुः

यज्ञभागेषु तिष्ठत्सु तथा क्षीरोदजेऽमृते ।
किमर्थमकरोच्चन्द्रं देवान्नं कमलासनः ॥ २५ ॥

The sages said:

While there are appropriate shares of the sacrifice for the gods and also the nectar for them that arose from the ocean, why Brahmā caused the moon to be the food of the gods? 25

1. पित्रन्नत्वं M.
2. *Pitṛs*=ancestors or fore-fathers; the term is also used to mean the progenitors of mankind, who are stated to reside in *bhuva-loka* or the region of air.
3. यस्मात् तस्मिन् जीमूतसत्तमे M.

तथा कव्ये स्थिते कस्मात् पित्रर्थं समकल्पयत् ।
तिथिक्षये तथा वृद्धौ कथमिन्दुरभूद्गुरो ॥ २६ ॥

O preceptor ! similarly there is *kavya* (offering in the rituals to the deceased) for the progenitors, that being so, why the moon was made to be the food for them ? How the moon did exist when he grows and wanes by the digits ? 26

एतन्नः संशयं ब्रह्मञ्छिन्धि सूर्यो यथा तमः ।
नान्योऽस्ति संशयस्यास्य छेत्ता त्वत्तो द्विजोत्तमः ॥२७ ॥

O great *dvija* ! O *brāhman* ! do dispel our doubts from our minds the way the sun removes the darkness; there is none except you who can clarify this confusion. 27

मार्कण्डेय उवाच

पुरा दक्षः स्वतनया अश्विन्याद्या मनोरमाः ।
षड्विंशतिं तथैकाञ्च सोमायादात् प्रजापतिः ॥ २८ ॥

Mārkaṇḍeya said :

In the past Dakṣa, the creator offered his twenty seven daughters, namely, Aśvanī and others to Soma (Moon). 28

समस्तास्तास्ततः सोम उपयेमे यथाविधि ।
निनाय च स्वकं स्थानं दक्षस्यानुमते तदा ॥ २९ ॥

Then Soma married them all following the rules of the scriptures, and with the permission of Dakṣa took them to this place. 29

अथ चन्द्रः समस्तासु तासु कन्यासु रागतः ।
रोहिण्या सार्धमवसद्रतोत्सवकलादिभिः ॥ ३० ॥

But Moon developed his attachment to Rohiṇī alone among his wives, and he used to take exclusive sexual pleasure in her with great delight. 30

रोहिणीमेव भजते रोहिण्या सह मोदते ।
विनेन्दू रोहिणीं[1] शान्ति न काञ्चिल्लभते पुरा ॥ ३१ ॥

Soma served Rohiṇī alone and enjoyed pleasure only with her, in fact, without Rohiṇī he was not content even for a moment in the past. 31

1. विनेन्दुं रोहिणी M.

रोहिणीतत्परं चन्द्रं वीक्ष्य ताः सर्वकन्यकाः ।
उपचारैर्बहुविधैर्भेजुश्चन्द्रमसं प्रति[1] ॥ ३२ ॥

The other daughters of Dakṣa observing Soma entirely attached to Rohiṇī commenced serving him with varied gifts. 32

निषेव्यमाणोऽनुदिनं यदा नैवाकरोद्विधुः ।
तासु भावं तदा सर्वा अमर्षवशमागताः ॥ ३३ ॥

Inspite of attending him day and day after with offerings when they failed to make Soma inclined to them, got enraged. 33

अथोत्तराफाल्गुनीति नाम्ना या भरणी तथा ।
कृत्तिकार्द्रा मघा चैव विशाखोत्तरभाद्रपत् ॥ ३४ ॥
तथा ज्येष्ठोत्तराषाढे नवैताः कुपिताः भृशम् ।
हिमांशुमुपसंगम्य परिवव्रुः समन्ततः ॥ ३५ ॥

Then nine of them, namely, Uttarāphālgunī, Bharaṇī, Kṛttikā, Ādrā, Maghā, Viśākhā, Uttarabhādrapad, Jyeṣṭhā and Uttarāṣāḍha were highly enraged, they went to Candra and gheraoed him from all sides. 34-35

परिवार्य निशानाथं ददृशू रोहिणीं ततः ।
वामांकस्था[2] तस्य तेन रममाणां[3] स्वमण्डले ॥ ३६ ॥

While encircling Candra, the lord of the night, they had seen Rohiṇī sitting on the left side on his lap, and she had sexual enjoyment with him in his abode. 36

तां वीक्ष्य तादृशीं सर्वा रोहिणीं वरवर्णिनीम् ।
जज्वलुश्चातिकोपेन हविषेव हुताशनः ॥ ३७ ॥

Seeing Rohiṇī of bright colour to be so fortunate, all of them flew highly in rage like the blazing fire with the pouring down of ghee. 37

1. पति M.

2. वामांकस्थां M.

3. भुज्यमानां M.

ततो मघात्रिपूर्वास्च भरणी कृत्तिका तथा ।
चन्द्रांकस्थां महाभागां रोहिणीं जगृहुर्हठात् ॥ ३८ ॥

Then Maghā, Uttarāphālgunī, Uttarāṣāḍha, Uttarābhādrapada, Bharaṇī and Kṛttikā suddenly caught hold of Rohiṇī, who was sitting on the lap of Candra. 38

ऊचुश्चातीव कुपिताः परुषं रोहिणीं प्रति ।
जीवन्त्यां त्वयि दुष्प्राज्ञे नास्मानिन्दुस्तु भावभाक्[1] ॥ ३९ ॥
समुपैष्यति कस्मिश्चित्समये सुरतोत्सुकः ।
बह्वीनां क्षेमवृद्ध्यर्थं तां हनिष्याम दुर्मतिम् ॥ ४० ॥

In great anger they said very harsh words to her: "O you wicked one, so long you are alive Indu will never develop the amorous desire for us and not approach us with the intention of having sexual intercourse. Therefore, for the good and welfare of many of us, we shall kill you, the wicked one. 39-40

न त्वां हत्वा भवेत् पापमस्माकमपि किंचन ।
प्रजनघ्नीं बहुस्त्रीणामनृतौ पापकारिणीम् ॥ ४१ ॥

Even when you are not in the period of heat (*ṛtumati*) (by reserving Indu for you) you have been preventing many women from conceiving, and thus you are the killer of people (birth), hence we shall not be visited by any sin for killing you, the sinner. 41

*[यस्मिन्नर्थे पुरा ब्रह्मा व्याजहार सुतं प्रति ।
नीतिशास्त्रोपदेशाय तन्नः संश्रुतमस्ति वै ॥ ४२ ॥]

While giving instruction to his sons on morality what Brahmā said on this subject, we knew that well. 42

एकस्य यत्र निधने प्रवृत्ते दुष्टकारिणः ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥ ४३ ॥

When the killing of one wicked person is meant for the welfare of many, by killing him one earns virtues. 43

रुक्मस्तेयी सुरापश्च ब्रह्महा गुरुतल्पगः ।
आत्मानं घातयेद्यस्तु तस्य पुण्यप्रदो वधः ॥ ४४ ॥

Similarly the killing of a gold-thief, a habitual drunkered, a brāhmaṇa-killer, one who commits adultery with the wife of the preceptor (or father) and one who intends to commit suicide, (their assassination) turns out to be vertuous act. 44

मार्कण्डेय उवाच

तासां तादृगभिप्रायं बुद्धा दृष्ट्वा च कर्म च ।
भीतां च रोहिणीं दृष्ट्वा प्रियामतिमनोरमाम् ॥ ४५ ॥
आत्मानं चापराधं च तदसम्भोगजं मुहुः ।
विचिन्त्य रोहिणीं भीतां[1] तासां हस्तादमोचयत् ॥ ४६ ॥

Mārkaṇḍeya said:

Indu having understood their intention and seeing their action, and also observing handsome Rohiṇī, his beloved, afraid of them, he considered himself guilty of not having sexual inter-course with them. He then saved timid Rohiṇī from their clutches. 45-46

मोचयित्वा च बाहुभ्यां सम्परिष्वज्य रोहिणीम् ।
वारयामास ताः सर्वाः कृत्तिकाद्याः स भामिनीः[3] ॥ ४७ ॥

After freeing Rohiṇī from them Indu taking her in his arms embraced her and resisted those (angry) beautiful[3] women Kṛttikā and others. 47

तदेन्दुं वारयन्त्यस्ताः कृत्तिकाद्या मघान्तकाः ।
साम्यमूचुर्मनस्विन्यस्तां वीक्ष्यन्त्योऽथ रोहिणीम् ॥ ४८ ॥

Being resisted Kṛttikā, Ādrā, Maghā and Bharaṇī while staring at Rohiṇī spoke to Indu mildly. 48

न ते त्रपा वा भीतिर्वा पापतोऽस्मान्निरस्यतः ।
संजायते निशानाथ प्राकृतस्येव वर्ततः ॥ ४९ ॥

---

1. नास्मास्विन्द्रः सरागवान् M.

*. अधिकः पाठः V. B

1. भीरुः V.

2. समघान्तका M.

3. *Bhāminīs*=beautiful women; *bhāma* also means anger.

"O Indu ! are you not ashamed or afraid of the sin for resisting us (from killing this sinner Rohiṇī) ? You have been behaving like a degraded one 49

कथमस्मान्निराकृत्य चारित्रव्रतधारिणीः ।
सदा भक्तिमतीरेकां मूढवत्त्वं निषेवसे ॥ ५० ॥

We are totally devoted to you, we are chaste in our body and mind, how is it that leaving all of us in cold, you like a fool, remain attached to Rohiṇī alone ? 50

किं ते नावगतो धर्मो वेदमूलः श्रुतः पुरा ।
यद्धर्महीनं कुरुषे कर्म सद्भिर्विगर्हितम् ॥ ५१ ॥

Are you not aware of the law (*dharma*) based on the *Vedas*, or, have you not heard of it before ? You have been acting against the sanction of the law, thus stand condemned by the honest persons. 51

धर्मशास्त्रार्थगं कर्म[1] चरन्तीनां यथोचितम् ।
कथमुद्वाहितानां त्वं मुखमात्रं न वीक्षसे[2] ॥ ५२ ॥

" O Indu ! we have acted in accordance with the provision of the law (*dharma*), we are duly married to you. How is it that you donot care to cast your glance even at our face ? 52

गदतो यच्छ्रुतं पूर्वं नारदाय पितुर्मुखात् ।
दक्षस्य धर्मशास्त्रार्थं तच्छृणुष्व निशापते ॥ ५३ ॥

"O Indu ! lord of the night ! do hear from us, what our father Dakṣa told Nārada explaining the meaning of the law (*dharma*)." 53

बहुदारः पुमान् यस्तु रागादेकां भजेत् स्त्रियम् ।
स पापभाक्स्त्रीजितश्च तस्याशौचं सनातनम् ॥ ५४ ॥

"If a polygamous person due to attachment co-habits with only one among his wives, he is henpecked husband, he is a sinner and always unclean. 54

1. धर्मशास्त्रानुगं धर्मं M.

2. निरीक्षसे M.

यद्दुःखं जायते स्त्रीणां स्वाम्यसम्भोगजं विधो ।
न तस्य सदृशं दुःखं[1] किञ्चिदन्यत्र विद्यते ॥ ५५ ॥

O Indu ! there is no suffering which compares with the agony that a woman feels owing to the deprivation of the sexual intercourse with her husband. 55

सतीमृतुमतीं जायां[2] यो नेयात्पुरुषाधमः[3] ।
ऋतुघस्रेषु शुद्धेषु भ्रूणहा स च जायते ॥ ५६ ॥

The husband who does not co-habit with his wife when she becomes pure after the days of her monthly course, he is a base person who commits the sin of killing foetus. 56

भार्या स्याद्यावदात्रेयी तावत्कालं विबोधनम् ।
तस्यास्तु संगमे किंचिद्विहितञ्चापि नाचरेत् ॥ ५७ ॥

So long the wife remains unclean during the period of her monthly course (*ātreyī*) the husband should remain awake (refrain from coition), if he indulges in sexual intercourse during that period he should not perform any ritual. 57

बहुभार्यस्य भार्याणामृतुमैथुननाशनम् ।
न किंचिद्विद्यते कर्म शास्त्रेणापि यदीरितम् ॥ ५८ ॥

There cannot be any hindrance which should prevent a polygamous person from having sexual intercourse with wives during the period of *ṛtu* (the days after the monthly course), nothing has been enjoined in the scriptures also to that effect. 58

तोषयेत् सततं भार्याविधिवत्पाणिपीडिताः ।
तासां तुष्ट्या तु कल्याणमकल्याणमतोऽन्यथा ॥ ५९ ॥

One should always keep his duly married wives satisfied, when they remain content there is welfare in that house, otherwise things opposite to it are sure to occur. 59

1. किंचिदन्यद् विविच्यते M.

2. योषां M.

3. नेयाद् M.

सन्तुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेतत्कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ ६० ॥

If the husband is always satisfied with his wife and the wife is also satisfied with her husband, the welfare surely takes place in that house hold. 60

यया विरुध्यते स्वामी सौभाग्यमददृप्तया ।
सपत्नीसंगमं कर्तुं सा स्याद्वेश्या भवान्तरे ॥ ६१ ॥

Should a wife oppose her husband to have sexual intercourse with her co-wife, she, in her next birth becomes a prostitute, 61

इहापि लोके वाच्यत्वमधर्मञ्चापि विन्दति ।
न पितुश्च कुलं स्वामिकुलं तस्याः प्रमोदते ॥ ६२ ॥

Even while living she stands condemned because of indulgence in irreligious activities, neither her father's family nor that of her husband's is delighted (by her). 62

विरुध्यमाने पत्यौ यत्सपत्न्या वा प्रवर्तते ।
अतीव दुःखं भवति तदकल्याणकृत्तयोः ॥ ६३ ॥

If a husband is resisted by a co-wife from visiting the other co-wives, or, if he himself sticks to only one among the co-wives, that causes extreme mental agony (in others) which brings disaster to both (the wife and the husband). 63

मार्कण्डेय उवाच

इत्येवं भाषमाणासु तासु चातीव निष्ठुरम् ।
चुकोप चन्द्रमा दृष्ट्वा मलिनं रोहिणीमुखम् ॥ ६४ ॥

Mārkaṇḍeya said :

After they said thus the most harsh words Soma, he having seen the darkened face of Rohiṇī flew into rage. 64

रोहिणी च तदा तासामवलोक्योग्रतां मुहुः ।
न[1] किंचित् सापि प्रोवाच भयशोकत्रपाकुला ॥ ६५ ॥

Rohiṇī also observing their ferociousness and being constantly perplexed with anger, sorrow and shame could not speak anything (in reply). 65

1. न किंचनापि M.

अथापि कुपितश्चन्द्रस्ताः शशाप तदा स्त्रियः ।
यस्मान्मम पुरश्चोग्रास्तीक्ष्णा वाचः समीरिताः ॥ ६६ ॥
भवतीभिश्च तिसृभिर्लोकेऽस्मिन्[1] कृत्तिकादिभिः ।
ऊग्रास्तीक्ष्णा इति ख्यातिः प्राप्तव्या त्रिदशेष्वपि ॥ ६७ ॥

Then Soma in anger cursed those women thus: "Since Kṛttikā and three of you have uttered cruel and harsh words in front of me, ye women! you shall come to be known as violent and terrible[2] in this world and in the heaven also. 67

तस्मादेवंविधानेन नवैताः कृत्तिकादयः ।
यात्रायां नोपयुक्ता हि भविष्यध्वं दिने दिने ॥ ६८ ॥

For this reason nine of you headed by Kṛttikā shall not be auspicious for a journey, (the days which are conjoined by you). 68

युष्मान् पश्यन्ति देवाद्या मनुष्याद्या च ये क्षितौ ।
यात्रायां तेन दोषेण तेषां यात्रा न चेष्टदा ॥ ६९ ॥

The gods and the other heavenly beings and the man and, the other denizens of the earth shall not achieve their desired end when they commence their journey after looking at you. 69

अथ सर्वास्तदा शापं तस्य श्रुत्वातिदारुणम् ।
चन्द्रस्य हृदयं ज्ञात्वा शापाच्चातीव निष्ठुरम् ॥ ७० ॥
जग्मुः सर्वास्तदा दक्षभवनं प्रत्यमर्षिताः ।
ऊचुश्च दक्षं पितरमश्विन्याद्याः सगद्गदम् ॥ ७१ ॥

Then all of them hearing this terrible curse uttered by Candra and knowing his heart to be the most cruel since he uttered it. proceeded, in great rage, to the residence of their father Dakṣa and told him in a voice soaked with emotion. 70-71

1. भवतीभिश्चतसृभिः M.

2. *Ugra stars* : a group of five stars, these are: pūrva-phālgunī, purvāṣāḍha, purva-bhādrapad, Maghā and Bharaṇī.

सोमो वसति नास्मासु रोहिणीं भजते सदा ।
सेवमाना न भजते सोऽस्मान् परवधूरिव ॥ ७२ ॥

"Soma does not make love to us, he is always glued to Rohiṇī. Even when we serve him he does not cohabit with us as if we are other's wives. 72

नावस्थाने नावसाने[1] भोजने श्रवणे तथा ।
विनेन्दू रोहिणीं[2] शान्ति लभते नहि कांचन ॥ ७३ ॥

Soma without the company of Rohiṇī in his sitting, resting, eating or hearing does not feel content at all even for a moment. 73

रोहिण्या वसतस्तस्य समीपं वीक्ष्य ते सुताः ।
यान्तीः सोऽन्यत्र नयनमाधाय नहि वीक्षते ॥ ७४ ॥

When we your daughters on seeing him closeted with Rohiṇī approach him he fixes his glance at something else and does not look at us. 74

मास्त्वन्यः स्वामिसद्भावो मुखमात्रं न वीक्षते ।
अस्मिन् वस्तुनि यत्कार्यं तदस्माभिर्निगद्यताम् ॥ ७५ ॥

He does not even look at our face, not to speak of other aspects of love making (expected by a wife) by the husband. In the circumstances, do tell us, what should we do. 75

अस्माभिरेतत्समयेऽनुरुद्धश्च[3] चन्द्रमाः ।
स तत्कृते ततश्चास्मच्छापं तीव्रं तदाकरोत् ॥ ७६ ॥

While once Candra was requested by us reminding him of this relation (husband and wife) he cursed us by uttering a terrible curse." 76

दारुणास्त्वातितीक्ष्णाश्च लोके वाच्यत्वमाप्य च ।
अयात्रिका भविष्यध्वं यूयमित्युक्तवान् विधुः ॥ ७७ ॥

"You are horrible and terribly violent, therefore, you would pass by that infamous epithet of *tīkṣṇa* in this world and should be in-auspicious for commencing a journey"—thus said Vidhu (Moon). 77

मार्कण्डेय उवाच

श्रुत्वा वाक्यं स पुत्रीणां ताभिः सार्धं प्रजापतिः ।
जगाम यत्र सोमोऽभूद्रोहिण्या सहितस्तदा ॥ ७८ ॥

Mārkaṇḍeya said :

Dakṣa, the creator, after hearing the speeches of his daughters proceeded to the place, along with them, where Candra was residing with Rohiṇī. 78

दूरादेव विधुर्दृष्ट्वा दक्षमायान्तमासनात् ।
उत्तस्थावन्तिके प्राप्य ववन्दे च महामुनिम् ॥ ७९ ॥

Vidhu (Moon) seeing Dakṣa coming towards him from a distance rose from the seat, and when he (Dakṣa) reached nearer he (Moon) paid his obeisance to him by touching the feet of the great sage. 79

अथ दक्षस्तदोवाच कृतासनपरिग्रहः ।
सामपूर्वं चन्द्रमसं कृत-संवन्दनं तथा ॥ ८० ॥

After Candra paid his obeisance to Dakṣa he (Dakṣa) took his seat and then spoke to Candra in a friendly tone. 80

दक्ष उवाच

समं वर्तस्व भार्यासु वैषम्यं त्वं परित्यज ।
वैषम्ये बहवो दोषा ब्रह्मणा परिकीर्तिताः ॥ ८१ ॥

Dakṣa said :

"O Candra treat equally all your wives, give up your inequal treatment, the discrimination (meted out to wives) involves many faults, it is stated by Brahmā. 81

रतिपुत्रफला दारास्तासु कामानुबन्धनात् ।
कामानुबन्धः संसर्गात् संसर्गः संगमाद्भवेत् ॥ ८२ ॥
संगमश्चाप्यभिध्यानाद्वीक्षणादभिजायते ।
तस्माद् भार्यास्वभिध्यानं कुरु त्वं वीक्षणादिकम् ॥ ८३ ॥

Wives are for the sexual enjoyment and to beget sons, these ends are achieved by the amorous attachment of them,

1. नावमाने M.
2. विनेन्दुं रोहिणी M.
3. समयेऽभिरुद्धश्च V.

Again, the amorous attachment is the result of close association, which itself is generated by sexual intercourse, and the desire for the sexual intercourse is developed by the constant longing for and meaningful glances (on the wives). Therefore, O Soma! keep on looking at your wives with amorous longing. 82-83

यद्येवं नैव कुरुषे मद्वचो धर्मयन्त्रितम् ।
तदा लोकवचोदुष्टः पापवांस्त्वं[1] भविष्यसि ॥ ८४ ॥

If you do not follow my advice, sanctioned by the law (*dharma*), you shall be condemned by the people and be a sinner." 84

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचस्तस्य दक्षस्य सुमहात्मनः ।
एवमस्त्विति चन्द्रोऽपि न्यगदद्दक्षशंकया ॥ ८५ ॥

Mārkaṇḍeya said :

Candra after hearing these words of Dakṣa, the great sage, out of fear said "alright, I shall follow (your words)". 85

अथानुमन्त्र्य तनयाश्चन्द्रं जामातारं तथा ।
ययौ दक्षो निजं स्थानं कृतकृत्यस्तदा मुनिः ॥ ८६ ॥

The sage having considered his mission a success went back of his own residence after bidding farewel to his daughters and Candra, his son-in-law. 86

गते दक्षे ततश्चन्द्रस्तां समासाद्य रोहिणीम् ।
जग्राह पूर्ववद्भावं तासु तस्यां च रागतः ॥ ८७ ॥

Dakṣa having been gone to his place Candra again kept clinging amorously to Rohiṇī alone, and had shown the same attitude of indifference to other wives as before. 87

तत्रैव[2] रोहिणीं प्राप्य न काश्चिदपि वीक्षते ।
रोहिण्यामेव वसते[3] ततस्ताः कुपिताः पुनः ॥ ८८ ॥

Candra having taken his sexual pleasure with Rohiṇī alone did not even look at the others, then they again became angry with him. 88

गत्वा ताः पितरं प्राहुर्दौर्भाग्योद्विग्नमानसाः ।
सोमो वसति नास्मासु रोहिणीं भजते सदा ॥ ८९ ॥

They at their misfortune got highly perturbed, went to their father again and spoke thus : "Soma do not make love to us, he always serves Rohiṇī only. 89

तवापि नाकरोद्वाक्यं तस्मान्नः शरणं भव ॥ ९० ॥

He also did not implement your advice, therefore, give us shelter and save us." 90

उद्वेग कोपसंयुक्त[1] उत्तस्थौ तत्क्षणान्मुनिः ।
जगाम मनसा ध्यायन् कर्तव्यं निकटं विधोः ॥ ९१ ॥

Hearing this the sage Dakṣa became enraged and agitated, he immediately made up his mind about what to do, and went to Vidhu (Moon). 91

उपगम्य तदा प्राह वचश्चन्द्रं प्रजापतिः ।
समं वर्तस्व भार्यासु वैषम्यं त्वं परित्यज ॥ ९२ ॥

The creator Dakṣa having reached Candra told him "O Chandra! behave all your wives equally and give up the attitude of inequal treatment. 92

न चेदिदं वचोऽस्माकं मौर्ख्यात् त्वं मावबुध्यसे ।
धर्मशास्त्रातिगायाहं शप्स्ये तुभ्यं निशापते । ९३ ॥

O Lord of the night! due to your sheer foolishness if you do not realise what I am saying, you would transgress the injunction of the scriptures and I shall curse you, the outlaw." 93

मार्कण्डेय उवाच

ततो दक्षभयाच्चन्द्रस्तत्कर्तुं प्रति तत्पुरः ।
अंगीचकारातिभयात् कार्यमेवं मुहुस्त्विति ॥ ९४ ॥

1. पापभाक् M.
2. तथैव M.
3. रमते M.

1. तत ईषत् कोपयुक्तः M.
2. नावधार्यसे M. मावबुध्यसे V. B.

Mārkaṇḍeya said :

Candra being terribly afraid of Dakṣa promised him at once to act accordingly, and he kept on repeating "I shall do that, I shall do that." 94

समं प्रवर्तनं कर्तुं भार्यास्वंगीकृते ततः ।
विधुना प्रययौ दक्षः स्वस्थानं चन्द्रसम्मतः ॥ ९५ ॥

Candra having thus promised him to be impartial in his love making to all his wives Dakṣa, with the consent of Candra returned to his place. 95

गते दक्षे निशानाथो रोहिण्यासहितो भृशम् ।
रममाणो विसस्मार दक्षस्य वचनन्तु सः ॥ ९६ ॥

Dakṣa having been gone (his place) Candra started again taking excessive sexual pleasure of Rohiṇī and totally forgot the words of Dakṣa what had spoken to him. 96

सेवमानाश्च ताः सर्वा अश्विनाद्या मनोरमाः ।
नाभजच्चन्द्रमास्तासु अवज्ञामेव चाकरोत् ॥ ९७ ॥

However, Aśvinī and others, all the charming wives of Candra kept on attending him with the intention of having sex with him but he had not taken sexual pleasure with them, rather had shown contempt. 97

अवज्ञातास्तु ताः सर्वाश्चन्द्रेण पितुरन्तिकम् ।
गत्वैवार्तास्वराश्चार्ता रुदन्त्यश्चेदमब्रुवन् ॥ ९८ ॥

On being ignored by Candra they went to their father once again and then crying bitterly spoke these pitiable words in great distress as soon as they reached him. 98

नाकरोद्वचनं सोमस्तवापि मुनिसत्तम ।
अवज्ञां कुरुतेऽस्मासु पूर्वतोऽप्यधिकं स च ॥ ९९ ॥

"O superior most sage! Soma does not obey even your advice, rather he has been showing more contempt to us than before. 99

तस्मात् सोमेन नः कार्यं न किंचिदपि विद्यते ।
तपस्विन्यो भविष्यामस्तपश्चर्यां निदेशय ॥ १०० ॥

Therefore, we have nothing to do with Soma, we shall be ascetics, instruct us on practising penance. 100

तपसा शोधितात्मानः परित्यक्ष्याम जीवितम् ।
किमस्माकं जीवितेन दुर्भगानां द्विजोत्तम ॥ १०१ ॥

O superior most of the twice-born ones! what purpose will be served if we live, we shall give up our lives after they are purified by penance." 101

मार्कण्डेय उवाच

इत्युक्त्वा तास्ततः सर्वा दक्षजाः कृत्तिकादयः ।
कपोलमालम्ब्य करैरूरुदुर्विविशुः[1] क्षितौ ॥१०२ ॥

Mārkaṇḍeya said :

After saying this Kṛttikā and the other daughters of Dakṣa sat on the ground striking their foreheads with the palms and started crying. 102

तास्तु दृष्ट्वा तथाभूता दुःखव्याकुलितेन्द्रियाः ।
अतिदीनमुखो दक्षः कोपाज्जज्वाल वह्निवत् ॥ १०३ ॥

Dakṣa seeing them in that condition of bewilderment in grief, felt highly distressed and flew in rage like the blazing fire. 103

अथ कोपपरीतस्य दक्षस्य सुमहात्मनः ।
निश्चक्राम तदा यक्ष्मा नासिकाग्राद्विभीषणः ॥ १०४ ॥

Then the dreaded *Yakṣmā* (tuberculosis) emerged from the nostril of Dakṣa, the great, who was furious in anger. 1 4

दंष्ट्राकरालवदनः कृष्णांगारसमप्रभः ।
अतिदीर्घः स्वल्पकेशः कृशो धमनिसन्ततः ॥ १०५ ॥
अधोमुखो दण्डहस्तः कासं विश्रम्य सन्ततम्[2] ।
कुर्वाणो निम्ननेत्रश्च योषासम्भोगलोलुपः ॥ १०६ ॥

He (Yakṣmā) is black like the coal, very tall and imatiated, looks terrible with his cadavorous face and big teeth he has few hairs on his head and thick veins all over his body, he with a stick in his hand, and with the face hanging down, casts his eyes low, he is coughing intermittently after resting a while, he appears licentious with the burning desire for having sexual intercourse with woman. 105-106

---

1. करैरूपोपविविशुः M.
2. सर्वतः M.

स चोवाच तदा दक्षं कस्मिंस्यास्याम्यहं मुने ।
किंवा चाहं करिष्यामि तन्मेवद महामते ॥ १०७ ॥

He then asked Dakṣa "O great sage ! where shall I reside and what shall I do, tell me". 107

ततो दक्षस्तु तं प्राह सोमं यातु द्रुतं भवान् ।
सोमंमत्तु भवान्नित्यं सोमे त्वं तिष्ठ स्वेच्छया ॥ १०८ ॥

Then Dakṣa told him "you shall have to go to Soma, be quick. You should always reside in his body by force and must eat him". 108

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तस्य दक्षस्याथ महामुनेः ।
शनैः शनैस्ततः सोममाससाद गदः स च ॥ १०९ ॥

The disease *Yakṣmā* after he heard these words of the great sage Dakṣa reached Soma slowly. 109

आसाद्य स तदा सोमं वाल्मीकं पन्नगो यथा ।
प्रविवेशेन्दुहृदयं छिद्रं प्राप्य महागदः ॥ ११० ॥

That deadly disease Yakṣmā having reached Soma found lapses on his (Soma) part and entered into his heart like a snake enters into an ant-hill. 110

तस्मिन् प्रविष्टे हृदये दारुणे राजयक्ष्मणि ।
मुमोह चन्द्रस्तन्द्रां च विषमां प्राप्तवांश्च[1] सः ॥ १११ ॥

That dreaded disease *Rājayakṣmā* having been entered into his heart Candra fell in deep slumber and swooned. 111

उत्पद्य प्रथमं यस्माल्लीनो राजन्यसौ गदः ।
राजयक्ष्मेति लोकेऽस्मिन्नस्य ख्यातिरभूद्द्विजाः ॥ ११२ ॥

O twice-born ones ! that disease had merged in the body of *Rājā* (Moon) after its birth, because of that the disease is known by the name *Rājayakṣmā* in this world. 112

1. प्राप्तवांस्ततः M.

2. *Yakṣmā* or *rāja-yakṣmā* is a wasting disease is also called *kṣaya-roga* (pulmonary consumption, atrophy).
rājascandramaso yasmāt abhudeṣa kilāmayaḥ
tasmāt taṁ rāja-yakṣmeti kecidāhur-manīṣiṇaḥ"

ततस्तेनाभिभूतः स यक्ष्मणा रोहिणीपतिः ।
क्षयं जगामानुदिनं ग्रीष्मे क्षुद्रा नदी यथा ॥ ११३ ॥

The husband of Rohiṇī being attacked by that *Yakṣmā* got reduced day by day like a small river during the hot summer season. 113

अथ चन्द्रे क्षीयमाणे सर्वौषध्यो गता क्षयम् ।
क्षयं यातास्वौषधिषु न यज्ञः समवर्तत ॥ ११४ ॥

With Candra getting waned all the annual plants got reduced, and when the plants were destroyed no sacrifice could be performed. 114

यज्ञाभावात्तु देवानामन्नं सर्वं क्षयं गतम् ।
पर्जन्याश्च ततो नष्टास्ततो वृष्टिर्नचाभवत् ॥ ११५ ॥

In the absence of sacrifice there was no food for the gods and the clouds were also destroyed, and as a consequence there was no rain. 115

वृष्ट्यभावे तु लोकानामाहाराः क्षीणतां गताः
दुर्भिक्षव्यसनोपेते सर्वलोके द्विजोत्तमाः ॥ ११६ ॥
दानधर्मादिकं किंचिन्न लोकस्य प्रवर्तते ।
सत्त्वहीनाः प्रजाः सर्वा लोभेनोपहतेन्द्रियाः ।
पापमेव तदा चक्रुः कुकर्मरतयश्च ताः[1] ॥ ११७ ॥

There being no rain, the food for the men also has got depleted and the people suffered from the calamity of famine. O superior most of the twice-born ones ! in that circumstances there was no offering of gifts and religious performance, all the people being devoid of pure virtues lost their senses, engaged themselves in vile deeds and they kept on committing sin and sin only. 116-17

एतान् दृष्ट्वा तदा भावान् दिक्पालाः सपुरन्दराः ।
जग्मुः क्षोभं परं देवाः सागराश्च ग्रहास्तथा ॥ ११८ ॥

Having observed this condition Indra, the gods, and guardians of the quarters were annoyed, so also the oceans and the stars all of them got highly agitated. 118

1. न धर्मरचयस्तथा M.

ततो दृष्ट्वा जगत्सर्वं व्याकुलं दस्युपीडितम्।
ब्रह्माणमगमन् देवाः सर्वे शक्रपुरोगमाः ॥ ११९ ॥

The gods had seen that the entire world had gone out of order and oppressed by the barbarians then all of them headed by Indra went to Brahmā. 119

उपसंगम्य देवेशं स्रष्टारं जगतां पतिम्।
प्रणम्याथ यथायोग्यमुपविष्टास्तदा सुराः ॥ १२० ॥

After reaching the creator, the lord of the gods and the world, the gods paid their obeiscence to him duly and took their seats. 120

तान् म्लानवदनान् सर्वान् वीक्ष्य लोकपितामहः।
अभिभूतान् परेणेव हृतस्वविषयानिव।
पप्रच्छ सम्मुखीकृत्य[1] गुरुमिन्द्रं हुताशनम् ॥ १२१ ॥

Brahmā, the progenitor of people observed them with pale faces and bereft of joy as if they had been defeated by the enemy and their wealths were stolen away, then facing Bṛhaspati, Indra and Agni he asked. 121

ब्रह्मोवाच

स्वागतं भो सुरगणाः किमर्थं यूयमागताः।
दुःखोपहतदेहांश्च युष्मान् म्लानांश्च लक्षये ॥ १२२ ॥

Brahmā said :

O gods ! welcome to all of you. What for you have come ? You look very exhausted and your bodies appear suffered from distress. 122

निराबाधान्निरातंकान्[2] युष्मान् सर्वांश्चं कामगान्।
कृत्वा स्वविषये न्यस्तान् कथं पश्यामि दुःखितान् ॥ १२३ ॥

You had been established in your own state as fear; you are capable of moving at your will, that being so, how is it that I find you distressed ? 123

1. प्रमुखीकृता M.

2. सुरान् सर्वांस्तु कामदान् M.

यद्वोऽभवद्दुःखबीजं युष्मान् वा यस्तु बाधते।
तत्कथ्यतामशेषेण सिद्धञ्चाप्यवधार्यताम् ॥ १२४ ॥

What is the cause of your suffering ? Who have been oppressing you ? Speak to me all these in detail. Take it for granted that your desire has been achieved. 124

मार्कण्डेय उवाच

ततो वृद्धश्रवा जीवः कृष्णवर्त्मा च लोकभृत्।
उवाचात्मभुवे तस्मै सुराणां दुःखकारणम् ॥ १२५ ॥

Mārkaṇḍeya said :

Then Indra, Bṛhaspati and Agni, the upholder of the word narrated to Brahmā the cause of sufferings of the gods. 125

*देवा ऊचुः

शृणु सर्वं जगत्कर्तस्त्वां येन वयमागताः।
यद्वास्माकं दुःखबीजं यतो म्लानधियो वयम् ॥ १२६ ॥

The gods said :

O creator of the world ! hear everything from us why we have come to you, what is the cause of our sufferings and why we have been lack lustre. 126

न क्वचित् सम्प्रवर्तन्ते यज्ञा लोके पितामह।
निराधारा निरातंकाः प्रजाः सर्वा क्षयं गता ॥ १२७ ॥

O Progenitor of the people ! now-a-days no sacrifice is performed anywhere in this world. The people now have no shelter, though have not apprehend[1] fear are perishing. 127

न च दानादिधर्मश्च न तपांसि स्थितो क्वचित्।
नैव वर्षति पर्जन्यः क्षीणतोयाभवत् क्षितिः ॥ १२८ ॥

Now no where there is performance of religious deeds like offering gifts and others, no practise of penance etc., on this earth. The clouds do not rain and as a result there is dearth of water on the earth. 128

* नास्ति V.

1. *Nirādhāra nirātankāḥ*—one of the two expressions is a wrong reading. It may be "who had (previously) no hindrance and fear."

क्षीणाः सर्वास्तथौषध्यः शस्या लोकाः समाकुलाः।
दस्युभिः पीडिता विप्रा वेदवादं न कुर्वते ॥ १२९ ॥

The same way all the plants and crops are destroyed, the people are in great distress, the brāhmaṇas are oppressed by the enemies of gods do not recite the *Vedas*. 129

अन्नवैकल्यमासाद्य म्रियन्ते बहवः प्रजाः।
क्षीणेषु यज्ञभागेषु भोग्यहीनास्तथा वयम् ॥ १३० ॥
दुर्बलास्तु श्रिया हीना नैव शान्तिं लभामहे ॥ १३१ ॥

Many people have died due to starvation for want of food; our shares in the sacrifice having been reduced we are going without food. Being weak and deprived of wealth and lustre we have no peace in our mind. 130-131

रोहिण्या मन्दिरे चन्द्रो वक्रगत्या चिरं स्थितः।
वृषराशौ स च क्षीणो ज्योत्स्नाहीनश्च वर्तते[1] ॥ १३२ ॥

The moon by his reverse movement has been staying for long period in the residence of Rohiṇī in the house Taurus (*Vṛṣa rāśi*) he is waning and bereft of splendour. 132

यदैवान्विष्यते देवैश्चन्द्रो नैषां पुरःसरः।
कदाचिदपि देवानां समाजे वा भवद्विधे ॥ १३३ ॥

Whenever Candra is searched for by the gods he never comes out in front of them, he neither attends the assembly of the gods nor that of yours. 133

कदाचिन्नरोहिणीं त्यक्त्वा नैव क्वचन गच्छति।
यद्यन्यः कोऽपि न भवेत्तदा चन्द्रो बहिर्भवेत् ॥ १३४ ॥

He never goes to anywhere leaving Rohiṇī (alone), of course, when there is nobody near about then he comes out. 134

दृश्यते स कलाहीनः कलामात्रावशेषकः।
इति सर्वत्र लोकेश वृत्तः कर्मविपर्ययः ॥ १३५ ॥

O Lord of the people! he is seen almost without the digits and only one digit remains in him. It is for this reason all the activities everywhere have become topsy turvy. 135

तं दृष्ट्वा कान्दिशीकास्तु वयं त्वां शरणं गताः।
पातालाद्यावदुत्थाय कालकञ्जादयोऽसुराः ॥ १३६ ॥
नास्मान् लोकेश बाधन्ते तावन्नस्त्राहि साध्वसात्।
कथं प्रवर्तते कस्माज्जगतां वा व्यतिक्रमः।
न जानीमस्तु तत्सर्वं विप्लवे वापि कारणम् ॥ १३७ ॥

Having observed this condition we are at a loss where to go, and have come to you for our resque. O Lord of the people! before the demons like Kālakuñja and others oppress us arising out from the nether world, protect us from the impending danger; we know not what causes the violation of the order of the world and what is also the cause of the revolution. 136 137

मार्कण्डेय उवाच

एतत् सुराणां वचनं दिव्यदर्शी पितामहः।
श्रुत्वा क्षणमभिध्यायन् निजगाद सुरोत्तमान् ॥ १३८ ॥

Mārkaṇḍeya said :

The progenitor Brahmā, who possesses divine foresight, hearing these words of the gods remained on meditating for a moment and then spoke to the gods. 138

ब्रह्मोवाच

शृण्वन्तु देवताः सर्वा यदर्थं लोकविप्लवः।
प्रवर्ततेऽधुना येन शान्तिस्तस्य भविष्यति ॥ १३९ ॥

Brahmā said :

O gods! all of you do hear from me the cause of violation of the established order that has taken place in the world and also the means for restoring the peace. 139

सोमो दाक्षायणीः कन्याः सप्तविंशतिसंख्यकाः।
अश्विन्याद्या वरवधूर्भार्यार्थे परिणीतवान् ॥ १४० ॥

Soma married all the twenty seven handsome daughters of Dakṣa headed by Aśvinī for his wives. 140

परिणीय स ताः सर्वा रोहिण्यां सततं विधुः।
प्रावर्ततानुरागेण न समस्तासु वर्तते ॥ १४१ ॥

1. जायते M.

However, after marrying them all Candra, due to his amorous attachment, used to stay always with Rohiṇī and never treated others equally. 141

अश्विन्याद्यास्तु ताः सर्वा दौर्भाग्यज्वरपीडिताः ।
षड्विंशतिर्वरारोहाः पितरं प्रस्थिताः स्वकम् ॥ १४२ ॥

Then Aśvinī and others, the twenty six daughters of Dakṣa with good physic having suffered from the great misfortune went to their father. 142

प्रवर्तते निशानाथो रोहिण्यां रागतो यथा ।
तथा न तासु भजते तद्दक्षाय न्यवेदयत् ॥ १४३ ॥

That Candra, out of his strong passion always remains attached to Rohiṇī, and that he does not treat them with love at all, they submitted to Dakṣa. 143

ततो दक्षो महाबुद्धिः साम्ना संस्तूय विट्पतिम् ।
बहुसुनृतमाभाष्य पुत्र्यर्थे चान्वरोधत ॥ १४४ ॥

Then Dakṣa. the highly intellectual one, praising Candra in concilliatory words and speaking many other palatable truths requested him for the sake of his daughters. 144

अनुरुद्धो यथाकामं दक्षेण सुमहात्मना ।
समं प्रवर्तितुं तासु समयं कृतवान् विधुः ॥ १४५ ॥

Candra being requested by Dakṣa, the great, freely promised to be impartial to all his wives. 145

सममंगीकृते भावं तासु कर्तुं हिमांशुना ।
स्वं जगाम ततः स्थानं दक्षोऽपि मुनिसत्तमः ॥ १४६ ॥

Candra having been promised to behave all his wives equally, the great sage Dakṣa returned to his own place of residence. 146

गते दक्षे मुनिश्रेष्ठे वैषम्यं तासु चन्द्रमाः ।
जहौ न भावं ताः शश्वत् कुपिताः पितरं गताः ॥१४७॥

While the great sage Dakṣa had gone away, Candra (reverted to his old style) he did not give up his discriminatory attitude towards them (seeing this) they (daughters of Dakṣa) got very angry with him constantly and went to their father again. 147

ततो दक्षः पुनश्चन्द्रमनुरुध्य[1] सुतान्तरे ।
समां वृत्तिं प्रतिश्राव्य वचनं चेदमब्रवीत् ॥ १४८ ॥

Then Dakṣa for the sake of his daughters once more requested Candra to treat all his wives equally, and after obtaining his assurance to that effect said to him. 148

न समं वर्तते चन्द्र सर्वास्वासु भवान् यदि ।
तदा शप्स्ये त्वहं तुभ्यं तस्मात् कुरु समंजसम् ॥ १४९ ॥

"O Candra ! if you do not treat all of them (your wives) with equal approach I will curse you, therefore, be impartial to all." 149

ततो गते पुनर्दक्षे न समं वर्तते यदा ।
तासु चन्द्रस्तदा दक्षं पुनर्गत्वाब्रुवन् रुषा ॥ १५० ॥

Dakṣa had returned to his place, Candra once again proved not to be impartial towards them in his approach, they again went to Dakṣa and spoke to him in great anger. 150

न ते वचः सत्कुरुते नैवास्मासु प्रवर्तते ।
वयं तपश्चरिष्यामः स्थास्यामश्च तवान्तिके ॥ १५१ ॥

"Candra does neither honour your words nor he visits us, therefore, we shall practise penance and stay with you",—they said. 151

तासामिति वचः श्रुत्वा कुपितः स महामुनिः ।
क्षयाय चन्द्रस्य पुनः शापायत्सुकतां गतः ॥ १५२ ॥

The great sage Dakṣa hearing them saying thus flew in rage and was about uttering a curse on Candra. 152

शापायोद्युक्तमनसः कुपितस्य महामुने ।
क्षयो नाम महारोगो नासिकाग्राद्विनिर्गतः ॥ १५३ ॥

While the great sage was making up his mind in anger for hurling the curse to Candra a dreaded disease, named *Kṣaya* (wasting) emerged from the tip of his nostril. 153

---

1. मवरुध्य V.

प्रेषितः स च चन्द्राय दक्षेण मुनिना ततः।
प्रविष्टश्च ततो देहे क्षयितस्तेन चन्द्रमाः॥ १५४॥

Then that disease was sent towards Candra by the sage, and the disease thus sent entered into his body and due to the attack of disease Candra had waned. 154

क्षीणे चन्द्रे क्षयं याता ज्योत्स्नास्तस्य महात्मनः।
क्षीणासु सर्वज्योत्स्नासु सर्वौषध्यः क्षयं गताः॥ १५५॥

The great Candra having waned his light got diminished, and his light having been expended all the plants on the earth are being destroyed. 155

ओषध्यभावाल्लोकेऽस्मिन् न यज्ञः सम्प्रवर्तते।
यज्ञाभावादनावृष्टिस्ततः सर्वप्रजाक्षयः॥ १५६॥

For want of plants there is no more performance of the sacrifice in the world, and due to the non-performance of the sacrifice there is the drought, which causes destruction of the people. 156

यज्ञभागोपभोगेन हीनानां भवतां तथा।
दुर्बलत्वं समुत्पन्नं विकारश्च स्वगोचरे॥ १५७॥
इति वः कथितं सर्वं यथाभूल्लोकविप्लवः।
येनोपायेन तच्छान्तिस्तच्छृण्वन्तु सुरोत्तमाः॥ १५८॥

Being deprived of the share of the sacrifice all of you have turned weak and there is the perversity in you. I have stated everything as to why this anarchy has taken place among people. O good gods! now do hear from me about the remedy to it. 157-158

इति श्रीकालिकापुराणे चन्द्रस्यशाप मोक्षे विंशोऽध्यायः

Here ends the twentieth chapter of the holy *Kālikāpurāṇa* namely practice of austerity by Sandhyā.

एकविंशोऽध्यायः

CHAPTER TWENTY ONE

(Candra's emancipation from the curse of Dakṣa)

ब्रह्मोवाच

गच्छन्तु भोः सुरगणा दक्षस्य सदनं प्रति।
प्रसादयतचन्द्रार्थे स च पूर्णो भवेद्यथा॥ १॥

Brahmā said:

O host of gods! please proceed to the residence of Dakṣa and propitiate him for the sake of Candra (moon) so that he (Candra) turns out in full. 1

पूर्णे चन्द्रे जगत्सर्वं प्रकृतिस्थं भविष्यति।
युष्माकञ्च भवेच्छान्तिरोषधीनाञ्चसम्भवः॥ २॥

When Candra becomes full the entire world will be normal; there shall be peace to you all, and the plants will also grow. 2

मार्कण्डेय उवाच

इति ब्रह्मवचः श्रुत्वा देवाः शक्रपुरोगमाः।
प्रययुर्हृष्ठा[1] मनसस्तदा दक्षनिवेशनम्॥ ३॥

Mārkaṇḍeya said:

On hearing these words of Brahmā all the gods became delighted, and being led by Indra they proceeded to the residence of Dakṣa. 3

यथान्यायमुपस्थाय सर्वे मुनिवरं सुराः।
प्रोचुः प्रजापतिं दक्षं प्रणम्य श्लक्ष्णया गिरा॥ ४॥

The gods paid their obeisance, as was customary, to the sage Dakṣa, the Creator, and then saluting him spoke thus sweetly: 4

---

1. प्रवयमुद्दृष्टः M.

देवा ऊचुः

प्रसीद सीदतां ब्रह्मन्नस्माकं बहुदुःखिनाम् ।
उद्धरस्व महाबुद्धे त्राहि नः शोकसागरात् ॥ ५ ॥

The gods said :

O Brahman ! we are in great distress, be pleased with us, be compassionate to us; you are highly intellectual one, please do save us from the sea of sorrow. 5

यद्रूपं ब्रह्मसंज्ञन्तु सृष्टिकृत् परमात्मनः ।
तदंशस्त्वं परं ज्योतिर्विप्ररूप नमोऽस्तुते[1] ॥ ६ ॥

Who is known as Brahma is the creative force of the Supreme Being and thou art part of Brahma, the Supreme Light; O vipra ! we salute thee. 6

रक्षणात् सर्वजगतां प्रजापालनकारणात् ।
दक्षः प्रजापतिश्चेति योगेशस्तं नुमो वयम् ॥ ७ ॥

Thou art called Dakṣa, because thou protecth the entire world and for preserving the people thou art creator also; thou art master of meditation, we salute thee. 7

दक्षाय सर्वजगतां दक्षाय कुशलात्मनाम् ।
दक्षायात्महितायाशु नमस्तुभ्यं महात्मने ॥ ८ ॥

O Great Dakṣa ! thou art the skilful protector of the entire world and the dexterous one ; we salute thee for our own welfare. 8

सततं चिन्त्यमानस्य योगिभिर्नियतेन्द्रियैः[2] ।
सारस्य सारभूतस्त्वं दक्षाय परमात्मने ॥ ९ ॥

We salute Dakṣa, the supreme soul, who is always meditated upon by the self-controlled ascetics ; thou art the essence of those who are the basis of this world. 9

1. विश्वरूप नतोऽस्मि ते M.
2. नियतात्मभिः M.
3. दक्षायेत् परमात्मनः M.

योगिवृत्तिरनाधृष्य पारगाणां परायणः ।
आद्यन्तमुक्तः[1] साहसा तस्मै नित्यं[2] नमो नमः ॥ १० ॥

Thou art such an ascetic who art not shaken by emotion, thou art superior most among those, who are accomplished, thou art without beginning and end,[3] we salute thee again and again. 10

इति तेषां वचः श्रुत्वा दक्षो यज्ञभुजां तथा ।
प्राह प्रसन्नवदनः शक्रमाभाष्य मुख्यतः ॥ ११ ॥

Hearing the partakers of sacrifice thus speaking Dakṣa, addressing them and mainly Indra spoke thus in a pleasant manner. 11

दक्ष उवाच

कुतः शक्र महाबाहो भवतां दुःखमागतम् ।
दुःखहेतुं वद विभो श्रोतुमिच्छाम्यहन्तु[4] तम् ॥ १२ ॥

Dakṣa said :

O powerful Śakra ! tell me, what is the cause of your misery ? O lord ! tell me the cause of your sufferings ? I would like to hear it from you. 12

ममास्ति वा किं कर्तव्यं भवतां दुःखहानये ।
तदहं यदि शक्नोमि करिष्यामि हितं समम् ॥ १३ ॥

Tell me, what can I do for the removal of your suffering ? Should I be capable of doing this, surely I shall do you good. 13

1. अत्यन्तयुक्तः M.
2. तुभ्यं V.
3. *Ādyanta-muktaḥ*=free from the beginning and end ; *Ādyanta-yuktaḥ sahasā*=seemingly with the beginning and end.
4. बहं ततः M.

मार्कण्डेय उवाच

तच्छ्रुत्वा वचनं तस्य ब्रह्मसूनोर्महात्मनः ।
जगाद वाक्पतिः[1] शक्रो वीतिहोत्रोऽथ तं मुनिम् ॥ १४ ॥

Mārkaṇḍeya said :

Hearing these words from the mouth of the great Dakṣa, son of Brahmā, Bṛhaspati, Indra and Agni spoke to that sage. 14

त[2] ऊचु

"क्षयी[3] जातो निशानाथस्तस्मिन् क्षीणे क्षयं गताः ।
सर्वौषध्यो द्विजश्रेष्ठ तद्धानिर्यज्ञहानिकृत् ॥ १५ ॥

They (gods) said :

O Superior most of the twice-born-ones ! Candra (moon) has waned; while Candra has waned all the plants and the herbs have been destroyed and the destruction of them causes the greatest harm to the sacrifice. 15

यज्ञे विनष्टे सकलाः प्रजाः क्षुद्भयकातराः ।
वृष्टयभवान्महद्दुःखं प्राप्य नष्टाश्च काश्चन ॥ १६ ॥

With the cessation of performance of sacrifice there is no rain, and on account of drought all the people have been suffering from hunger, and are in constant fear; some affected by sufferings have died. 16

क्षयोऽयं रात्रिनाथस्य यस्ते कोपात् प्रवर्तते
स सर्वजगतो ब्रह्मन्नभावायमुपस्थितः ॥ १७ ॥

O Brahman ! that the decay which has been going on in Candra, the lord of the night, that has threatened the destruction of the entire world. 17

1. वीष्पति M.

2. वीष्पति शक्र वीतिहोत्रा ऊचुः M.

3. क्षयं जातो M.

नाधुना तत् त्रिभुवने यन्न क्षुब्धं नु किंचन ।
विप्लुतं वास्ति विप्रेन्द्र स्थावराः पतगाश्च वा[1] ॥ १८ ॥

O Superior most of the twice-born-ones ! now there is none in the three worlds which is not effected or raged by that cause (decay of Candra), be that mountains, or birds. 18

न यज्ञाः संप्रवर्तन्ते न तपस्यन्ति तापसाः ।
आहारदुःखान्निश्रीकाः प्रजाः क्षीणा भयातुराः ॥ १९ ॥

Now no sacrifice is performed, neither the ascetics practise penance. Due to the starvation all the people have lost their splendour, they become famished and timid. 19

एवं प्रवृत्ते विप्रेन्द्र विप्लवेऽस्मात् रसातलात् ।
दैत्या न यावदुत्थाय बाधन्ते तावदुद्धर ॥ २० ॥

O Viprendra ! the revolution is continuing like this, and while it is going on the demons might rise from the nether world and attack us, before they do it, please save us from them. 20

प्रसीद दक्ष चन्द्रस्य तं पूरय तपोबलात् ।
पूर्णे चन्द्रे जगत्सर्वं प्रकृतिस्थं भविष्यति ॥ २१ ॥

O Dakṣa ! be pleased with Candra, and make him *full* by the power of your penance. If Candra becomes full again, the entire world will return to normalcy. 21

मार्कण्डेय उवाच

इति तेषां वचः श्रुत्वा प्रजापतिसुतस्तदा ।
उवाच तान् सुरगणान् हृदयाच्छल्यमुद्धरन् ॥ २२ ॥

Mārkaṇḍeya said :

Dakṣa, the son of Prajāpati after he had heard their speeches spoke thus to the assembly of gods, thereby removing the embedded lance (the cause of pain) from their heart. 2

1. सागराः पतगाश्चराः M.

दक्ष उवाच

यन्मे वचो निशानाथे प्रवृत्तं शापकारणम् ।
न केनापि निदानेन मिथ्या कर्तुं तदुत्सहे ॥ २३ ॥

Dakṣa said:

By no means I am capable of making my words false, the cause of the curse which I uttered towards the Lord of the night. 23

किन्तु मद्वचनं यस्मान्नैकान्तेन मृषा भवेत् ।
चन्द्रोऽपि वर्धते यस्मात्तदुपायमुदीक्षत ॥ २४ ॥

But find out means by which my words do not prove to be entirely false, and on the other hand, Candra also may grow to be the full-moon again. 24

तत्राप्ययमुपायोऽस्ति मासार्धं यातु चन्द्रमा ।
क्षयं वृद्धिञ्च मासार्धं समं भार्यासु वर्तताम् ॥ २५ ॥

For this I find a means: let Candra, the Lord of night, treat all his wives equally, then he shall go waning for half the month and grow to the fullness in the other half. 25

मार्कण्डेय उवाच

तस्य तद्वचनं श्रुत्वा तं प्रसाद्य प्रजापतिम् ।
सर्वे सुरगणास्तत्र गता यत्रास्ति चन्द्रमाः ॥ २६ ॥

Mārkaṇḍeya said:

Having heard these words of Dakṣa, all the gods propitiated him and then proceeded to that place where Candra used to stay. 26

एवमुक्ते तु वचने दक्षेण मुनिना द्विजाः ।
अथ चन्द्रं समादाय भार्याभिः सहितं तदा ।
जग्मुस्ते ब्रह्मभवनं[1] मुदिताः सुरसत्तमाः ॥ २७ ॥

O twice-born ones ! Dakṣa having been said these words, the delighted gods along with Candra, surrounded by his wives, proceeded to the abode of Brahmā, 27

तत्र गत्वा महाभागा यथा दक्षेण भाषितम्[1] ।
तत्सर्वं कथयामासुर्ब्रह्मणे परमात्मने ॥ २८ ॥

The noble gods after their arrival there reported every thing to Brahmā, the Supreme Soul, what had spoken to them by Dakṣa. 28

ब्रह्मा दक्षवचः श्रुत्वा देवानां वचनात्तदा ।
चन्द्रभागं महाशैलं जगाम सहितः सुरैः ॥ २९ ॥

Brahmā after hearing these words of Dakṣa, as reported by the group of gods, proceeded to the big mountain Candrabhāga, along with the gods. 29

तत्र गत्वा सुरश्रेष्ठः प्रजानां हितकाम्यया ।
स्नापयामास शुभ्रांशुं वृहल्लोहितपुष्करे ॥ ३० ॥

On their arrival there, the seniormost of the gods (Brahmā), with a view to doing good to the people, caused Candra to take his bath in that big lake, named Vṛhallohita. 30

भूतभव्यभवज्ज्ञानः पूर्वमेव पितामहः ।
एतदर्थञ्चकारात्र सरःपूर्णं जगद्गुरुः[2] ॥ ३१ ॥

The Progenitor of the people, the teacher of the world who is omniscient and who knows the events of the past, present and future, had created this lake earlier, for this purpose. 31

तत्र स्नातस्य जन्तोस्तु नीरोगत्वं प्रजायते ।
चिरायुष्ट्वञ्च सततं वृहल्लोहितसंज्ञके ॥ ३२ ॥

Whoever takes his bath in the lake, called Vṛhallohita recovers from disease and lives for ever. 32

तत्र स्नातस्य चन्द्रस्य शरीरात्तत्क्षणं गदः ।
राजयक्ष्मा निःससार पूर्वरूपो यथोदितः ॥ ३३ ॥

No sooner Candra had taken his bath in this lake, the disease of pulmonary consumption (*Rājayakṣmā*) disappeared from his body and he regained his former splendour as stated. 33

1. ब्रह्मसदनं M,

1. दक्षेण भाषितञ्च यत् M

2. जगत् प्रभुः M.

राजयक्ष्मा उवाच

निःसृत्य राजयक्ष्मापि ब्रह्माणञ्च जगत्पतिम् ।
प्रणम्याहं किं करिष्ये क्व गच्छामीत्युवाच तम्[1] ॥ ३४ ॥
स्थानं पत्नीञ्च लोकेश कृत्यं मम सनातनम् ।
निदेशयानुरूपं मे स्रष्टा त्वं जगतां यतः ॥ ३५ ॥

Rājayakṣmā said :

Rājayakṣmā, after it came out from his body saluted Brahmā, the Lord of the world and thus spoke : "Where shall I go now ? What shall I do ? You are the Creator of the world, therefore, please direct me as to where shall I reside, who shall be my wife, and what shall be my perpetual duty befitting to me ?" 34-36

मार्कण्डेय उवाच

ततो ब्रह्मापि तं पुष्टं निरीक्ष्येन्दु शरीरगैः ।
अमृतैस्तेनातियुक्तैः[2] क्षीणञ्चापि निशापतिम् ॥ ३६ ॥
दोर्भिः स्वयं त्वं गृहीत्वा गिरौ निष्पीड्य वै मुहुः ।
अमृतं गलयामास[3] शरीराद्राजयक्ष्मणः ॥ ३७ ॥

Mārkaṇḍeya said :

Then Brahmā observed *Rājayakṣmā* healthy and fat because of his excessive drinking of the nectar from Candra's body, and the Lord of the night famished, therefore, he caught *Rājayakṣmā* by both his hands and distilled the nectar from his body by thrashing him on that mountain, again and again 36-37

अमृतानि च यान्याशु गलितानि तदा जले ।
क्षीरोदस्य स चिक्षेप मध्ये रहसि लोकभृत् ॥ ३८ ॥

Then the protector of the world (Brahmā) threw away the nectar, which was caused to be dropped (from the body of *Rājayakṣmā*) into the midst of water of Kṣīroda sea secretly. 38

तस्मादस्यामृतादिन्दोः कलाः क्षीणास्तु याः पुरा ।
तासां जग्राह लवशश्चूर्णान् क्षीरोदसागरात् ॥ ३९ ॥

1. हृ M.
2. भुक्तैः M
3. कामयामास M

Thereafter, he picked up the dusts of the nectar from Kṣīroda sea, in fact, these were nothing but the nectar digits of Candra, waned earlier. 39

कलामात्रावशेषस्य संसर्गाद्राजयक्ष्मणः ।
क्षीणाः कलाः पंचदश याः पूर्वममृतात्मिकाः ॥ ४० ॥
ता राजयक्ष्मगर्भस्थाश्चूर्णीभूतास्तु पीडया ।
तेजोज्योत्स्ना[1] सुधाभिस्तु निबद्धं यत् कलापतेः ॥ ४१ ॥
शरीरं तत् त्रिधा भूतं गर्भस्थं राजयक्ष्मणः ॥ ४२ ॥

Candra having been suffered from *Rājayakṣmā* reduced to one digit, all the other fifteen digits of nectar being sucked up had gone into the stomach of *Rājayakṣmā* ; due to the thrashing now they came out (from his stomach) in the form of powder. The body of Candra made of three elements light, splendour and nectar, resided in the womb of *Rājayakṣmā*. 40-42

ज्योतिश्चूर्णमभूत्[2] ज्योत्स्ना लीना राजादियक्ष्मणि ।
द्रवीभूताः सुधाः सर्वाः गर्भे रोगस्य च स्थिताः ॥ ४३ ॥

The light turned into dust, the splendour merged into the body of *Rājayakṣmā* and the nectar melted and remained in the womb of the disease. 43

यदा निर्गलयामास सुधां ब्रह्मा यक्ष्मान्तरात् ।
तदा ज्योत्स्नासुधाज्योतिः सर्वं तस्माद्वहिर्गतम् ॥ ४४ ॥

When Brahmā filtered the nectar from the body of *Rājayakṣmā* then all the three, light, splendour and nectar came out 44

क्षीरोदसागरे क्षिप्तं तत् सर्वं विधिना तदा ।
देवान् गिरौ परित्यज्य स्वयं गत्वा द्रुतं ततः ॥ ४५ ॥

Then the Creator threw all of them into the sea of Kṣīroda and departed away quickly, leaving the gods on the mountain 45

1. रज्जो ज्योत्स्ना M
2. क्षीणश्चूर्णमभूत् M.

ततोऽमृतानि प्रक्षाल्य कलाचूर्णानि वारिभिः ।
ज्योत्स्नाञ्चाप्याजगामाशु गृहीत्वा तत्त्रयं गिरिम् ॥ ४६ ॥

There after, Brahmā washed all the three, the dusts of the digits, the nectar and the splendour, took them in his hands and returned to the mountain. 46

क्षीरोदाद्गिरिमासाद्य चन्द्रभागं तदा विधिः ।
देवमध्ये कलाचूर्णं सुधाज्योत्स्ना न्यवीविशत् ॥ ४७ ॥

The Creator after his arrival at the mountain Candrabhāga from the sea of Kṣīroda put the dusts of the digits, splendour and nectar before the gods. 47

संस्थाप्य तत्त्रयं ब्रह्मा देवानां मध्यतः स्थितः ।
जगाद राजयक्ष्माणं तत् स्थानादि निदेशयन् ॥ ४८॥

Having put those three items, as stated, Brahmā being seated in the midst of the gods, spoke to *Rājayakṣmā* giving the direction about his residence etc. 48

ब्रह्मोवाच

सर्वदा यो दिवारात्रं सन्ध्यायां वनितारतः ।
सेवते सुरतं तस्मिन् राजयक्ष्मन् वसिष्यसि ॥ ४९ ॥

Brahmā said :

O Rājayakṣman ! you shall reside in him, who is always enamoured of woman and indulges in sexual intercourse with woman day and night, and also during the period of twilight. 49

प्रतिश्याय-श्वासकास-संयुक्तो मैथुनं चरेत् ।
स ते प्रवेश्यः सततं श्लेष्मणश्च तथाविधः ॥ ५० ॥

You shall enter into the body of that person, who, after being afflicted with the diseases such *pratiśyāya* (consuming disease), *astham*ā, cough and phlegm indulges in copulation with woman. 50

कृष्णाख्या मृत्युपुत्री या भवतः सदृशी गुणैः ।
सा तेऽस्तु भार्या सततं भवन्तमनुयास्यति ॥ ५१ ॥

Kṛṣṇ[1], the daughter of Death (Mṛtyu), who is equal to you in her qualities, shall be your wife and a constant companion. 51

क्षीणत्वं भवतः कृत्यं ततस्त्वं विषयं[1] कुरु ।
द्रुतं गच्छ यथाकामं चन्द्रात् त्वं विमुखो भव ॥ ५२ ॥

Consumption is your duty, therefore, make consumption your objective; now be quick, go as you like, turn your heels to Candra. 52

मार्कण्डेय उवाच

एवं विसृष्टो विधिना राजयक्ष्मा महागदः ।
पश्यतां सर्वदेवानामन्तर्धानं जगाम ह ॥ ५३ ॥

Mārkaṇḍeya said :

The dreaded disease *Rājayakṣmā* thus given good bye the Creator immediately disappeared, while all the gods were looking on. 53

अन्तर्हिते महारोगे ब्रह्मा लोकपितामहः ।
चन्द्रं समप्रयामास कलापञ्चदशैर्धितम् ॥ ५४ ॥

The dreaded disease *Rājayakṣmā* having gone away, Brahmā, the Progenitor of the people made Candra full by adding the fifteen digits. 54

तेन क्षीरोदधौतेन सुधापूतेन चात्मभूः ।
सज्योत्स्नैस्तु कलाचूर्णैः पूर्ववच्चाकरोद्विधुम् ॥ ५५ ॥

Then the Selfborn (Brahmā) with the nectar which was washed in the water of Kṣīroda sea, with the splendour and the light restored Candra to his former brilliance. 55

स षोडशकलापूर्णः पूर्ववद्विबभौ यदा ।
चन्द्रस्तदा सर्वदेवा मुमुदुस्तस्य दर्शनात् ॥ ५६ ॥

When Candra became full with all his sixteen digits and appeared as he was before, all the gods rejoiced looking at the countenence. 56

अथ चन्द्रस्तदा पूर्णः प्रणिपत्य पितामहम् ।
उवाचेदं सुरसदोमध्यगो नाति हर्षितः ॥ ५७ ॥

Candra regaining his fulness took his seat in the midst of the assembly of gods and then started speaking with a mixed feeling of joy after saluting Brahmā. 57

1. विषये M.

सोम उवाच

न सुखं[1] पूर्ववद् ब्रह्मञ्छशरीरे मम वर्तते ।
न वीर्यं वा तथोत्साहो निषीदन्त्यंगसन्धयः ॥ ५८ ॥

Soma (Candra) said :

O Brahman ! I do not feel the same comfort, strength and encouragement in me as I had before ; the joints of the limbs in my body are aching. 58

नोत्सहे पूर्ववच्चेष्टां विधातुं सुतरामहम् ।
चेष्टाहीनस्त्वनुदिनं वर्तेयं केन लोककृत् ॥ ५९ ॥

Owing to this I do not feel encouraged to make any effort as I used to do before, please tell me how shall I live an effortless life for ever. 59

ब्रह्मोवाच

ग्रस्तस्य यक्ष्मणा सोम यदभूदंगसन्धयः ।
पूर्वं विशीर्णा भवतस्तत्पूर्णमभवन्नहि ॥ ६० ॥

Brahmā said :

O Soma ! because you had fallen a victim to *Yakṣmā* all the joints of the limbs in your body had become loose, they have not yet been restored to what they had been earlier. 60

अधुना भवतो देहचूर्णं निःसारितं मया ।
शरीरात् सामृतज्योत्स्नामञ्जसा राजयक्ष्मणः ॥ ६१ ॥

Now I had brought out the dusts constituting your body, the splendour and the nectar from the body of *Rājayakṣmā*. 61

तेषां प्रक्षालनविधौ लवशो यत्स्थितं जले ।
ज्योत्स्नायाश्च सुधायाश्च तेन हीनो भवान् यतः ॥ ६२ ॥

In the process of washing those dusts, the splendour and the nectar in the water of the sea (Kṣīroda), some small particles remained there, therefore, those are now less in your body. 62

ततोऽङ्गसन्धयो राजंस्तव सीदन्ति साम्प्रतम् ।
तस्योपायं विधास्यामि यथा नार्ति लभेद्भवान् ॥ ६३ ॥

1. स्वास्थ्य V. B.

It is why, O Rājan ! (Candra)[1] now the joints of your limbs quail, I am giving you the remedy so that you do not suffer any more. 63

प्राजापत्यः पुरोडाशो हवनीयः पुरोऽध्वरे ।
ऐन्द्रस्ततोऽनु चाग्नेयः प्रदेयः सर्वतः क्रतौ ॥ ६४ ॥

In the sacrifice the order of offering is: the first oblation of ground-rice is to be offered to Prajāpati (called *Prājāpatya*) followed by the offering to Indra. (*Aindra*) and then to Agni (*Āgneya*) 64

ततो नु भवतो भागः पुरोडाशो मया कृतः ।
तेन भागेन भुक्तेन नित्यं यज्ञकृतेन हि ।
पूर्ववत् ते समुत्साहः श्यामवीर्यं भविष्यति ॥ ६५ ॥

Now I have enjoined that the next oblation of ground-rice would be yours share ; with the partaking of your share by you in the performance of sacrifice every day, you shall regain your old enthusiasm and also acquire new vigour. 65

ये चामृतकणस्तोये[2] क्षीरोदस्य स्थितास्तव ।
शरीरचूर्णं वा यत्ते[3] ज्योत्स्नाश्चापि ये लवाः ॥ ६६ ॥
तत् सर्वं भवतो ज्योत्स्नायोगादनुदिनं विधो ।
वृद्धिं यास्यति सततं क्षीरसागरगर्भगम्[4] ॥ ६७ ॥

O Vidhu (Candra) ! that quantam of dusts of your body, that of splendour and that of nectar whatever remain in the water of Kṣīroda sea will swell up constantly every day by the contact of your splendour. 66-67

स्वारोचिषेऽन्तरे प्राप्ते द्वितीये शंकरांशजः ।
दुर्वासा भविता विप्रः प्रचण्डश्चण्ड भानुवत्[5] ॥६८ ॥

1. Soma=Moon is called Rājan, because he is the protector or the king of the plants.

2. याचामृतकलाः M.

3. यावत्ते M.

4. मध्यगम् M.

5. प्रचण्डचण्डभास्वरः M.

In the cycle of second Satya-yuga[1] during the sway of Svārosiṣa Manu[2] there shall born a *Brāhmaṇa*, as an incarnations of Śaṁkara, by the name Durvāsā, who shall be as dazzling as the hot-rayed sun. 68

स देवेन्द्रस्याविनयाच्छापं दत्वा सुदारुणम् ।
करिष्यति त्रिभुवनं निःश्रीकं ससुरासुरम् ॥ ६६ ॥

On being outraged by the discourtesy of Indra he shall make the entire world, including demons and the gods, bereft of their lusture by his terrible curse. 69

श्रिया हीने ततो लोके भविता लोकविप्लवः ।
यथा तव क्षयात् सोमं प्रवृत्तः सर्वविप्लवः ॥ ७० ॥

O Soma ! the people having been robbed of their lustre there shall occur a revolution as had occurred when you were bereft of splendour. 70

तन्मानुषप्रमाणेन तृतीये तु कृते युगे ।
भविष्यति स्थास्यति च यावद् युगचतुष्टयम् ॥ ७१ ॥

This will occur in the cycle of the third *Satya-yuga* and last for four *yugas* by the standard of man. 71

ततश्चतुर्थे सम्प्राप्ते सह देवैः कृते युगे ।
क्षीरोदं निर्मथिष्यामः शम्भुर्विष्णुरहं तथा ॥ ७२ ॥

Then by the cyclic order in the fourth *Satya-yuga* myself, Brahmā and Śambhu, with the participation of gods, shall churn the Kṣiroda *sāgara*. 72

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकीम्[3] ।
यज्ञभागेषु लीनेषु देवान्नार्थं वयं ततः ।
मथिष्यामः समं देवैः क्षीरोदं सह दानवैः ॥७३ ॥

1. *Yuga*=a very long mundane period of years ; the indivisible time is divided into 4 *yugas* ; Satya, Tretā, Dvāpara and Kali, which occur in cyclic order. The four *yugas* are equal to 4,32?,000 years of man.
2. Manu=the mythical ruler, there are 14 Manus.
3. सर्पराजं तथासुकम् M. वेत्रं कृत्वा... V.

(During that period of time) the gods shall be deprived of their share in the sacrifice (as there shall be no sacrifice), therefore, we, with a view to providing food to the gods, along with the gods and demons, shall churn Kṣiroda *sāgara* and in this project the mountain Mandara shall be the churning rod and Vāsuki the rope. 73

त्वच्छरीरामृतमिदं यत्स्थितं क्षीरसागरे ।
तत् प्रमथ्य ग्रहीष्यामो राशीभूतं तथा क्षयम् ॥ ७४ ॥

Whatever quantam of nectar from your body remains in Kṣiroda sāgara we shall take out that accumulated nectar from the sea by churning it. 74

सर्वौषध्यन्तरे कृत्वा त्वच्छरीरं तदा वयम् ।
क्षेप्स्यामः सागरजले शरीरार्थं विधो तव ॥ ७५ ॥

O Vidhu ! there after in order to have your body full we shall throw you into the water of the sea after we wrap your body with all varieties of plants. 75

निर्मथ्य सागरं पश्चात् समुद्धार्य[1]यदामृतम् ।
तदा तव वपुस्तस्मिन् पूर्ववत् सम्भविष्यति ॥ ७६ ॥

After we picked up the nectar from the sea, which we shall churn, you shall regain your former shape. 76

ओजोवीर्याद्भुतं कान्तमक्षयं च सुधात्मकम् ।
दृढांगसन्धिकं चारु भविष्यति वपुस्तव ॥ ७७ ॥

Then your body, composed of nectar, shall wear a handsome look, full of vigour, strength and energy ; the joints of your limbs will also regain firmness. 77

मार्कण्डेय उवाच

सुधांशुमेवमाभाष्य ब्रह्मा लोकपितामहः ।
विधोः क्षयाय मासार्धं वृद्धये यत्नवानभूत् ॥ ७८ ॥

Mārkaṇḍeya said :

Brahmā, the Progenitor of the people addressing Vidhu of nectar-rays in these words bent upon to see that Soma grows to his fulness in one half of the month and wanes in other half. 78

1. समुद्धार्यं M.

यथा दक्षेण गदितं मासार्धं यातु चन्द्रमाः ।
क्षयं वृद्धिं च मासार्धं यत्नं तत्राकरोद्विधिः ॥ ७९ ॥

Brahmā made an effort to implement what Dakṣa had ordained that Vidhu would acquire all the digits to be full in one half of the month and wane in the other half. 79

ततः षोडशधा चन्द्रं सुरज्येष्ठो विभक्तवान् ।
विभज्य च सुरान् सर्वान् समुवाचेदमुत्तमम् ॥ ८० ॥

Brahmā, the seniormost of the gods then devided Candra into sixteen digits and after dividing him thus, spoke to all the gods. 80

ब्रह्मोवाच

कलाः षोडश चन्द्रस्य तत्रैका शम्भुमूर्धनि ।
तिष्ठत्वद्यावधि परा क्षयं यान्तु क्षयं विना ॥ ८१ ॥

Brahmā said :

Of the sixteen digits of Candra let one digit remain, from today, on the fore-head of Śambhu, and the other digits wane (in cyclic order), being attacked by the disease of pulmonary consumption (*Yakṣmā*). 81

क्षयेण यदि रोगेण मासार्धं दक्षवाक्यतः ।
क्षयाय पीड्यते चन्द्रो नोपशान्तिस्तदा भवेत् ॥ ८२ ॥

If Candra goes on waning during the period of one half of a month due to the attack of the disease of pulmonary consumption (*Kṣyaroga*) as ordained by Dakṣa, then there will be no end (to this situation). 82

किंत्वस्य या कला शम्भौ ज्योत्स्ना गच्छतु तां प्रति ।
चतुर्दशकलासंस्थाः प्रतिमासं सुरोत्तमाः ॥ ८३ ॥

O excellent gods ! every month let the lustre of the fourteen digits of the moon go to that light, which remains being studded on the forehead of Śiva. 83

चतुर्दशकलासंस्थान्यमृतानि पिबन्तु वै ।
प्रतिपत्तिथिमारभ्य भवन्तस्तां चतुर्दशीम् ॥ ८४ ॥

During this period (of fortni_ht) you should drink every day, beginning with the first day of the black fortnight (*pratipat*) up to the fourteenth day (*caturdaśī*) of that fortnight of the moon, one-fourteenth of the nectar accumulated in the fourteen digits (of the moon). 84

तेजोभागाः सूर्यंविम्वं चतुर्दशतिथौ क्रमात् ।
प्रविशन्तु क्षयं त्वेवं कृष्णपक्षे विधोर्भवेत् ॥ ८५ ॥

Let the light of moon during these fourteen days enter proportionately into the disk of the sun, by this process during the period of the black-fortnight (of the moon) the moon shall go on wane. 85

यातु शेषा कला दर्शे हरित्पत्रे पलायिता ।
तिष्ठतु प्रथमे भागे तिथौ तस्यां निशापतेः ॥ ८६ ॥

On the first part of the fifteenth day of the black-fortnight of the moon (*amāvasyā*), let that remaining digit of the moon go to the green leaves (of the plants) and remain hidden there. 86

द्वितीये दर्शभागे तु रोहिण्या यातु मन्दिरम् ।
तृतीये तु सरस्वत्यां स्नात्वा समुत्थितो विधुः ॥ ८७ ॥

Let it go to the temple of Rohiṇī in the second part of that fifteenth day (*amāvasyā*), and in the third part let the moon remain bright after taking a bath in the river Sarasvatī. 87

चतुर्थे बलसम्पूर्णस्तिथिभागे विभावसोः ।
मण्डलं यातु चन्द्रोऽयं सविम्बरथघोटकः ॥ ८८ ॥

In the fourth part of that *tithi* (*amāvasyā*) let the moon in his full force, along with its disk, horse and the chariot enter into the disk of the sun. 88

यावत् कालेन हि कला प्रथमा क्षयमाप्नुयात् ।
एवमेवं कृष्णपक्षे तावत् सा प्रतिपद् भवेत् ॥ ८९ ॥

The time required for the wane of the first digits of the moon, is the first day of the black-fortnight of the moon (*pratipat*). 89

द्वितीयादौ कृष्णपक्षे वृद्धि-ह्रासस्तथाविधः ।
तिथीनां वृद्धिहेतुश्च शुक्ले कृष्णे तथा भवेत् ॥ ९० ॥

The same way on the second and the other days of the black-fortnight of the moon, the increase and the wane of the *tithi* take place ; the increase and the wane are the cause for the white and the black-fortnight of the moon respectively. 90

ततः पुनः शुक्लपक्षे यावत् पूर्वकलोदिता ।
वृद्धि नैति भवेत्तावत् प्रतिपत्तितिथिरादितः ॥ ९१ ॥

Again in the white fortnight of the moon till the first digit, as stated above, does not increase the time is marked as *pratipat tithi*. 91

ततो द्वितीयभागस्य या ज्योत्स्ना हरमूर्धनि ।
स्थिता या वै कला यातु[1] गता सापुनरेष्यति ।
युष्माभिस्तु भवेत् पेयममृतं यद्दिने दिने ॥ ९२ ॥

Thereafter the lustre of the second digit, which remains on the digit, studded on the forehead of Śiva, shall return again (to the moon). And you shall always drink the nectar during the period of black-moon (*Kṛṣṇapakṣa*). 92

तद्द्वितीयादितिथिभिः पूर्णान्तरभिः सदैव हि ।
स्वयमुत्पत्स्यते चन्द्रो ज्योत्स्नायोगात् सुरोत्तमाः ॥ ९३ ॥

O Excellent gods! (during the period of the white-fortnight of the moon) the moon itself will develop to its full with the light and the association of the digits beginning from the second day (*dvitīyā*) up to the end of the fullmoon day (*pūrṇimā*). 93

यथा दिने दिने भागाः क्षयं यान्ति तथा विधोः ।
वृद्धि गच्छन्त्यनुदिनं शुक्लपक्षेऽन्वहं सुराः ॥ ९४ ॥

O excellent gods! during the black-fortnight of the moon the way the digits of the moon go on the wane, the same way during the white-fortnight, the digits of the moon go on increasing. 94

तेजोभागः सूर्यबिम्बात् पुनरेव समेष्यति
प्रयास्यति कृष्णपक्षे यथा भागक्रमं तथा ॥९५॥

The light from the disk of the sun shall return again (to the moon) in the same proportion, by the proportion it goes out (to the disk of the sun) during the black-fort-night of the moon. 95

1. स्थितायां वै कलायां तु M.

ज्योत्स्ना हरशिरश्चन्द्रात् प्रत्यहं पुनरेष्यति ।
तेजोभागः सूर्यबिम्बादमृतं वर्षति[1] स्वयम् ॥ ९६ ॥

Every day the lustre from the digit of the moon, which remains studded on the forehead of Śiva, shall return again and again, while that portion of light, on the disk of the sun, shall go on pouring the nectar. 96

एवं वृद्धिः शुक्लपक्षे सुधांशोः सम्भविष्यति ।
पक्षयोः शुक्लकृष्णत्वं चन्द्रवृद्धिक्षयाद्भवेत् ॥ ९७ ॥

Thus the moon shall develop to its full in the white fortnight; it is due to the increase and the wane of the moon the white-fortnight and the black fortnight of the moon occur (respectively). 97

यावत् कालेन यो भागः क्षयं वृद्धि च यास्यति ।
तावत् कालमभिव्याप्य तिथिः स्यास्यति सा पुनः ॥ ९८ ॥

A day of the moon (*tithi*) extends to that period of time, which is required either for the increase or the wane of a digit of the moon. 98

चिरेण वृद्धिर्यदि वा क्षयो वा
द्रुतेन[2] वृद्धिर्यदिवा क्षयो वा ।
द्रुतात्तिथीनान्तु सदा क्षयः स्या-
च्चिरात्तु वृद्धिस्तिथिषु प्रवेशे ॥ ९९ ॥

The day of the moon (*tithi*) becomes long or short in accordance with the longer or the shorter time a digit (of the moon) takes for the increase or for the wane; while for waning a digit always takes the less time, it takes longer time for increasing. 99

हव्यं कव्यञ्च चन्द्रेण विना ना सम्भविष्यति ॥
तस्मात्तयोः प्रवृद्धयर्थं चन्द्रं रक्षन्तु देवताः ॥ १०० ॥

Without the moon neither the performance of sacrifice (*havya*)[3] nor the offering to the ancestors (*kavya*)[4] is possible, therefore, let the gods protect the moon, so that both (*havya* and *kavya*) increase. 100

1. वर्तते M.
2. क्षयेण M.
3. *havya*=oblation to the gods.
4. *kavya* =offering to the spirit of ancestors (*pitṛ*).

वास्वादनीयः शुभ्रांशुः कलाशेषोऽनुमासतः ।
आमावास्यापराह्णे[1] तु पितृभी रोहिणीगृहे ॥ १०१ ॥

Every month on the later part of the black moon day (*amāvasyā*) the host of ancestors (*pitṛgaṇas*) should eat the moon in the residence of Rohiṇī. 101

तस्यैवास्वादनात् कव्यं वृद्धिं यास्यति चान्वहम् ।
तेन कव्येन पितरस्तृप्तिं यास्यन्ति वै पराम् ॥ १०२ ॥

With the eating of the moon by the ancestors (*pitṛgaṇa*) the offerings to the ancestors (*kavya*) shall increase and they will relish it exceedingly. 102

मार्कण्डेय उवाच

ततः सुरगणाः सर्वे यथोक्तं विधिना तथा ।
चक्रुर्लोकहितार्थाय चन्द्रस्य क्षय वृद्धये ॥ १०३ ॥

Mārkaṇḍeya said :

Then the assembly of the gods with a view to doing good to the entire people did everything as directed by the creator Brahmā for the increase and the wane of the moon. 103

महादेवोऽपि चन्द्रार्धं स्वरूपं परमात्मनः ।
जग्राह देवैर्विधिना शिरसा क्षुभितो भृशम् ॥ १०४ ॥

Though Mahādeva was in a highly agitated mind, he being requested by Brahmā and the gods, wore a digit of the moon, which was a part of His self, the Supreme Being on his head. 104

यत्तेजः परमं नित्यमजमव्ययमक्षयम् ।
तत्स्वरूपा चन्द्रकला शापतस्तु क्षयं गता ॥ १०५ ॥

The light (*tejaḥ*) in that digit of the moon (on the head of Śiva) is in fact, the Supreme Being itself, birthless and deathless, which never reduces ; however, it waned by the curse of Dakṣa. 105

प्रविशति यदा ज्योतिरानन्दमजरं परम् ।
योगिनस्तु तदा तेषां चिन्तनं लीनमेष्यति ॥ १०६ ॥

The Supreme Light, the embodiment of joy, which never gets deemed, when enters into the mind of the ascetics then their meditations merges in it. . 106

1. अमावस्यापरादेवा B.

महादेवशिरःसंस्थे लीने चित्ते[1] सुधानिधौ ।
चन्द्रद्वारा भवेन्मुक्तिरित्येवं वैदिकी श्रुतिः ॥ १०७ ॥

The ascetics attain salvation by the grace of Candra (moon) when their mind merges in the light of the digit (of the moon) which is on the head of Śiva, thus say the *Vedas*. 107

एतज् ज्ञात्वा महादेवः क्षयवृद्धयविनाकृतम् ।
हिताय सर्वलोकानां जग्राह शिरसा विधुम् ॥ १०८ ॥

After realising all these aspects of the subject Mahādeva wore a digit of the moon on his (fore) head, which never increases or wanes. 108

चन्द्रज्योत्स्नासमायोगादौषध्यो यान्ति वृद्धये ।
सर्वौषधिषु वृद्धासु प्रवर्तन्ते ततोऽध्वराः ॥ १०९ ॥

By the rays of the moon the plants had their luxuriant growth and with the growth of the plants there were performed and more sacrifices. 109

अध्वरेषु प्रवृत्तेषु स्वान् स्वान् भागांस्तु देवताः ।
परिगृह्णन्ति पितरस्तथा कव्यानि भूरिशः ॥ ११० ॥

The sacrifices having been performed the gods used to have their due share in the sacrifices and the group of the ancestors started taking *kavyas* in big proportion. 110

अमृतं ब्रह्मणा सृष्टं यद् देवेभ्यः पुरातनम् ।
तेन तृप्यन्ति हीना ये हव्यभागेन देवताः ॥ १११ ॥

Those of such gods, who have no share of the sacrifice, remain content with the nectar which was created by Brahmā for the gods in ancient time. 111

यज्ञेनाप्यायितं तच्च ज्योत्स्नाभिर्वृद्धिमेति वै ।
यज्ञज्योत्स्ना विनाभूतं तच्च स्यात् क्षीणमन्यथा ॥ ११२ ॥

The nectar becomes full by the sacrifice and by the rays of the moon, and it goes on increasing. Without the sacrifice and the rays it reduces instantly. 112

अतोऽमृतस्य यज्ञस्य चन्द्रमाः कारणं स्वयम् ।
अतो दक्षस्य शापात्तु रक्षार्थं तच्चिकीर्षितम् ॥ ११३ ॥

1. लीनो वित्ते V.

Since the moon is the cause of the nectar and the sacrifice (for being performed), it is why, in order to protect the moon from the curse of Dakṣa all these actions were desired necessary to be taken. 113

अद्यापि कृष्णपक्षे तु सुधांशुः पीयते सुरैः ।
तेजः सूर्यं याति शम्भुं चन्द्रार्धंज्योत्स्निका तथा ॥ ११४ ॥

(For this reason) even to-day during the period of the black-fortnight (of the moon) the gods drink the nectar-rayed-one (moon[1], the light goes to the sun and one digit (of the moon) goes to Śiva along with the lustre. 114

पुनश्च शुक्लपक्षे तु शेषोदेति कला ततः ।
ज्योत्स्नाद्वितीयो भागस्तु तेचोभागो द्वितीयकः ॥ ११५ ॥

Again, during the period of the white-fortnight (of the moon) when one digit reappears the light from the sun and the lustre from Śiva re-enter into that rising digit. 115

अन्येऽत्युग्रशिरश्चन्द्रात् सूर्यविम्बाद् यथाक्रमम् ।
कलाः षोडशः चन्द्रस्य तत्रैका शम्भुशेखरे ॥ ११६ ॥

Only one digit of the sixteen digits of the moon remains permanently on the (fore) head of Śiva. 116

सितासितावुभौ पक्षौ शेषाणामुदयक्षयौ ।
इति वः सर्वमाख्यातं विभक्तश्चन्द्रमा यथा ।
ब्रह्मणा पर्वतश्रेष्ठे यथा तच्चन्द्रभागतः ॥११७॥

यज्ञभागे स्थिते यस्माद्देवान्नमकरोद्विधुम् ।
कव्ये स्थितेऽपि पित्रन्नं तिथिवृद्धि-क्षयौ यथा ॥ ११८ ॥

The remaining fifteen digits of the moon do increase and decrease in the white-fortnight and the black-fortnight (of the moon) respectively. Since the moon was divided into digits on that excellent mountain [illegible]e to be known as Candrabhāga, because Candra was [illegible]d there. Why the moon was made the food of the gods, thou[illegible]h they had their due share of sacrifice, and how it was made the food of the ancestors (*pitṛs*) inspite of their having share of *kavyas*; I have narrated everything to you. 117-18

इदं पुण्यतमाख्यानं यः शृणोति सकृन्नरः ।
राजयक्ष्मा तस्य कुले न कदाचिद् भविष्यति ॥ ११९ ॥

Whoever listens to this virtuous narrative, even once, nobody in his family ever falls a victim of pulmonary consumption. 119

यक्ष्मणा परिभूतो यः शृणोति वचनं विधे ।
न[1] चिराद् यक्ष्मणा युक्तः सभवेत् पुरुषोत्तमः ॥ १२० ॥

If anybody, who has been suffering from the tuberculosis, listens to these episodes of the moon, recovers from that disease without delay. 120

इदं स्वस्त्ययनं पुण्यं गुह्याद्गुह्यतमं[2] शुभम् ।
यः शृणोत्येकचित्तः सन् स महापुण्यभाग्भवेत् ॥ १२१ ॥

This is the harbringer of welfare, this is the virtuous one, the secretmost of the secrets; whoever listens to this with undivided mind, he acquires great merit. 121

इति श्रीकालिकापुराणे चन्द्रशाप मोक्षणे एकविंशोऽध्यायः ।

Here ends the twenty-first chapter of the holy *Kālikā-purāṇa*, called the release of Candra from the curse of Dakṣa.

1. नास्ति वंगसंस्करणे इयं पंक्तिः ।
2. गुह्यतरं परम् M.

द्वाविंशोऽध्यायः

CHAPTER TWENTY TWO

(The birth story of Arundhatī)

मार्कण्डेय उवाच

यत्र देवसभा भूता सानौ तस्य महागिरेः ।
तत्र जाता देवनदी सीताख्या वचनाद्विधेः ॥ १ ॥

Mārkaṇḍeya said :

The heavenly river Sītā had emerged from the slope of that mountain, where the gods assembled. 1

स्नापयित्वा यदा चन्द्रं सीततोयैर्मनोहरैः ।
चन्द्रं पपुर्ब्रह्मवाक्यात् सर्वे ते त्रिदिवौकसः ॥ २ ॥
तदा सीताजलं चन्द्रस्नानयोगाच्च सामृतम् ।
भूत्वा निपतितं तस्मिन् वृहल्लोहितसंज्ञके ॥ ३ ॥

The gods, as advised by Brahmā had drunk Candra after they got him bathed in the crystal water of the river Sītā and immediately the water of that river turned into nectar by the touch of Candra, when he took his bath there ; the water of Sītā then started flowing into the lake, Vṛhallohita. 2-3

तद्विवृद्धं तदा तोयं तस्मिन् सरसि नो ममौ[1] ।
तद्ददर्श स्वयं ब्रह्मा विवृद्धं सामृतं जलम् ॥ ४ ॥

However, the lake could not contain that growing volume of nectar water; Brahmā himself observed that the volume of water had gone ever swelling. 4

तद्दर्शनाज्जलात् तस्मादुत्थिता कन्यकोत्तमा ।
चन्द्रभागेति तन्नाम विधिश्चक्रे स्वयं ततः ॥ ५ ॥

While Brahmā kept on observing a maid arose from the water of that lake, whom Brahmā called Candrabhāgā. 5

भार्यार्थे सागरस्तां तु जग्राह ब्रह्मसम्मते ॥ ६ ॥

The ocean, with the consent of Brahmā, took her for his wife. 6

1. चन्नस्तम् M.

तयैवाधिष्ठितं तोयं गदाग्रेण निशापतिः ।
निर्भिद्य पश्चिमे पार्श्वे गिरिं तं समवाहयत्[1] ॥ ७ ॥

The Lord of the night (Candra) by tearing open the mountain with the head of his club, on the western edge caused the water, resided by that maid, flowing. 7

तस्यामृतजलं भित्त्वा वृहल्लोहितनामकम् ।
कासारं सागरं याता चन्द्रभागा नदी तु सा ॥ ८ ॥

That the river Candrabhāgā after it caused a breach into the lake, full of nectar, had flown into the sea. 8

सागरोऽपि तदा भार्यां चन्द्रभागां महानदीम् ।
तेन तोयप्रवाहेण निनाय भवनं स्वकम् ॥ ९ ॥

Then the ocean (*sāgara*) carried that great river, his wife, by the water-current, to his residence. 9

एवं तस्मिन् समुत्पन्ना चन्द्रभागाह्वया नदी ।
चन्द्रभागे महाशैले गुणैर्गंगासमा सदा ॥ १० ॥

Thus out of that big mountain emerged the river Candrabhāgā which was equal to Gaṅgā in merit. 10

नद्यश्च पर्वताः सर्वे द्विरूपाश्च स्वभावतः ।
तोयं नदीनां रूपन्तु शरीरमपरं तथा ॥ ११ ॥
स्थावरः पर्वतानांतु रूपं कायः तथापरः ।
शुक्तीनामथ कम्बूनां यथैवान्तर्गता तनुः ॥ १२ ॥

Like the conch and the oyster pearl, which have their outer shell and the inner body, the rivers and the mountains are also of bi-form, the water is the outer form of the rivers while they have their different inner body too. Similarly, the immovable stones are the outer form of the mountains but they got another inner body also. 11-12

बहिरस्ति स्वरूपन्तु सर्वदैव प्रवर्तते ।
एवं जलं स्थावरस्तु नदीपर्वतयोस्तदा ॥ १३ ॥
अन्तर्वसति कायस्तु सततं नोपपद्यते ॥ १४ ॥

The bonny shell (of the conches and of the oyster-pearls) is always visible, while the inner body is not always so ; the same is the case with rivers and the mountains. 13-14

1. तोयं तु प्रवाहयत् M.

आप्याय्यते स्थावरेण शरीरं पर्वतस्य तु ।
तथा नदीनां कायस्तु तोयेनाप्याय्यते सदा ॥ १५ ॥

The inner body of a mountain is always nursed by its outer immovable stony form, the same way the inner body of a river is enriched by its outer form, which exists in the form of water. 15

नदीनां कामरूपित्वं पर्वतानां तथैव च ।
जगत्स्थित्यै पुरा विष्णुः कल्पयामास यत्नतः ॥ १६ ॥

Lord Viṣṇu at the beginning of the creation, made the rivers and the mountains endowed with the power of assuming any shape at their will. 16

तोयहानौ नदीदुःखं जायते सततं सुराः[1] ।
विशीर्णे स्थावरे दुःखं जायते गिरिकायजम् ॥ १७ ॥

O gods! when the rivers become dry their bodies always suffer, and when bolders are carried away from the mountains they feel pain on their bodies. 17

तस्मिन् गिरौ चन्द्रभागे वृहल्लोहिततीरगाम् ।
सन्ध्यां दृष्ट्वाथ पप्रच्छ वसिष्ठः सादरं तदा ॥ १८ ॥

When the sage Vasiṣṭha saw Sandhyā on the bank of the lake Vṛhal-lohita, located on the mountain Candrabhāga he questioned her. 18

वसिष्ठ उवाच

किमर्थमागता भद्रे निर्जनं तु महीधरम् ।
कस्य वा तनया गौरि किं वा तव चिकीर्षितम् ॥ १९ ॥
एतदिच्छाम्यहं श्रोतुं यदि गुह्यं न ते भवेत् ।
वदनं पूर्णचन्द्राभं निःश्रीकं वा कथं तव ॥ २० ॥

Vaṣiṣṭha said :

O gentle one! why have you come to this deserted mountain? O gauri (of white complexion) whose daughter are you? What is your intention? I should li e to hear it, if it is not secret of yours. Tell me, why your full-moon-face appears lacklustre? 19-20

1. हिजाः M.

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचस्तस्य वसिष्ठस्य महात्मनः ।
दृष्ट्वा च तं महात्मानं ज्वलन्तमिव पावकम् ॥ २१ ॥
शरीरधृग्ब्रह्मचर्य-सदृशं तं जटाधरम् ।
सादरं प्रणिपत्याथ सन्ध्योवाच तपोधनम् ॥ २२ ॥

Mārkaṇḍeya said :

Sandhyā heard those words from the mouth of the great sage Vasiṣṭha of noble soul and observed him the wearer of mated hair, who blazed like the fire; and then she spoke thus. 21-22

सन्ध्योवाच

यदर्थमागता शैलं सिद्धं तन्मे द्विजोत्तम ।
तव दर्शनमात्रेण तन्मे सेत्स्यति वा विभो ॥ २३ ॥

Sandhyā said :

O Superior most of the twice-born-ones! the purpose for which I have come here, it seemed, would be achieved by the apparition of yours. 23

तपः कर्तुमहं ब्रह्मन्निर्जनं शैलमागता ।
ब्रह्मणोऽहं मनोजाता सन्ध्या नाम्ना च विश्रुता ॥ २४ ॥

O Brahman! I am Sandhyā, the mind-born daughter of Brahmā; I have come to this deserted mountain for practising austerity. 24

नोपदेशमहं जाने तपसो मुनिसत्तम ।
यदि ते युज्यते गुह्यं मां[1] त्वं समुपदेशय ॥
एतच्चिकीर्षितं गुह्यं नान्यत्किञ्चन् विद्यते । २५ ॥

O Superior most of the sages! I know not the rules of austerity, if you think it proper, kindly instruct me the secrect of penance. This is my only desire and I have nothing except this. 25

अज्ञात्वा तपसो भावं तपोवनमुपाश्रिता[2] ।
चिन्तया परिशुष्येऽहं वेपते च मनः सदा ॥ २६ ॥

Without knowing the secret of austerity I have reached the penance-grove, it is why I am initiated with anxiety and my body shakes. 26

1. मा V.
2. स्थिता M.

मार्कण्डेय उवाच

आकर्ण्य तस्या वचनं वसिष्ठो ब्रह्मणः सुतः।
स्वयं स सर्वतत्त्वज्ञो नान्यत् किंचन पृष्टवान् ॥ २७ ॥

Mārkaṇḍeya said :

Vasiṣṭha, the son of Brahmā hearing her words did not ask anything more, as he himself was omniscient. 27

अथ तां नियतात्मानं तपसेऽतिधृतोद्यमाम्।
वसिष्ठो मन्त्रयाञ्चक्रे गुरुवच्छिष्यवत्तदा ॥ २८ ॥

Then the selfcontrolled Vasiṣṭha observing her determined for practising penance instructed her, the way the preceptor advises his disciples. 28

वसिष्ठ उवाच

परमं यो महात्तेजः परमं यो महत्तपः।
परमो यः समाराध्यो[1] विष्णुर्मनसि धीयताम् ॥ २९ ॥

Vasiṣṭha said :

In your mind you should behold Viṣṇu, who is the Superior most of all, the Supreme Luminary and the Prime object of austerity. He is to be propitiated. 29

धर्मार्थकाममोक्षाणां य एकस्त्वादिकारणम्।
तमेकं जगतामाद्यं भजस्व पुरुषोत्तमम् ॥ ३० ॥

Do propitiate that Super Person, who alone is the cause of the law of duty (*dharma*), wealth (*artha*), lust (*kāma*) and the salvation (*mokṣa*) and is the Primal one of the world. 30

शंखचक्रगदापद्मधरं कमललोचनम्।
शुद्धस्फटिकसंकाशं क्वचिन्नीलाम्बुदच्छविम् ॥ ३१ ॥
गरुड़ोपरि शुक्लाब्जे पद्मासनगतं हरिम्।
श्रीवत्सवक्षसं शान्तं वनमालाधरं परम् ॥ ३२ ॥
केयूरकुण्डलधरं किरीटमुकुटोज्वलम्।
निराकारं ज्ञानगम्यं साकारं देहधारिणम् ॥ ३३ ॥
नित्यानन्दं निरालम्बं सूर्यमण्डलमध्यगम्।
मन्त्रेणानेन देवेशं विष्णुं भज शुभानने ॥ ३४ ॥

1. परमाराध्यो M

Propitiate lotus-eyed Hari, who wears a conch, a discus, a mace, and a lotus (in His hands), of the complexion of the crystal, and sometimes of the hue of the dark cloud, is seated on a white lotus on the back of Garuḍa, has a hairy hole in His chest (*śrivatsa*), wears a garland and a pair of ear-rings, Whose crown always shines with the jewels, is formless and with the form, has a body, symbolises joy, has no resort but resides in the midst of the sun. You worship Viṣṇu as described with the following *mantras*. 31-34

ॐ नमो वासुदेवाय ओमित्यन्तेन सन्ततम्।
तपस्यामारभेन्मौनी[1] तत्रैतान्नियमान् शृणु[2] ॥ ३५ ॥

The observer of silence should practise austerity by repeating the mystic formula (*mantra*) composed with the words '*Om namo Vāsudevāya*' (salute to Vāsudeva), which should have the word '*Om*' at the end also. Listen to the rules their on. 35

स्नानं मौनेन कर्तव्यं मौनेनैव तु पूजनम्।
द्वयोः पर्णजलाहारं प्रथमं षष्ठकालयोः।
तृतीये षष्ठकाले तु उपवास परो भवेत् ॥ ३६ ॥
एवं तपः समाप्तौ तु षष्ठे काले क्रिया भवेत्।
वृक्षवल्कलवासाश्च काले भूमिशयस्तथा।
एवं मौनी तपस्याख्या व्रतचर्या फलप्रदा ॥ ३७ ॥

The ablution is to be carried on silently, the worship is also to be perfomed silently. There should be six-day courses, during the first two six-day periods leaves of trees and water are allowed, and during the third six-day period one should go on fasting this is to be repeated (twice); and during the sixth six-day period, at the end of the austerity rituals should be performed. One should wear the bark of the tree as garment and sleep on the ground this is called *mauni* (silent austerity, which yields result. 36-37

एवं तपः समुद्दिश्य कामं चिन्तय माधवम्।
स ते प्रसन्न इष्टार्थं न चिरादेव दास्यति ॥ ३८ ॥

1. मौनी V.
2. मौनीं तपस्यामारभ्य तां मे निगदतः शृणु M.

Following this practise meditate on Mādhava to your heart's content; He being satisfied with your austerity shall within no time fulfil your desire. 38

मार्कण्डेय उवाच

उपदिश्य वसिष्ठोऽथ सन्ध्यायायै तपसः क्रियाम् ।
तामाभाष्य यथान्यायं तत्रैवान्तर्दधे मुनिः ॥ ३९ ॥

Mārkaṇḍeya said :

Vasiṣṭha after instructing Sandhyā on the method of practising austerity, bade her farewell, as the courtesy demanded and disappeared then and there. 39

सन्ध्यापि तपसो भावं ज्ञात्वा मोदमवाप्य च ।
तपः कर्तुं समारेभे वृहल्लोहिततीरगा ॥ ४० ॥

Sandhyā, after she learnt the method of practising austerity became delighted and commenced practising penance after taking her seat on the bank of Vṛhallohita. 40

यथोक्तन्तु वसिष्ठेन मन्त्रं तपसि साधनम् ।
व्रतेन तेन गोविन्दं पूजयामास भक्तितः ॥ ४१ ॥

The *mantra*, which was imparted to her by the sage Vasiṣṭha for the success in her practice of austerity, she started worshipping Govinda by repeating that *mantra* with devotion. 41

एकान्तमनसस्तस्याः कुर्वन्त्याः सुमहत्तपः ।
विष्णौ विन्यस्तमनसो गतमेकं चतुर्युगम् ॥ ४२ ॥

Having fixed her mind on Viṣṇu, she, with undivided mind remained completely engrossed in meditation, thus passed one cycle of four ages (*catur yuga*). 42

न कोऽपि विस्मयं नाप तस्या दृष्ट्वा तपोऽद्भुतम् ।
न तादृशी तपश्चर्या भविष्यति च कस्यचित् ॥ ४३ ॥

There was none who was not surprised with her penance, hither to unseen, and there shall be none in future—the performer of penance of this order. 43

मानुषेणाथ मानेन गते त्वेकचतुर्युगे ।
अन्तर्बहिस्तथाकाशे दर्शयित्वा निजं वपुः ॥ ४४ ॥
प्रसन्नस्तेन रूपेण यद्रूपं चिन्तितं तया ।
पुरः प्रत्यक्षतां यातस्तस्या विष्णुर्जगत्पतिः ॥ ४५ ॥

After one cycle of four ages, by the standard of mankind was over, Viṣṇu, the Lord of the world being pleased with her manifested Himself inside and out side her mind and also in the ether; He appeared before her in that form which she had conceived while meditating. 44-45

अथ सा पुरतो दृष्ट्वा मनसा चिन्तितं हरिम् ।
शंखचक्रगदापद्मधारिणं पद्मलोचनम् ॥ ४६ ॥
केयूरकुण्डलधरं किरीटमुकुटोज्ज्वलम् ।
तार्क्ष्यस्थं पुण्डरीकाक्षं नीलोत्पलदलच्छविम् ॥ ४७ ॥

She perceived lotus-eyed Hari, of the brilliant hue of the blue lotuses, with red lotus-like eyes, wearing a conch, a disk, a club, a lotus (in His hands) and also bracelets and earrings, mounted on the bird Garuḍa in front of her, whom she was meditating upon in her mind. 46-47

ससाध्वसमहं वक्ष्ये किं कथं स्तौमि वा हरिम् ।
इति चिन्तापरा भूत्वा न्यमीलयत चक्षुषी ॥ ४८ ॥

In her basefulness she flushed and thought "What should I speak to Him ? How shall I pray Him ?" Thinking thus she closed her eyes. 48

निमीलिताक्ष्यास्तस्यास्तु प्रविश्य हृदयं हरिः ।
दिव्यं ज्ञानं[1] ददौ तस्यै वाचं दिव्ये च चक्षुषी[2] ॥ ४९ ॥

While she remained closing her eyes Hari entered into her heart and endowed her with divine knowledge and divine vision. 49

दिव्यं ज्ञानं दिव्यचक्षुर्दिव्यां वाचमवाप सा[3] ।
प्रत्यक्षं वीक्ष्य गोविन्दं तुष्टाव जगतां पतिम् ॥ ५० ॥

Having received the divine knowledge, divine vision and divine speech and thus perceiving Govinda directly, she started praying to the Lord of Universe. 50

1. दिव्यगति M. दिव्यगीतं V.

2. दिव्येन चक्षुषा M.

3. च V-

सन्ध्योवाच

निराकारं ज्ञानगम्यं नरं य-
न्नैव स्थूलं नापि सूक्ष्मं न चोच्चैः।
अन्तश्चिन्त्यं योगिभिर्यस्य रूपं
तस्मै तुभ्यं हरये मे नमोऽस्तु ॥ ५१ ॥

Sandhyā said:

I offer my salute to that Hari, the Supreme Being, who is without shape or form, meditated upon by the ascetics in their hearts, neither gross nor subtle and can be cognised only by knowledge. 51

शिवं शान्तं निर्मलं निर्विकारं
ज्ञानात्परं सुप्रकाशं[1] विसारि।
रविप्रख्यं ध्वान्तभागात् परस्ताद्
रूपं यस्य त्वां नमामि प्रसन्नम् ॥ ५२ ॥

I salute Him, who is auspicious, tranquil, pure changeless beyond the perception of knowledge, self-illuminating, omnipresent, bright like the sun, beyond the darkness and kindly disposed (to the world). 52

एकं शुद्धं दीप्यमानं विनोदं
चित्तानन्दं सत्वजं पापहारि[2]।
नित्यानन्दं सत्य[3] भूरिप्रसन्नं
यस्य श्रीदं रूपमस्मै नमोऽस्तु ॥ ५३ ॥

I salute Him, whose apparition is one, who is pure, shining, pleasing, illuminator of mind, eternal, embodiment of eternal bliss, remover of sins and bestower of wealth and always extremely gracious. 53

विद्याकारोद्भावनीयं प्रभिन्नं
सत्वच्छन्नं ध्येयमात्मस्वरूपम्।
सारं पारं पावनानां पवित्रं
तस्मै रूपं यस्य चेयं नमस्ते ॥ ५४ ॥

I salute Him, Whose form can be cognised by the superior wisdom, though in fact, separate, is to be meditated upon as the self, covered by the attribute of *sattva*[1], the absolute, the Supreme one, the purest of the purers. 54

नित्याजेवं व्ययहीनं गुणौघै-
रष्टांगैर्यैश्चिन्त्यते योगयुक्तैः।
तत्त्व[2] व्यापि प्राप्य यज्ज्ञानयोगे
परं याता योगिनस्तं नमस्ते ॥ ५५ ॥

I salute Him, whose form is eternal, Who does not change or decay, is omnipresent, Who is propitiated by the ascetics with the eight-fold *yogas* (*aṣṭāṅga*)[3] and by realising whom with knowledge the ascetics attain their supreme goal. 55

यत्साकारं शुद्धरूपं मनोज्ञं
गरुत्मस्थं नीलमेघप्रकाशम्।
शंखं चक्रं पद्मगदे दधानं
तस्मै नमो योगयुक्ताय तुभ्यम् ॥ ५६ ॥

I salute Him, Who is endowed with the power of *yoga*, has a form, is of pure shape, pleasing to the mind, rides on the mount Garuḍa, shines like the hue of the blue clouds, wears a conch, a disk, a club and a lotus in his hands. 56

गगनं भूर्दिशश्चैव सलिलं ज्योतिरेव च।
वायुः कालश्च रूपाणि तस्य तस्मै[4] नमोऽस्तु ते ॥ ५७ ॥

I salute Him, who is manifested in the form of ether, earth, directions, water, light, wind and time. 57

प्रधानपुरुषौ यस्य कार्याङ्गत्वे निवर्तयतः।
तस्मादव्यक्तरूपाय[5] गोविन्दाय नमोऽस्तु ते ॥ ५८ ॥

I salute Govinda, who is unmanifested, and the Universal Soul and the Primordial Force constitute only a part of whose activities. 58

---

1. स्वप्रकाशं M.
2. सहजश्चाविकारि M.
3. नित्यभूरिप्रसन्नं M.

---

1. *Sattva*=one of the three *guṇas* or quality of *prakṛti*, the other two are *rajas* and *tamas*, *sattva* is the quality of purity or existence.
2. तत्तद्व्यापि M.
3. aṣṭāṅga=yoga=*yama, niyama, dhyāna, dhāraṇā, samādhi* etc.
4. तुभ्यं M.
5. तस्मादच्युतरूपाय M.

यः स्वयं पञ्च[1] भूतानि यः स्वयं तद्गुणः परः ।
यः स्वयं जगदाधारस्तस्मै तुभ्यं नमोनमः ॥ ५९ ॥

I salute Him, who is the self, the five primary gross elements[2] and their attributes and finally the resort of the world. 59

परः[3] पुराणः पुरुषः परमात्मा जगन्मयः ।
अक्षयो योऽव्ययो देवस्तस्मै तुभ्यं नमो नमः ॥ ६० ॥

I salute Him, who is Supreme, the eternal Soul, the Omnipresent, Soul, manifested as the gross world O god ! I salute Thee, Thou art never the subject of change and decay. 60

यो ब्रह्मा कुरुते सृष्टिं यो विष्णुः कुरुते स्थितिम् ।
संहरिष्यति यो रुद्रस्तस्मै तुभ्यं नमो नमः ॥ ६१ ॥

I salute Him, who as Brahmā creates this universe, as Viṣṇu preserves it and in the form of Rudra destroys it. 61

नमो नमः कारणकारणाय
दिव्यामृतज्ञानविभूतिदाय ।
समस्त[4] लोकान्तर-मोहदाय
प्रकाशरूपाय परात्पराय ॥ ६२ ॥

Who is the cause of the causes, gives the nactrine divine knowledge and wealth, enchants the minds of the entire people, Who is the self-illuminator and the supreme, beyond Whom there is none—I salute Him. 62

यस्य प्रपञ्चो जगदुच्यते महान्[5]
क्षितिर्दिशः सूर्य इन्दुर्मनोजवः ।
वह्निर्मुखान्नाभितश्चान्तरीक्षं
तस्मै तुभ्यं हरये ते[6] नमोऽस्तु ॥ ६३ ॥

1. यस्य V. B.
2. *kṣiti* (earth), *ap* (water), *tejas* (light), *marut* (wind) and *vyoma* (ether) these are the five gross elements, while their attributes are called the subtle elements or *pañcatanmātra*.
3. यज्ञ M.
4. नमोऽस्तु M.
5. सदा M
6. मे M.

From Whose (feet) the earth, from the eyes the sun, from the mind the moon, from the mouth the fire, from the naval the ether have come forth and thus the entire world is Whose manifestation, O Hari, I salute Thee. 63

त्वं परः परमात्मा च त्वं विद्या विविधा हरे ।
शब्दब्रह्म परंब्रह्म विचारणपरात्परः[1] ॥ ६४ ॥

O Hari ! Thou art the Supreme and the Supreme Soul, Thou art the different branches of learning, the Brahman in the form of sound and the Supreme Being, who is searched after as the Supreme goal. 64

यस्य नादिर्नमध्यञ्च नान्तमस्ति जगत्पतेः ।
कथं स्तोष्यामि तं देवं वांमनोगोचराद्बहिः ॥ ६५ ॥

How should I pray to that God, the Lord of the Universe who has no beginning, no middle, no end and is beyound the cognition of speech and apprehension of mind. 65

यस्य ब्रह्मादयो देवा मुनयश्च तपोधनाः ।
न विवृण्वन्ति रूपाणि वर्णनीयः कथं स मे ॥ ६६ ॥

How could I describe Him, whose manifestations could not be described by the gods headed by Brahmā ? 66

स्त्रिया मया ते किं ज्ञेया निर्गुणस्य गुणाः प्रभोः ।
नैव जानन्ति यद्रूपं सेन्द्रा अपि सुरासुराः ॥ ६७ ॥

O Lord ! whose manifestations are not known to the demons, Brahmā and other gods; how a woman of my stature should ever be able to know Thy stature, should ever be able to know Thy qualities, Who art attributeless. 67

नमस्तुभ्यं जगन्नाथ नमस्तुभ्यं तपोमय ।
प्रसीद भगवंस्तुभ्यं भूयोभूयो नमोनमः ॥ ६८ ॥

O Jagannātha ! I salute Thee, Thou art the embodiment of penance, I salute Thee, O Lord ! be pleased to me I salute Thee again and again. 68

मार्कण्डेय उवाच

अथ तस्याः शरीरन्तु वल्कलाजिनसंवृतम् ।
परिक्षीणं जटाव्रातैः पवित्रैर्मूर्ध्नि राजितम् ॥ ६९ ॥

1. विचारणपरंपरा M.

हिमाणी तर्जिताम्भोज[1]सदृशवदनं तथा।
निरीक्ष्य कृपयाविष्टो हरिः प्रोवाच तामिदम् ॥ ७० ॥

Mārkaṇḍeya said :

Then Hari observing her emaciated body covered with skin and bark garment with a massive mated hair on her head, her face looking like the lotus tortured by the massive snow fall, being afflicted with pity thus spoke to her. 69-70

श्रीभगवानुवाच

प्रीतोऽस्मि तपसा भद्रे भवत्याः परमेण वै।
स्तवेन च शुभप्रज्ञे वरं वरय साम्प्रतम् ॥ ७१ ॥

Śrī Bhagavān said :

O gentle one! I am satisfied with your severe penance and noble prayer. O intelligent one! now pray boons from me. 71

येन ते विद्यते कार्यं वरेणास्ति मनोगतम्।
तत् करिष्यामि भद्रन्ते प्रसन्नोऽहं तव व्रतैः ॥ ७२ ।

The desire, which is in your mind, and the boons which you consider useful, I shall grant all those boons to you; O gentle one! I am pleased with your austerity. 72

सन्ध्योवाच

यदि देव प्रसन्नोऽसि तपसा मम साम्प्रतम्।
वृतस्तदायं प्रथमो वरो मम विधीयताम् ॥ ७३ ॥

Sandhyā said :

O God! should Thou be pleased with me, then I do now pray Thee to grant me my first boon. 73

उत्पन्नमात्रा देवेश प्राणिनोऽस्मिन्नभस्तले।
न भवन्तु क्रमेणैव सकामाः सम्भवन्तु वै ॥ ७४ ॥

O Lord of gods! (through my first boon) I pray that the creatures on this earth should not be lustful immediately after they were born, let them be so gradually in due course. 74.

पतिव्रताहं लोकेषु त्रिष्वपि प्रथिता यथा।
भविष्यामि तथा नान्या[2] वर एको वृतो मम ॥ ७५ ॥

I should be renowned as the most chaste women in three worlds, and there shall be none equal to me (in chastity). 75

1. हिमाणीसंर्जिताम्भोज M.

2. चान्या M.

सकामा मम दृष्टिस्तु कुत्रचिन्नपतिष्यति।
ऋते पतिं जगन्नाथ सोऽपि मेऽस्ति सुहृत्तरः ॥ ७६ ॥

O Jagannātha! let me not cast my lustful glance on any man, except my husband, who should help me upholding my virtue. 76

यो द्रक्ष्यति सकामो मां पुरुषस्तस्य पौरुषम्।
नाशं गमिष्यति तदा स तु क्लीवो भविष्यति ॥ ७७ ॥

Any man, whoever looks at me amorously, let his manhood be destroyed for ever and be a eunuch. 77

श्रीभगवानुवाच

प्रथमः शैशवो भावः कौमाराख्यो द्वितीयकः।
तृतीयो यौवनो भावश्चतुर्थो वार्द्धकस्तथा ॥ ७८ ॥

Śrī Bhagvān said :

The first stage of man's life in his childhood, the second stage is adolscent, the third is youth and the fourth is old age. 78

तृतीये त्वथ सम्प्राप्ते वयोभागे शरीरिणः।
सकामाः स्युर्द्वितीयान्ते भविष्यन्ति क्वचित् क्वचित् ॥ ७९ ॥

The human-being (the creature having a body) shall develop sexual desire when he reaches the third stage of his life, however, sometimes it will manifest at the end of the second stage also. 79

तपसा तव मर्यादा जगति स्थापिता मया।
उत्पन्नमात्रा न यथा सकामाः स्युः शरीरिण ॥ ८० ॥

I have ordained this that in this world by the strength of your austerity "No body shall turn lustful as soon as he borns". 80

त्वञ्च लोके सतीभावं तादृशं समवाप्नुहि[1]।
त्रिषु लोकेषु नान्यस्या यादृशं सम्भविष्यति ॥ ८१ ॥

You should attain that height of chastity that no other woman, in the three worlds, shall ever be equal to you. 81

यः पश्यति सकामस्त्वां पाणिग्रहमृते तव।
स सद्यः क्लीवतां प्राप्य दुर्बलत्वं गमिष्यति ॥ ८२ ॥

1. समवाप्स्यसि V. B.

Except your husband, if any other man looks at you amorously, immediately he shall turn an impotent and remain weak. 82

पतिस्तव महाभागास्तपोरूपसमन्वितः ।
सप्तकल्पान्तजीवी च भविष्यति सह त्वया ॥ ८३ ॥

The noble and handsome husband of yours, who is endowed with the power of austerity, shall live for a period of *sapta-kalpa*[1] (a fabulous period of time) in your company. 83

इति ये ते वरा मत्तः प्रार्थितास्ते कृता मया ।
अन्यच्च ते वदिष्यामि पूर्वं यन्मनसि स्थितम् ॥ ८४ ॥

These are the boons which you sought from me and I granted them all. Further, I shall now speak about those desires of yours which you once entertained in your mind. 84

अग्नौ शरीरत्यागस्ते पूर्वमेव प्रतिश्रुतः ।
स च मेधातिथेर्यज्ञे मुनेर्द्वादशवार्षिके ॥ ८५ ॥
हुते[2] प्रज्वलिते वह्नौ न चिरात् क्रियतां त्वया ।
एतच्छैलोपत्यकायां चन्द्रभागानदीतटे ॥ ८६ ॥

You resolved earlier for self-immolation in the fire, do that immediately in the blazing fire of the sacrifice performed by the sage Medhātithi, extending for twelve years, on the bank of the river Candrabhāgā. 85-86

मेधातिथिर्महायज्ञं कुरुते तापसाश्रमे ॥ ८७ ॥
तत्र गत्वा स्वयं छन्ना मुनिभिर्नोपलक्षिता ।
मत्प्रसादाद्वह्निजाता तस्य पुत्री भविष्यसि ॥ ८८ ॥

The sage Medhātithi has been performing a sacrifice in Tāpasāraṇya (the forest of the ascetics) go there, incognit avoiding the notice of the sages (and immolate yourself in the fire), and thereafter by the grace of mine, you shall be born out of fire again; and shall be known as the daughter of Medhātithi. 87-88

1. *kalpa*=one day of Brahmā of his one hundred years or one thousand *yugas* equal to four thousand threehundred and twenty million years of man.

2. हुत M.

यस्त्वया वाञ्छनीयोऽस्ति स्वामी मनसि कश्चन ।
तं निधाय निजस्वान्ते त्यज वह्नौ वपुः स्वकम् ॥ ८९ ॥

Whom you desire to have for your husband, in your mind, deeply meditate upon him and get yourself perished in the fire. 89

यदा त्वं दारुणे सन्ध्ये तपश्चरसि पर्वते ।
यावच्चतुर्युगं तस्य व्यतीते तु कृते युगे ॥ ९० ॥
त्रेतायाः प्रथमे भागे जाता दक्षस्य कन्यकाः ।
स ददौ कन्यका सप्तविंशतिञ्च सुधांशवे ॥ ९१ ॥

O Sandhyā ! while you had been practising severe penance extending over four *yugas*, on this mountain, *Satya yuga* passed away, and in the first part of *Tretā yuga* (twenty seven) daughters were born to Dakṣa and he married his twenty seven daughters to Candra (moon). 90-91

तासां हेतोर्यदा शप्तश्चन्द्रो दक्षेण कोपिना ।
तदा भवत्या निकटे[1] सर्वे देवाः समागताः ॥ ९२ ॥
न दृष्टास्च तया सन्ध्ये देवास्त्व ब्रह्मणा सह ।
मयि विन्यस्तमनसा त्वञ्च दृष्टा न तैः पुनः ॥ ९३ ॥

For their sake when enraged Dakṣa cursed Candra, then all the gods came to you. Since your mind was completely engrossed in me you did not observe the gods headed by Brahmā. On the other hand, they also did not see you. 92-93

चन्द्रस्य शापमोक्षार्थं चन्द्रभागा नदी यथा ।
सृष्टा धात्रा तदैवात्र मेधातिथिरुपस्थितः ॥ ९४ ॥

When with a view to making Candra free from the curse of Dakṣa the creator created the river Candrabhāgā, at that moment the sage Medhātithi arrived here. 94

तपसा तत्समो नास्ति न भूतो न भविष्यति ।
तेन यज्ञः समारब्धो ज्योतिष्टोमो महाविधिः ॥ ९५ ॥

There is none equal to him in austerity in the past and there shall be none in future too; he commenced *Jyotiṣṭoma*[2] sacrifice and has been continuing it in accordance with the rules of high order. 95

1. निकटं M.

2. *Jyotiṣṭoma*=Name of a soma ceremony; originally it consists of three such ceremonies, *Agniṣṭoma*, *Ukthya* and *Ati-rātra*, later it stood for seven subdivisions of sacrifices.

तत्र प्रज्वलितो वह्निस्तस्मिंस्त्यज वपुः स्वकम् ॥ ९६ ॥

The fire of the sacrifice is blazing high, immolate your body in that fire. 96

एतन्मया स्थापितं ते कार्यार्थं भोस्तपस्विनि ।
तत् कुरुष्व महाभागे यांहि यज्ञं महामुनेः ॥ ९७ ॥

O ascetic one ! all these happenings are caused by me for you. Now you proceed to the sacrifice of that great sage and do as instructed. 97

मार्कण्डेय उवाच

नारायणः स्वयं सन्ध्यां पस्पर्शाथाग्रपाणिना ।
ततः पुरोडाशमयं तच्छरीरमभूत क्षणात् ॥ ९८ ॥

Mārkaṇḍeya said :

Then Nārāyaṇa touched her Himself with His right hand and immediately her body turned into a lump of wheat powder. 98

महामुनेर्महायज्ञ[1] तस्मिन् विश्वोपकारिणि ।
नाग्निः कव्यादतां यातु[2] त्वेतदर्थं तथा कृतम् ॥ ९९ ॥

This was done with the end in view that the fire of that superior sacrifice, performed by the great sage, for the well-being of the entire world should not turn into a flesh-consuming one (*kavyāda*).[3] 99

एवं कृत्वा जगन्नाथस्तत्रैवान्तरधीयत ।
सन्ध्याप्यगच्छत्तत्सत्रे यत्र मेधातिथिर्मुनिः ॥ १०० ॥

Having said these Jagannātha disappeared then and there and Sandhyā proceeded to that place where the sage Medhātithi was staying. 100

अथ विष्णोः प्रसादेन केनाप्यनुपलक्षिता ।
प्रविवेश तदा[4] यज्ञं सन्ध्या मेधातिथेर्मुनेः ॥ १०१ ॥

That by the grace of Viṣṇu Sandhyā entered into the sacrifice of Medhātithi un-noticed by any body. 101

वसिष्ठेन पुरा सा तु वर्णीभूत्वा तपस्विनी ।
उपदिष्टा तपश्चर्तुं वचनात् परमेष्ठिनः ॥ १०२ ॥

Vasiṣṭha, under the advice of Brahmā, in the guise of celibite instructed her earlier in the austerity lore. 102

तमेव कृत्वा मनसि तपश्चर्योपदेशकम् ।
पतित्वेन तदा सन्ध्या ब्राह्मणं ब्रह्मचारिणम् ॥ १०३ ॥
समिद्धेऽग्नौ महायज्ञे मुनिभिर्नोपलक्षिता ।
तदा विष्णोः प्रसादेन साविवेश विधेः सुता ॥ १०४ ॥

Sandhyā having accepted that celibite brāhmaṇa as her would be husband mentally entered into that blazing fire of the great sacrifice without being observed by the sages; Sandhyā, the daughter of Brahmā could enter into the burning fire by the grace of Viṣṇu. 103-104

तस्याः पुरोडाशमयं शरीरं तत्क्षणात्ततः ।
दग्धं पुरोडाशगन्धं व्यस्तारयदलक्षितम् ॥ १०५ ॥

Her body in the form of a lump of wheat powder was immediately consumed by the fire and the burning smell of *puroḍāśa*[1] spread all over, and no body knew its origin. 105

वह्निस्तस्याः शरीरन्तु दग्ध्वा सूर्यस्य मण्डले ।
शुद्धं प्रवेशयामास विष्णोरेवाज्ञया पुनः ॥ १०६ ॥

After the fire consumed her body it became purified and then the fire put that purified body in the realm of sun as ordered by Viṣṇu. 106

सूर्यो द्विधा विभज्याथ तच्छरीरं तदा रथे ।
स्वके संस्थापयामास प्रीतये पितृदेवयोः ॥ १०७ ॥

The sun after dividing her body into two parts put them in his chariot for the contentment of the gods and the *pitṛs* (ancestors). 107

यदूर्ध्वभागस्तस्यास्तु शरीरस्य द्विजोत्तमाः ।
प्रातःसन्ध्याभवत् सा तु अहोरात्रादिमध्यगा ॥१०८॥

O superior most of the twice-born ones ! the upper part of her body is known as dawn *prātaḥ-sandhyā*), the juncture between day and night. 108

---

1. मघायज्ञे V.
2. याति M.
3. *kavyāda*=the fire, which consumes the oblation offered to the ancestores, *havya* is meant for the gods and *kavya* for the ancestors. It also means flesh eater.
4. यदा B.

---

1. *puroḍāśa*=lump of wheat powder, cake.

यच्छेषभागस्तस्यास्तु अहोरात्रान्तमध्यगा ।
सा सायमभवत् सन्ध्या पितृप्रीतिप्रदा सदा ॥ १०९ ॥

The lower part of her body is called twilight (*sāyaṁ-sandhyā*), the middle point of day and night, which is always the source of joy for the *pitṛs*. 109

सूर्योदयात्तु प्रथमं यदा स्यादरुणोदयः ।
प्रातःसन्ध्या तदोदेति देवानां प्रीतिकारिणी ॥ ११० ॥

Before sunrise when Aruṇa makes his appearance, then morning twilight takes place, which brings joy to the gods. 110

अस्तं गते ततः सूर्ये शोणपद्मनिभा सदा ।
उदेति सायंसन्ध्यापि पितृणां मोदकारिणी ॥ १११ ॥

The sun having set, the evening twilight (*sāyaṁ-sandhyā*) of the hue of red-lotus appears, which delights the *pitṛs* (ancestors). 111

तस्याः प्राणास्तु मनसा विष्णुना प्रभविष्णुना ।
दिव्येन तु शरीरेण चक्रिरेऽथ शरीरिणः ॥ ११२ ॥

Then omnipotent Viṣṇu by infusing her soul into a divine body after associating it with mind, turned her corporeal. 112

मुनेर्यज्ञावसाने तु सम्प्राप्ते मुनिना तु सा[1] ।
प्राप्ता पुत्री वह्निमध्ये तप्तकाञ्चन सन्निभा[2] ॥ ११३ ॥

The sacrifice of the sage having come to an end, the sage (Medhātithi) got that daughter of his in the midst of the fire, who had shown like a piece of burning gold. 113

तां जग्राह तदा पुत्रीं मुनिरामोदसंयुतः ।
यज्ञार्थतोयैः संस्नाप्य निजक्रोडे कृपायुतः ॥ ११४ ॥

The sage in his joy picked up the girl and took her in his lap after washing her with the water brought for the sacrifice. 114

अरुन्धतीति तस्यास्तु नाम चक्रे महामुनिः ।
शिष्यैः परिवृतस्तत्र महामोदमवाप च ॥ ११५ ॥

The sage being surrounded by his disciples called her by the name Arundhatī in a highly joyous mood. 115

1. मुनिसत्तमाः M.
2. तप्तकाञ्चनसप्रभा V.B.

न रुणद्धि यतो धर्मं सा केनापि च कारणात् ।
अतस्त्रिलोकविदितं नाम सा प्राप सान्वयम् ॥ ११६ ॥

"On no account she prevents the virtue (*dharma*) hence, she was given a meaningful name (Arundhatī)[1], renowned in the three worlds". 116

यज्ञं समाप्य स मुनिः कृतकृत्यभाव-
मासाद्य सम्मदयुतस्तनयाप्रलम्भात् ।
तस्मिन् निजाश्रमपदे सहशिष्यवर्ग-
स्तामेव सन्ततमसौ दयते महर्षिः ॥ ११७ ॥

Having performed the sacrifice the sage considered himself as one, who accomplished his business. He was extremely delightful on having a daughter, and he used to pass his times in a joyous mood, in the company of his disciples, devoting himself entirely in upbringing that girl in his own hermitage. 117

इति श्रीकालिकापुराणे अरुन्धती-जन्मकथने द्वाविंशोऽध्यायः

Here ends the twenty-second chapter of the holy Kālikāpurāṇa, called the birth of Arundhatī.

1. Arundhatī=the lady who does not obstruct or prevent; *rudh* means to obstruct or prevent.

त्रयोविंशोऽध्यायः

CHAPTER TWENTY-THREE

(*The Marriage of Vasiṣṭha with Arundhatī*)

मार्कण्डेय उवाच

अथ सा ववृधे देवी तस्मिन् मुनिवराश्रमे ।
चन्द्रभागानदीतीरे तापसारण्यसंज्ञके ॥ १ ॥

Mārkaṇḍeya said:

In course of time Arundhatī had grown up in the hermitage of that sage, called Tāpasāraṇya, situated on the bank of the river Candrabhāgā. 1

यथा चन्द्रकला शुक्लपक्षे नित्यं विवर्धते ।
यथा ज्योत्स्ना तथा सापि प्राप वृद्धिमरुन्धती ॥ २ ॥

Arundhatī had begun to grow like the digits and the brightness of the moon during the period of white fortnight. 2

संप्राप्ते पञ्चमे वर्षे चन्द्रभागा तदा गुणैः ।
तापसारण्यमपि सा पवित्रमकरोत् सती ॥ ३ ॥

When Arundhatī reached her fifth year she caused the river Candrabhāgā and the hermitage Tāpasāraṇya purer by her bodily) contact. 3

तत्र तीर्थं महापुण्यं मेधातिथिनिषेवितम् ।
क्रीडास्थानमरुन्धत्याः पूतं बाल्योचितं कृतम् ॥ ४ ॥

The place, where Arundhati used to pass her playful childhood days, inhabited by Medhātithi, came to be known as the most sacred place of pilgrimage. 4

अद्यापि तापसारण्ये चन्द्रभागानदीजले ।
अरुन्धतीतीर्थतोये स्नात्वा याति हरिं नरः ॥ ५ ॥

The people even today attain the abode of Viṣṇu after they took a bath at that sacred spot, called Arundhatītīrtha in the river of Candrabhāgā. 5

कार्तिकं सकलं मासं चन्द्रभागानदीजले ।
स्नात्वा विष्णुगृहं गत्वा ह्यन्ते मोक्षमवाप्नुयात् ॥ ६ ॥

If one takes one's bath in that sacred river Candrabhāgā for the entire period of the month of *Kārttika* (October-November) one reaches the abode of Viṣṇu first, and thereafter attains salvation. 6

माघे मासि पौर्णमास्याममायां वा तथैव च ।
चन्द्रभागाजले स्नानं यस्तु कुर्यात् सकृत् सकृत् ॥ ७ ॥

Those, who take their bath in this river once, in the full-moon and dark-moon days of the month of *Māgha* (January-February) none of the members of their families ever fall a victim to tuberculosis. 7

तस्य वंशे राजयक्ष्मा न कदाचिद् भविष्यति ।
देहान्ते चन्द्रभवनं गत्वा याति हरेर्गृहम् ॥ ८ ॥

After death he goes to the abode of the moon (*Candraloka*) and thereafter reaches *Viṣṇuloka* when his accumulated virtues exhausted, he reborns on this earth and becomes well versed in the *Vedas*. 8

पुण्यक्षयादिहागत्य वेदज्ञो ब्राह्मणो भवेत् ।
चन्द्रभागाजलं पीत्वा चन्द्रलोकमवाप्नुयात् ॥ ९ ॥

He, who drinks the water of the river Candrabhāgā once only, reaches the abode of the moon, and the person, who takes his bath in the water of that river, according to the religious rites, earns all the merits which accrues by the performance of ten thousand Aśvamedha sacrifices. 9

सकृत् स्नात्वा तु विधिवद्वाजिमेधायुतं[1] लभेत् ॥१०॥
चन्द्रभागाजले स्नात्वा क्रीडन्तीं बाल्यलीलया ।
पितुः समीपे तत्तीरे कदाचित्तामरुन्धतीम् ।
गच्छन्नाकाशमार्गेण ददर्श कमलासनः ॥ ११ ॥

Once while Arundhatī after taking her bath in that river Candrabhāgā was busy in the childish prank by the side of her father, Brahmā, the creator, while moving in the etheral path saw her. 10-11

1 वाजिमेधफलं M.

अथावतीर्य भगवान् ब्रह्मा लोकपितामहः ।
अरुन्धत्यास्तदा कालमुपदेशे ददर्श ह ॥ १२ ॥

Then Brahmā discended on the earth and reached Arundhatī. He thought that this was the time that Arundhatī should take lessons (from a teacher . 12

अथोवाच तदा ब्रह्मा मुनिभिः परिपूजितः ।
मेधातिथिप्रभृतिभिरुचितं तं महामुनिम् ॥ १३ ॥

Then being worshipped by Medhātithi and other sages, Brahmā told the great sage Medhātithi. 13

ब्रह्मोवाच

उपदेशस्य कालोऽयमरुन्धत्या महामुने ।
तस्मादेनां सतीनान्तु स्त्रीणां त्वं कुरु सन्निधिम्[1] ॥ १४ ॥

Brahmā said :

O great sage ! this is the proper age for receiving education by Arundhatī, therefore, she should be sent to a chaste women for receiving instructions. 14

स्त्रिभिस्त्रियश्चोपदेश्याः काचिदन्यत्र[2] विद्यते ।
बहुलायाश्च साविश्याः पुत्रीं त्वं स्थापयान्तिके ॥ १५ ॥

The woman should be instructed by woman only, and there is no woman here in your hermitage, therefore, you should place your daughter under the custody of Bahulā and Sāvitrī. 15

तयोः संसर्गमासाद्य पुत्री तव महामुने ।
महागुणैस्त्वयंयुता न[3] चिरात् तु भविष्यति ॥ १६ ॥

O great sage ! by residing in their company your daughter shall acquire all the great virtues within a short period of time. 16

मेधातिथिर्वचः श्रुत्वा ब्रह्मणः परमात्मनः ।
एवमेवेति प्रोवाच तं तदा मुनिसत्तमः ॥ १७ ॥

Hearing the words of rahmā, the supreme being, the great sage Medhātithi replied, 'agreed'. 17

1. सन्निधौ V.

2. कचाचिदत्र M.

3. मा M.

ततो गते सुरश्रेष्ठे पुत्रीं मेधातिथिर्मुनिः ।
समादाय ययौ सूर्यभवनं प्रति तत्क्षणात् ॥ १८ ॥

Brahmā, the superior most of the gods, having gone away, the sage Medhātithi proceeded to the residence of Sūrya (sun) along with his daughter. 18

ददर्श तत्र सावित्रीं सूर्यमण्डलमध्यगाम् ।
पद्मासनगतां देवीमक्षमालाधरां सिताम् ॥ १९ ॥

There in the midst of the domain of Sūrya he saw Sāvitrī with a rosary in her hand, who was seated on a lotus seat. 19

दृष्ट्वा सा तेन मुनिना निःसृत्य रविमण्डलात् ।
बहुला सा गता तूर्ण[1] प्रस्थं मानसभूभृतः ॥ २० ॥

Medhātithi had noticed that Sāvitrī had gone down to the slope of the mountain ānasa, after she had come out from the domain of Sūrya, and soon Bahulā also joined her. 20

प्रत्यहं तत्र सावित्री गायत्री बहुला तथा ।
सरस्वती च द्रुपदा पञ्चैता मानसाचले ॥ २१ ॥
धर्माख्यानैस्तथा साध्वीः कथाः कृत्वा परस्परम् ।
स्व स्वं स्थानं पुनर्यान्ति लोकानां हितकाम्यया ॥ २२ ॥

Sāvitrī, Gāyatrī, Bahulā, Sarasvatī and Drupada—These five ladies use to assemble every day on the mountain of Mānasa and there discuss, for the well-being of the people topics and incidents relating to the conduct of chaste woman and return to their respective places. 21-22

मेधातिथिस्तु ताः सर्वा दृष्ट्वैकत्र तपोधनः ।
मातृः सर्वस्य लोकस्य प्रणनाम पृथक् पृथक् ॥ २३ ॥

Medhātithi went to that place and seeing the mothers of the world together at that place saluted each one of them separately. 23

उवाच च स ताः सर्वा ऋषिः श्लक्ष्णं तपोधनः ।
ससाध्वसो विस्मितश्च तासामेकत्र दर्शनात् ॥ २४ ॥

The great sage seeing them together was surprised, and then he started speaking sweet words with due respect. 24

1. बहुलायां सतायां तु M

मेधातिथिरुवाच

मा तः सावित्रि बहुले मत्पुत्रीयं शुभाशया[1]।
कालोऽयमुपदेशोऽस्यास्तदर्थमहमागतः ॥ २५ ॥

Medhātithi said :

O mother Sāvitrī ! O mother Bahulā! this is my daughter, who is endowed with fame; now time has come that she should receive lessons in good conduct from you; with that end in view I have come here. 25

जगत्स्रष्ट्रा समादिष्टा प्रयातु[2] तव शिष्यताम् ।
एषा तेन भवत्पार्श्वमानीता पुत्रिका मम ॥ २६ ॥

Brahmā, the creator has ordained that she should be your disciple, and as per his advice, I have brought my daughter to you. 26

[3]सौचारित्र्यं यथाऽस्याः स्यात्तथैनां बालिकां मम ।
युवां विनयतं देव्यौ मातर्मातर्नमोऽस्तु वाम् ॥ २७ ॥

O mother Sāvitrī ! O mother Bahulā! I pay my obeisance to both of you; you should do everything, so that my daughter bears an excellent character, Please instruct her. 27

अथोवाच तदा देवी सावित्री मुनिसत्तमम् ।
स्मितपूर्वं बहुलया सहिता ताञ्च बालिकाम् ॥ २८ ॥

Then Sāvitrī along with Bahulā spoke smilingly to the sage Medhātithi and his daughter. 28

ते ऊचतुः

ब्रह्मन् विष्णोः प्रसादेन सुचरित्रा भवत्सुता ।
पूर्वमेव मुने भूता तदुद्देशेन किं पुनः ॥ २९ ॥
किं त्वहं ब्रह्मवाक्येण बहुला च महासती ।
विनेष्यावस्तव सुतां धीरा स्यान्नचिराद् यथा ॥ ३० ॥

The two (ladies) said :

O Brāhmaṇa ! O sage ! your daughter already bears a good character by the divine grace of Brahmā and Viṣṇu. What should we do more ? However, as per advice of Brahmā, myself and this great lady Bahulā shall teach her all the good conduct so that within a short period of time she becomes a sober one. 30

1. महायशाः V. B.

2. यात्वीयं M.

3. सुचरित्रा यथा सा स्यात् तथैषा बालिका मम M.

ब्रह्मणः पूर्वदुहिता भवतस्तु तपोबलात् ।
तथा विष्णोः प्रसादेन सुता तेऽभूदरुन्धती ॥ ३१ ॥

In her previous birth Arundhatī was the daughter of Brahmā; it is due to the power of your practising austerity and also by the grace of Viṣṇu she has now born a daughter to you. 31

कुलं पुनाति भवतः सत्यसौ[1] वर्द्धयिष्यति ।
लोकानामथ देवानां शिवमेषा करिष्यति ॥ ३२ ॥

This chaste lady shall purify your dynasty and enhance its prestige, she shall also do good to the people and gods. 32

मार्कण्डेय उवाच

अथ ताभिर्विसृष्टः स मुनिर्मेधातिथिः सुताम् ।
आश्वास्यारुन्धती नत्वा ताः स्वस्थानं जगाम ह ॥ ३३ ॥

Mārkaṇḍeya said :

The sage Medhātithi having been given farewell by these two ladies, he consoled his daughter, and then returned to his rasidence efter saluting ths ladies. 33

गते तस्मिन् मुनिवरे सह ताभ्यामरुन्धती ।
मातृभ्यामिव निर्भीता पालिता मोदमाप सा ॥ ३४ ॥

The sage having gone away, the two ladies took care of Arundhatī, as if they were her mothers; her fear vanished and she rejoiced in their company. 34

कदाचित् सह सावित्र्या रात्रौ याति रवेर्गृहम् ।
तथा बहुलया याति शक्रगेहं कदाचन ॥ ३५ ॥

Sometimes in the night Arundhatī used to visit the abode of Ravi (sun) with Sāvitrī, and at other times the residence of Śakra (Indra) with Bahulā. 35

एवं ताभ्यां समं देवी विहरन्ती सुरालये ।
निनाय दिव्यमानेन सा सप्त परिवत्सरान् ॥ ३६ ॥

Thus Arundhatī in the company of two ladies residing in the abode of gods, in a joyous mood, passed seven full years by the standard of mankind. 36

1. सद्यशः M.

ताभ्यां तयोपविष्टा सा स्त्रीधर्ममचिरात् सती ।
सर्वं ज्ञातवती भूता सावित्री-बहुलाधिका ॥ ३७ ॥

Arundhati, the most chaste among the women, being instructed by the two ladies acquired all the womanly virtues and she excelled both Sāvitri and Bahulā in qualities. 37

अथ तस्यास्तदा काले सम्प्राप्ते उचितेऽभवत् ।
शोभनो यौवनोद्भेदः पद्मिनीनां रुचिर्यथा ॥ ३८ ॥

In due course of time she reached her blossoming youth, which resembled the radiance of lotuses. 38

उद्भूतयौवना सा तु वसिष्ठं मानसाचले ।
विहरन्ती ददर्शैका चारुतेजस्विनं मुनिम् ॥ ३९ ॥

Arundhati in her blossoming youth, once, while she was roaming on the mountain Mānasa saw the youthful sage Vasiṣṭha, charming and brilliant. 39

दृष्ट्वा तमिच्छयाञ्चक्रे कामभावेन सा सती ।
बालसूर्यप्रभं चारुरूपं ब्रह्मश्रिया युतम् ॥ ४० ॥

The chaste lady Arundhati after she observed the good looking sage. who had shone like the morning sun in his radiance, and hallowed with the brilliance of Brahmā, desired him carnally. 40

अथ सोऽपि महातेजा वसिष्ठो वरवर्णिनीम् ।
दृष्ट्वोद्भूतमदनो वीक्षाञ्चक्रे त्वरुन्धतीम् ॥ ४१ ॥

On the other hand, Vasiṣṭha, the vigorous one, as soon as he saw that beautiful lady, was aroused sexually and started casting amorous glances on her. 41

तयो परस्परं दृष्ट्वा ववृधे हृच्छयो महान् ।
अमर्यादं द्विजश्रेष्ठाः प्राकृते मदनो यथा ॥ ४२ ॥

O Superior most of the twice-born ones! as they started glancing mutually on each other, their sex desire reached its peak, like that of the commoners. which would cross all limits. 42

अथ धैर्यं समालम्ब्य तथा मेधातिथेः सुता ।
आत्मानं धारयामास मनश्च मदनेरितम् ॥ ४३ ॥

Then the daughter of Medhātithi recalled her calmness and controlled herself and thus regained tranquality of her mind, which was inflamed by her sex desire. 43

वसिष्ठोऽपि महातेजा धैर्यमालम्ब्य चात्मनः ।
मनः संस्तम्भयामास मदनोन्मथितं ततः ॥ ४४ ॥

Vasiṣṭha of the great splendour, too, having resorted to patience, made himself calm, and controlled (his mind) which had been agitated by Kama. 44

अरुन्धती ततो देवी विहाय मुनिसन्निधिम् ।
जगाम यत्र सावित्री निन्दन्ती स्वं मनोरथम्[1] ॥ ४५ ॥

Arundhati then leaving the company of the sage proceeded to Sāvitri and kept on condemning her carnal desire all the time. 45

बाध्यमानातिदुःखेन मानसेन महासती ।
सतीभावः परित्यक्तश्चिन्तयन्ती मयेति वै ॥ ४६ ॥

"I have lost my chastity" tortured with this thought she experienced extreme mental agony. 46

तस्या मनोजदुःखेन विवर्णमभवन्मुखम् ।
शरीरं सकलं म्लानं गतिश्च वलिताभवत्[2] ॥ ४७ ॥

On account of agony her face turned pale, her entire body became glowless, and the movement unsteady. 47

इदं विममृषे साच गर्हयन्ती स्वकं मनः ।
मृणालतन्तुवत् सूक्ष्मा छिन्ना च तत्क्षणादपि ॥ ४८ ॥
स्थितिः सतीनामल्पेन चापल्येनैव नश्यति ।
इति स्त्रीधर्ममभ्याप्य मामाह चरितव्रता ॥ ४९ ॥
सावित्री सारमेतद्धि सतीधर्मस्य चोद्धृतम् ।
तदद्य नाशितं पुंसि परकीये मनोरथम् ॥ ५० ॥

While condemning her amorous desire she mused upon the thought that chastity would be as slander as the fibre of the stem of a lotus, and the reputation of chastity of a woman could be lost even by a mere trifle. This was the substance of the speech, what Sāvitri told me in her discourse about the virtues of the woman of an ideal conduct. By being enamoured of a strange man I have now lost the virtues of chastity. 48-50

---

1. मनोवपुः V.
2. गतिश्चास्खलिताभवत् M.

वद्धं यन्त्या तदा[1] किं मे परत्रेह भविष्यति।
इति सञ्चिन्तयन्ती सा पुत्री मेधातिथेस्तदा ॥ ५१ ॥
दुःखार्ता बहुलां देवीं सावित्रीं चाससाद ह।
तथाविधान्तु तां दृष्ट्वा विवर्णवदनां सतीम् ॥ ५२ ॥
ध्यानचिन्तापरा भूता[2] सावित्री विममर्ष ह।
विमृष्य दिव्यज्ञानेन सर्वं ज्ञातवती सती ॥ ५३ ॥

"What would happen to me in this life and after my death who had been enamoured of him ?" Thus musing the daughter of Medhātithi, afflicted with grief, reached Sāvitrī and Bahulā. Observing chaste Arundhatī in that condition with her face discoloured Sāvitrī wondered as to the cause of it, the chaste lady pondered deeply into the matter and with her divine knowledge, knew everything. 51-53

वसिष्ठेन त्वरुन्धत्या यथाभूद्दर्शनं तथा।
यथा तयोः सम्प्रवृद्धो मनोजश्चातिदुःसहः ॥ ५४ ॥
मुखवैवर्ण्यहेतुश्च[3] सावित्री दिव्यदर्शिनी।
अथ मेधातिथेः पुत्र्या मूर्ध्नि हस्तं निवेश्य सा ॥ ५५ ॥

इदमाह महादेवी सावित्री चरितव्रता।

Sāvitrī, who possesses divine vision saw through it—how the interview between Vasiṣṭha and Arundhatī had taken place and then how the unbearable sex desire had grown and tortured her which was the cause of paleness of her face. Then the gracious Sāvitrī, the follower of good conduct, enquired from the daughter of Medhātithi after putting one of her hands on her head. 54-56a

सावित्युवाच

वत्से तव मुखं कस्माद्भिन्नवर्णमभूदिदम् ॥ ५६ ॥

छिन्ननालं यथापद्मं सूर्यांशुपरितापितम्।
कथं शरीरमभवत् म्लानं ते गुणवत्तमे ॥ ५७ ॥

1. मया M.

2. परामन्त्र: M.

3. अथ वैचिन्त्यहेतुश्च M.

Sāvitrī said :

"O my daughter ! why your face looks discoloured ? It appears like a lotus plucked from its stem, dried up by the rays of the sun. O most virtuous one ! why your body looks languid ?" 56-57

यथा निशापतेर्बिम्बं तनुकृष्णाभ्रसंवृतम्।
अन्तर्मनश्च ते भद्रे सचिन्तमिव लक्ष्यते।
तन्मे कथय ते गुह्यं नैतच्चेद्दुःखकारणम् ॥ ५८ ॥

Your body bears the resemblance of the realm of the moon covered by thin dark clouds. Both your body and mind seem to be agitated. So tell me all the secrets of your mind, if it does not turn out to cause you pain. 58

मार्कण्डेय उवाच

अथ साधोमुखी भूत्वा किंचिन्नोवाच लज्जया।
सावित्रीं मातरं गुर्वीं तथा पृष्टाप्यरुन्धती ॥ ५९ ॥

Mārkaṇḍeya said :

Thus being asked by Sāvitrī Arundhatī, due to her bashfulness did tell nothing to her revered mother. 59

यदा दोक्तवती किंचित्तदा मेधातिथेः सुता ॥
स्वयं प्रकाश्य सावित्री तामुवाच तपस्विनी ॥ ६० ॥

When the daughter of Medhātithi, inspite of being asked, repeatedly did utter a single word the ascetic Sāvitrī herself spoke openly. 60

सावित्युवाच

वत्से योऽसौ त्वया दृष्टो मुनिर्भास्करसन्निभः।
स वसिष्ठो ब्रह्मसुतस्तव स्वामी भविष्यति।
तव तस्य च दाम्पत्यं पुरा धात्रैव निर्मितम् ॥ ६१ ॥

Sāvitrī said :

O my daughter ! that sage equal to the sun, whom you had seen, was Vasiṣṭha, the son of Brahmā and would be your husband. That the status of husband and wife of two of you had been decided by Brahmā earlier. 61

अतस्तव सतीभावो न हीनस्तस्य दर्शनात्।
यद्वा तवाभूद्धृदयं सकामं तस्य दर्शनात् ॥ ६२ ॥

Because of this the interview with him and the subsequent arousal of carnal desire in your mind, caused by his appearance, shall not effect your chastity. 62

न तद्दोषकरं पुत्रि मनोदुःखं ततस्त्यज ।

O daughter of mine ! that does not constitute transgression, therefore, give up affliction of your mind. 63a

त्वया परं तपः कृत्वा पूर्वजन्मनि शोभने ॥ ६३ ॥
वृतः स एव दयितः सकामस्तेन स त्वयि ।
श्रृणु पूर्वं त्वयां वत्से वसिष्ठोऽयं वृतः पतिः।
यथा तपः कृतं तत्र येन भावेन सन्ततम् ॥ ६४ ॥

O gentle one ! by practising severe austerity in your previous birth you had chosen him your husband. It is for this reason he had desired you amorously. O my daughter ! how you had resorted to penance, and the way you had chosen him your husband previously, hear (everything from me). 63b-64

मार्कण्डेय उवाच

इत्युक्त्वा सा च सावित्री यथा सन्ध्याभवत् पुरा ॥ ६५ ॥
कृतं तपो यदर्थन्तु चन्द्रभागाह्वये गिरौ ।
वसिष्ठेन यथा पूर्वं वर्णिरूपेण वेधसः ॥ ६६ ॥
वचनादुपदिष्टा सा तपश्चर्यां दुरत्ययाम् ।
यथा प्रसन्नो भगवान् विष्णुः प्रत्यक्षतां गतः ॥ ६७ ॥
वरं यथा ददौ तस्यै मर्यादा स्थापिता यथा ।
यथा वा वाञ्छितः स्वामी वसिष्ठः स तया मुनिः ॥ ६८ ॥
मेधातिथेर्यथा यज्ञे वह्नौ त्यक्तं तवया वपुः ।
यथा तत्तनया जाता तस्यैतद्विस्तरात् तदा ॥ ६९ ॥

Mārkaṇḍeya said :

Sāvitrī, after she said this, narrated everything in detail leading to the events as to what had happened in the past; that she was Sandhyā in her previous birth and that with a particular aim she practised austerity, that the sage Vasiṣṭha on the advice of Brahmā disguising as a celebate instructed her on the austerity-lore, and that being graciously pleased by her penance Viṣṇu appeared in person in front of her and granted boons, which fixed the age limit (of human being to be sexually aroused) and fulfilled her desire of getting Vasiṣṭha as her husband, and that how subsequently she immolated herself in the sacrificial fire of the sage Medhātithi, and that thereafter she was born a daughter to the sage. 65-69

सावित्री कथयामास क्रमाद् बहुलया सह ॥ ७० ॥

All these were narrated by both Sāvitrī and Bahulā one by one in detail. 70

अथ तस्या वचः श्रुत्वा यदभूत् पूर्वजन्मनि ।
तच्छ्रुत्वा[1] वै तदा ज्ञातं मम सर्वं मनोगतम् ॥ ७१ ॥
इत्यतीवत्रपां प्राप्य सातीवाभुदधोमुखी ।
सावित्रीवचनाद्भूता पूर्वजन्मस्मरा च सा ॥ ७२ ॥

Arundhatī, after she heard the words of Sāvitrī and also about the events what had taken place in her previous birth, started pondering: 'Sāvitrī knew everything what had occurred to my mind.' On this thought she became more bashful by the words of Sāvitrī and bent her head low. Thus after hearing Sāvitrī's words recollected the events of her previous birth. 71-72

तथैवाधोमुखी भूत्वा यद्वृत्तं पूर्वजन्मनि ।
तस्य सर्वस्य सस्मार दिव्यज्ञारुन्धती तदा ॥ ७३ ॥

While remaining with her face downcast Arundhatī, with her divine knowledge remembered everything what had happened in her previous birth. 73

पूर्वं विष्णुप्रसादेन सा भूत्वा दिव्यदर्शिनी ।
अधुना बाल्यभावेन प्रच्छन्ना दिव्यदर्शना ॥ ७४ ॥

By the grace of Viṣṇu she possessed divine vision in her previous birth, now as she has been a girl, her status of having divine vision remained hidden. 74

सावित्रीवचनाच्छ्रुत्वा वृत्तान्तं पूर्वजन्मनः ।
प्रत्यक्षमिव तत् सर्वं पूर्वज्ञानमवाप सा ॥ ७५ ॥

Having heard about the events of her previous birth from Sāvitrī she regained her past knowledge and everything appeared to her like the direct perception. 75

1. चैतया M.

अवाप्य पूर्वं ज्ञानं तद् यद् दत्तं विष्णुना पुरा ।
वसिष्ठोऽयं वृतः स्वामी मया वै पूर्वजन्मनि ॥ ७६ ॥
इति ज्ञानवती देवी सामोदारुन्धती स्वयम् ।
वसिष्ठदर्शनाद्भूते पूर्वं तस्यास्तु हृच्छये ॥ ७७ ॥
यथातङ्कः समुत्पन्नः सतीत्वस्य निवारणे ।
तञ्च स्वयं सा तत्याज तदा मेधातिथेः सुता ॥ ७८ ॥

Having regained her previous divine knowledge, which was granted to her by Viṣṇu, Arundhatī realised the fact that Vasiṣṭha was accepted to be her husband and (on this thought) she was delighted. The daughter of Medhātithi who was tormented with the apprehension of loosing her chastity, because she had developed the sex desire in her mind after she had seen Vasiṣṭha, now she herself cast away those misgivings. 76-78

त्यक्तचिन्तां ततस्तान्तु विज्ञायारुन्धतीं सतीम् ।
सावित्री सूर्यभवनं तया सार्धं जगाम ह ॥ ७९ ॥

Sāvitrī observing chaste Arundhatī free from her agony proceeded to the abode of sun with her. 79

अरुन्धतीं निवेश्याथ सावित्री सूर्यमन्दिरे ।
जगाम ब्रह्मभवनं सर्वज्ञा सा सतीवरा ॥ ८० ॥

Sāvitrī, the omniscient and the topmost of the chaste women, putting Arundhatī at the residence of sun, proceeded herself to the abode of Brahmā. 80

अथ प्रणम्य ब्रह्माणं पृष्टा तेनैव तत्क्षणात् ।
इदं जगाद सावित्री ब्रह्माणममितौजसम् ॥ ८१ ॥

Brahmā asked Sāvitrī, as soon as she saluted him, and she spoke to Brahmā of unlimited prowess. 81

भगवन् जगतां नाथ वसिष्ठं भवतः सुतम् ।
मानसस्य गिरेः सानौ ददर्शारुन्धती सती ॥ ८२ ॥

"O Lord of the universe! O powerful one! Arundhatī, the chaste, had seen Vasiṣṭha the son of yours, on the mountain of Mānasa. 82

तयोर्दर्शनमात्रेण ववृधे हृच्छयो महान् ।
परस्परं तौ स्पृहयाञ्चक्रतुश्च प्रजापते ॥ ८३ ॥

O Lord of the people! no sooner they looked at each other, their amorous desire, lying hidden in their hearts, had grown immensely and they mutually longed for each other. 83

ततो धैर्यात्तु संस्तभ्य मनोजं तौ सुदुःखितौ ।
विमनस्कौ गतौ स्थानं लज्जितौ तौ स्वकं स्वकम् ॥ ८४ ॥

Then regaining their patience, they at great pain controlled their carnal desire and retired to their respective places, disheartened and ashamed. 84

एवम्प्रवृत्ते यद्योग्यं तदा त्वेतद्विधीयताम् ।
आयत्याञ्च सुरश्रेष्ठे लोकानां हितकाम्यया ॥८५॥

The matter has gone to this stage, O superior most of the gods! do what will be beneficial for future and to the people. 85

इति श्रुत्वा वचस्तस्या ब्रह्मा सर्वजगद्गुरुः ।
ददर्श दिव्यज्ञानेन प्रवृत्तिं भाविकर्मणः ॥ ८६ ॥

Brahmā, the preceptor of the three worlds, hearing her words visualised the means of future actions by his divine knowledge. 86

इदञ्च स्वागतं प्रोचे तदा लोकपितामहः ।
तयोर्दाम्पत्यभावस्य कालोऽयं समुपस्थितः ॥ ८७ ॥

Then the progenitor of the people welcomed this and stated that the time for their matrimonial relation has now been ripe. 87

अतो लोकहितार्थाय यास्येऽहं तत्प्रवृत्तये ।
इति निश्चित्य मनसा सावित्रीसहितो विधिः ।
जगाम मानसप्रस्थं यत्राभूद् दर्शनं तयोः ॥ ८८ ॥

Therefore, with a view to achieving this for the welfare of the people, I shall go there. And having thus decided the creactor along with Sāvitrī proceeded to Mānasa-prastha, where the two met. 88

पितामहे तत्र याते शर्वः सुरगणैर्युतः ।
नन्दिभृङ्गिप्रभृतिभिः समायातो वृषध्वजः ॥ ८९ ॥

The progenitor of the people having gone there, Śarva (Śiva), the bull-rider, accompanied by all the gods and followed by Nandin and Bhṛṅgin and others arrived there. 89

भगवान् वासुदेवोऽपि ब्रह्मणा परिचिन्तितः।
भक्त्या सोऽपि जगन्नाथः शङ्खचक्रगदाधरः।
स्थितो ब्रह्महरो यत्र तत्रैव स्वयमागतः ॥ ९० ॥

The lord Vāsudeva, the lord of the world, being recalled in mind by Brahmā, with great adoration, holding a conch, a disk and a club reached that place, where Brahmā and Maheśvara already arrived. 90

अथ ते जगतां नाथा ब्रह्मविष्णुमहेश्वराः।
नारदं प्रेषयामासुर्दूतं मेधातिथिं प्रति ॥ ९१ ॥

Then Brahmā, Viṣṇu and Maheśvara, the three lords of the world sent Nārada to Medhātithi as their messenger. 91

याहि द्रुतं नारद त्वं चन्द्रभागाह्वयं गिरिम्।
मुनिस्तस्योपत्यकायामास्ते मेधातिथिः परः ॥९२॥

"O Nārada ! be quick, proceed to the mountain, named Candrabhāga where the sage Medhātithi has been residing. 92

तमानय यथाकाल[1]मस्माकं वचनात् स्वयम्।
मेधातिथिं समादाय भवानागच्छतु द्रुतम् ॥ ९३ ॥

"On our command bring him here quickly the way as you deem fit." 93

ब्रह्मादीनां वचः श्रुत्वा नारदोऽपि द्रुतं ययौ।
मेधातिथिं समानेतुं महाकार्यस्य सिद्धये ॥ ९४ ॥

Nārada, after he heard the words of Brahmā and others, in order to bring Medhātithi for achieving the great purpose, proceeded there. 94

मेधातिथिं समाभाष्य देवानां वचनैस्ततः।
मेधातिथिं समादाय ययौ मानसपर्वतम् ॥ ९५ ॥

Then Nārada addressed Medhātithi as had been instructed by the gods and returned mountain Mānasa taking Medhātithi with him. 95

सेन्द्रा देवगणाः सर्वे मुनयश्च तपोधनाः।
साध्या विद्याधरा यक्षा गन्धर्वाश्च समागताः ॥ ९६ ॥

1. यथाकाम—V. B.

All the gods including Indra, all the sages, known for their asceticism, the *sādhyas*,[1] the *vidyādharas*[2], the *yakṣas*[3] and the *gandharavas*[4] arrived there. 96

देवाश्च सर्वे देव्यश्च ये देवानुचरास्तथा।
ते सर्वे मानसप्रस्थं यातास्चान्ये च जन्तवः ॥ ९७ ॥

The gods and goddesses, so also the followers of the gods—all of them proceed to Mānasaprastha, and other animals also went there. 97

अथ भूते समाजे[5] तु देवानां कमलासनः।
मेधातिथिं मुनिं वाक्यमिदमाहातिदेशयन् ॥ ९८ ॥

The gods having been assembled, Brahmā spoke thus to Medhātithi with these directions. 98

ब्रह्मोवाच

मेधातिथे वसिष्ठाय पुत्रीं ते चरितव्रताम्।
देहि ब्राह्मेण विधिना समाजे त्रिदिवौकसाम् ॥ ९९ ॥

Brahmā said :

O Medhātithi ! marry your daughter, who bears a good conduct, to Vasiṣṭha following the rules of *brāhma marriage*[6] in the presence of the assembly of gods. 99

1. *sādhyas*=a class of semi-divine beings, of great purity and perfection, who possess eight supernatural powers, such as *aṇimā* etc.
2. *vidyādharas*=a kind of supernatural beings, who attend upon Śiva and possess magical power.
3. *yakṣas*=a class of semi-divine beings, attendants of Kubera and sons of Pulastya and Krodhā; they are regarded as inoffensive.
4. *gandharvas*=a class of heavenly creatures as described in the *purāṇas*, but in the Vedas *gandharva* is only one. In epic poetry *gandharvas* are the celestial musicians.
5. समाज्ञे V.
6. *Brāhma-marriage*=eight kinds of marriage are enumerated in Manu : *brāhma*, *daiva*, *ārṣa*, *prājāpatya*, *āsura*, *gāndharva*, *rākṣasa* and *paiśāca*. Yājñavalkya also states this.

वधूवरत्वमनयोः पूर्वं सृष्टं मयैव हि ।
हरिणा चाप्यनुज्ञातं कर्म चैतत् समञ्जसम् ॥ १०० ॥

The state of husband-wife relationship of these two had been decided by me previously, which received the approval of Hari; now this is the most appropriate action to do. 100

एवं कृते तव कुले भविष्यति महद्यशः ।
हितं च सर्वभूतानां देहि त्वं मा चिरं कृथाः ॥ १०१ ॥

Should you do this, it will enhance the prestige of your family to the highest, it will turn out to be beneficial to all the creatures. O Medhātithi I do not delay it. 101

ततो ब्रह्मवचः श्रुत्वा ह्यतिप्रमोदितो मुनिः ।
एवमस्त्विति चोवाच नत्वा तान् सुरपुङ्गवान् ॥ १०२ ॥

Hearing these words of Brahmā the sage became immensely delighted and gave his consent, 'let it be done' after he saluted the assembled gods. 102

एषां तु वचनात् पुत्रीमादायारुन्धतीं मुनिः ।
ध्यानस्थस्य वसिष्ठस्य देवैः सह जगाम ह ॥ १०३ ॥

Then Medhātithi at his (Brahmā's) bidding taking his daughter Arundhatī with him, and accompanied by gods went to Vasiṣṭha, who was in meditation. 103

गत्वा वसिष्ठनिकटं देवैः परिवृतो मुनिः ।
ब्राह्मश्रिया दीप्यमानं ज्वलन्तमिव पावकम् ॥ १०४ ॥
धर्मार्थकाममोक्षेषु धृतबुद्धिं पृथक् पृथक् ।
ददर्श मुनिमासीनं मानसाचलकन्दरे ॥ १०५ ॥
वसिष्ठमोजस्विवरं बालसूर्यमिवोदितम् ।
अथ पुत्रीमग्रगतां कृत्वा मेधातिथिर्मुनिः ।
वसिष्ठं नियतात्मानमुवाचारुन्धतीपिता ॥ १०६ ॥

After Medhātithi, being surrounded by the gods, reached the place of Vasiṣṭha, he saw the sage Vasiṣṭha seated within a cave of the mountain Mānasa, shining by the splendour of Brahman like the blazing fire. He possessed separate knowledge for the performance of lawful duty (*dharma*), acquiring wealth (*artha*), enjoyment of merital bliss (*kāma*) and obtaining salvation (*mokṣa*), and in his brilliance of knowledge he resembled the rising sun. There the sage Medhātithi, the father of Arundhatī putting his daughter in front of Vasiṣṭha, the self-controlled, spoke thus. 104-6

ऋषिरुवाच

भगवन् ब्रह्मणः पुत्र पुत्रीं मे चरितव्रताम् ।
दत्तां प्रतिगृहाणेनां[1] मया ब्राह्मेण धर्मतः ॥ १०७ ॥

The sage said :

O Lord ! O son of Brahmā ! I would like to offer my daughter who bears a good conduct, to you, in accordance with the rules of *brāhma marriage.* 107

यत्र यत्राश्रमे ब्रह्मन् स्वेच्छया निवसिष्यसि ।
त्वद्भवत्येषा भवित्री च च्छायेवानुगता तव ॥ १०८ ॥

O Brāhmaṇa ! whichever hermitage should you prefer for your residence in future, she shall follow you there like your shadow, and remain devoted to you. 108

तत्र तत्रैव मे पुत्री समानव्रतचारिणी ।[2]
पतिव्रता वरारोहा शुश्रूषां ते करिष्यति ॥ १०९ ॥

My daughter is well-built and (shall be) loyal to her husband; she shall always be co-performer in austerity with you, and serve you well. 109

मार्कण्डेय उवाच

इति श्रुत्वा वसिष्ठस्तु मुनेर्मेधातिथेर्वचः ।
दृष्ट्वा समागतान् देवान् ब्रह्मविष्णुशिवादिकान् ॥ ११० ॥
अवश्यमेतद्भावीति निश्चित्य दिव्यचक्षुषा ।
ब्रह्मणः सम्मते पुत्रीं तदा मेधातिथेर्मुनेः ।
वसिष्ठः प्रतिजग्राह बाढमित्युक्तवांश्च ह ॥ १११ ॥
गृहीतपाणिः सा देवी वसिष्ठेन महात्मना ।
पत्युः पादयुगे चक्षुर्युगं न्यस्तवती सती ॥ ११२ ॥

Mārkaṇḍeya said :

Vasiṣṭha, after he heard these words from Medhātithi, and saw the assembled gods including Brahmā, Viṣṇu and

---

1. प्रतिगृह्णाण्वेमां M.
2. व्रतधारिणी V.B.

Śiva he could visualise, with his divine vision, the shape of things to come as inevitable, and said – 'yes' (to him). Thereafter he, with the consent of Brahmā accepted the daughter of the sage Medhātithi for his wife. When the noble Vasiṣṭha had taken her hand that majestic lady cast her glance at the feet of her husband. 110-112

ततो ब्रह्मा च विष्णुश्च रुद्रश्चान्ये तथामराः।
विवाहविधिना तौ तु मोदयाञ्चक्रुरुत्सवैः ॥ ११३ ॥

Then Brahmā, Viṣṇu, Rudra and other gods greated the couple in accordance with the marriage rites. 113

सावित्रीप्रमुखा देव्यो देवाश्चेन्द्रादयस्तथा।
दक्षाद्याः कश्यपाद्यास्तु मुनयोऽतितपोधनाः ॥ ११४ ॥

उन्मुच्य ब्रह्मवचनाद्वल्कलञ्चाजिनं जटाः।
मन्दाकिनीजलेनाशु स्नापयित्वा सुतं विधेः ॥ ११५ ॥

जाम्बुनदैस्तथा दिव्यैर्भूषणैश्च मनोहरैः।
वसिष्ठं भूषयांचक्रुस्तथैवारुन्धतीं सतीम् ॥ ११६ ॥

Then the ladies, headed by Sāvitrī, the gods led by Indra, and the great ascetics including Dakṣa and Kāśyapa, under instruction of Brahmā, removed the bark and skin garments and also the mated hair from the body of Vidhi's son (Vasiṣṭha), and they thereafter bathed the couple with the water of Mandākinī. They decorated Vasiṣṭha with golden and other fine ornaments and did the same to Arundhatī also. 114-16

भूषयित्वाथ तौ तत्र समाप्य मुनिभिर्विधिम्।
विवाहावभृथं चक्रुस्तयोर्विधिहरीश्वराः ॥ ११७ ॥

निधाय सर्वतीर्थानां तोयं जाम्बुनदे घटे।
आशीर्वादकरैर्मन्त्रैर्गायत्र्या द्रुपदादिभिः ॥ ११८ ॥

स्वयं तौ स्नापयाञ्चक्रुर्ब्रह्माविष्णुमहेश्वराः।
ततो महर्षयश्चान्ये तथा देवर्षयश्च ये ॥ ११९ ॥

ते सर्वे ऋग्यजुःसामवेदभागैर्महास्वरैः।
गङ्गादि सरितां तोयैश्चक्रुः शान्तिं तयोर्मुहुः ॥ १२० ॥

After decorating the two sages then performed the marriage rites. Thereafter Brahmā, Viṣṇu and Śiva performed the ritual bath of the couple, called *avabhṛtha*.[1] Brahmā, Viṣṇu and Siva themselves collected water from all the sacred places in golden pots and poured the water on the couple by reciting the *mantras* such as *gāyatrī*[2], *drupada*[3] and others, which bestowed welfare. This was followed by the great sages and the divine sages, who recited loudly the relevant *mantras* from the *Ṛg*, *Yajus* and *Sāma vedas* and bathed them again and again with the water of Gaṅgā and other rivers, and sought peace unto them. 117-20

भुवनत्रयसञ्चारि विमानं सूर्यवर्चसम्।
अव्याहतगतिं ब्रह्मा सतोयञ्च कमण्डलुम् ॥ १२१ ॥

Brahmā offered the couple two items as dowry, a chariot, resembling the sun in brightness, endowed with the power of unrestricted movement for plying into the three worlds, and also a *kamaṇḍalu* (vessel carried by the ascetics) full of water. 121

ताभ्यां दायं ददौ विष्णुर्दुष्प्रापं स्थानमुत्तमम्।
यदूर्ध्वं सर्वदेवानां मरीच्यादेः समीपतः ॥ १२२ ॥

Viṣṇu offered the couple the rare abode, as dowry, above the gods and near the sage Marīci and others. 122

सप्तकल्पान्तजीवित्वं रुद्रः प्रादात्तयोर्वरम्।
अदितिः कुण्डलयुगं ब्रह्मणा निर्मितं स्वकम्।
ददौ स्वकर्णादाकृष्य पुत्र्यै मेधातिथेस्तदा ॥ १२३ ॥

Rudra granted them the boon to remain alive for seven *kalpas*. Aditi gave Arundhatī, the daughter of Medhātithi a pair of earrings, snatching them away from her ears, which were manufactured by Brahmā in the past. 123

---

1. *avabhṛtha*=ablution by the sacrificer after the sacrifice was performed.
2. *gāyatrī*="*tatsavitur vareṇyaṁ bhargo devasya dhīmahi dhiyo yonaḥ pracodayāt.*"
3. *drupada*=the *mantra* beginning with "*drupadādiva mumucānaḥ svinnaḥ...*" is used to sprinkle water on the body for purification in a worship or daily ritual practice.

पतिव्रतात्वं सावित्री बहुला बहुपुत्रताम् ।
देवेन्द्रो बहुरत्नानि धनेशेन समं ददौ ॥ १२४ ॥

Sāvitrī granted the boon to Arundhatī, of remaining ever loyal to her husband, and Bahulā bestowed the boon to have many sons. Both Indra and Kubera jointly gave them innumerable wealth. 124

एवं देवाश्च मुनयो देव्यश्चान्ये च ये स्थिताः ।
ददुस्तत्र यथायोग्यं दायं ताभ्यां पृथक् पृथक् ॥ १२५ ॥

The gods and goddesses, the sages and others, whoever were present there, each of them offered dowry to them separately. 125

एवं विवाह्य विधिवत् सौवर्णे मानसाचले ।
अरुन्धतीं वसिष्ठस्तु मोदमाप तया सह ॥ १२६ ॥

Thus Vasiṣṭha married Arundhatī in the golden mountain of Mānasa and enjoyed the marital bliss with her. 126

तत्र यत् पतितं तोयं मानसाचलकन्दरे ।
विवाहावभृथार्थाय शान्त्यर्थे च सुराहृतम् ॥ १२७ ॥

ब्रह्मविष्णुमहादेवपाणिभिः समुदीरितम् ।
तत्तोयं सप्तधा भूत्वा पतितं मानसाचलात् ॥ १२८ ॥
हिमाद्रेः कन्दरे सानौ सरस्याञ्च पृथक् पृथक् ।

The water that was brought by the gods for sprinkling (on the couple) and for their marriage-bath, known as *avabhṛtha*, first dropped into a cave of Mānasa mountain from the hands of Brahmā, Viṣṇu and Mahādeva. And from thence it descended in seven streams into the cave of the Himālayas, and then into the sea separately. 127-29a

तत्तोयं पतितं शिप्रे देवभोग्ये सरोवरे ॥ १२९ ॥
तेन शिप्रानदीजाता विष्णुना प्रेरिता क्षितौ ।

The stream of that water which had fallen into the lake Śipra, enjoyable by the gods, formed the river Śiprā caused to be descended on earth by Viṣṇu. 129b-30a

महाकोषी प्रपाते तु यद्वारि पतितं तु वै[1] ॥ १३० ॥
कौषिकी नाम सा जाता विश्वामित्रावतारिता ।
उमा क्षेत्रे यत् पतितं तोयं तेन महानदी ॥१३१॥
कावेरी नाम सा जाता कावेरसरसः सुता[2] ।
महाकाले सरःश्रेष्ठे पतितं तज्जलं गिरेः ॥१३२॥

That stream of water which had fallen on the precipice of Mahākauṣī turned into the river Kauṣikī which was caused to be descended (on earth) by Viśvāmitra. That stream of water which had fallen into Umākāla, caused the river Kāverī to emerge from the lake Mahākāla, the finest among the best lakes, because the water had descended into this lake from the mountain. 130b-132

हिमाद्रेः पार्श्वभागे तु दक्षिणे शंभुसन्निधौ ।
गोमती नाम तैर्जाता नदी गोमदुदीरिता ॥१३३॥

That part of water, which had fallen on the right side of the Himālayas, near Śambhu, caused a river to emerge, which was called Gomatī, because of its origin from Gomat. 133

मैनाको नाम यः पुत्रः शैलराजस्य तत्समः ।
तस्मिन् सानौ समुत्पन्नो मेनकोदरतः पुरा ॥१३४॥
यत्तत्र पतितं तोयं तेन जाता महानदी ।
देविकाख्या महादेवप्रेरिता सागरं प्रति ॥१३५॥

That stream of water, which had fallen on the slope of Maināka, the son of Himālaya, the king of the mountains, Mainaka was equal to his father and was born from the womb of Menakā in the past, caused the big river Devikā to emerge. This river was made to flow to the sea by Mahādeva. 134-35

यत्तोयं संगतं दर्यां हंसावतारसन्निधौ ।
तेनाभूत् सरयूर्नाम्ना नदी पुण्यतमा स्मृता ॥१३६॥

That stream of water, which had fallen into a deep gorge near Haṁsāvatāra (the place where the swans descened) caused the sacred most river Sarayū to emerge. 136

यान्यम्भांसि महाखाण्डवारण्यसन्निधौ ।
हिमवत्कन्दरे याम्ये इराया ह्रदमध्यतः ॥१३७॥

1. तै M. 2. महाकालसरः सुता M. 3. महाकावेरसरः स्मृता B.

इरावतीनाम नदी तंजता च सरिद्वरा।

That stream of water, which had fallen into Mahāpārśva a southern cave in the Himālayas, situated near Khāndava forest, caused the big river Irāvatī to emerge from the midst of the lake Irā. 137-38a

एताः सर्वाः स्नानपानसेवनैर्जाह्नवी यथा ॥१३८॥
फलं ददति मर्त्यानां दक्षिणोदधिगाः सदा।
धर्मार्थकाममोक्षाणां बीजभूताः सनातनाः ॥१३९॥

All these south-sea flowing rivers yield the same result as Jāhnavī does when one takes a bath in them, drinks their water and serves them with devotion. These are the rivers of eternal source of lawful duty (*dharma*), wealth (*artha*) and desire (*kāma*) (for their achievement). 138b-39

महानद्यस्तु सप्तैताः सर्वदा देवभोगदाः।
एवं नद्यः सप्तजाताः सदापुण्यतमोदकाः ॥१४०॥
अरुन्धत्या वसिष्ठस्य विवाहे देवसन्निधौ ॥१४१॥

These seven rivers offer divine bliss. Thus these seven rivers were emerged when Vasiṣṭha married Arundhatī in the presence of gods. 140-141

एवं विवाह्य स तदा वसिष्ठस्तामरुन्धतीम्।
देवैर्दत्तं तदा स्थानं विमानेन जगाम ह ॥१४२॥
ब्रह्मविष्णुमहेशानां वचनान्मुनिसत्तमः ॥१४३॥

Vasiṣṭha, the superior most of the sages thus married Arundhatī, and then flew to the place given to them by the gods in a self-moving aerial chariot, as he was advised by Brahmā, Viṣṇu and Maheśa. 142-43

हिताय सर्वजगतां त्रिषु लोकेषु सर्वदा।
यस्मिन् यस्मिन् युगे यादृक् स्त्रीणां[1] भवति तादृशम् ॥१४४॥
वेषं भावं शरीरं च कृत्वा धर्मे नियोजनम्।
विचरत्येष लोकांस्त्रीनप्रमत्तः प्रसन्नधीः ॥१४५॥

For the welfare of all the people Vasiṣṭha of pleasant disposition and self-controlled, along with Arundhatī used to travel in the three worlds. (In their sojourn) Arundhatī attired herself with such costumes as was befitting to the time and place, and Vasiṣṭha got his posture, body and thought attuned for the pursuit of lawful duties (*dharma*). 144-145

1. वृषां M.

एवं पुरा वसिष्ठेन परिणीता त्वरुन्धती।
सा हितार्थाय जगतां देवानां वचनात् पुरा ॥१४६॥

In the past, at the behest of the gods Vasiṣṭha married Arundhatī, which was for the welfare of all the people. 146

य इदं शृणुयान्नित्यमाख्यानं धर्मसाधनम्।
सर्वकल्याणसंयुक्तं चिरायुर्वित्तवान् भवेत् ॥१४७॥

Those who listen to this story every day the instrumental for acquiring *dharma*, live long, become wealthy and endowed with all the excellent virtues. 147

या स्त्री शृणोति सततमरुन्धत्याः कथा मिमाम्[1]।
पतिव्रता सा भूत्वेह परत्र स्वर्गमाप्नुयात् ॥१४८॥

The woman, who listens to this narrative about Arundhatī, constantly, becomes a devoted wife while living and attaines heaven after her death. 148

इदं परं स्वस्त्ययनमिदं धर्मप्रदं परम्।
आख्यानं सर्वदा कीर्तियशः पुण्यविवर्धनम् ॥१४९॥

This is the story which is most efficacious in producing welfare and *dharma*, causes the virtue, fame and glory to grow. 149

विवाहे पुंसि यात्रायां यः श्राद्धे श्रावयेत्तथा।
स्थैर्यं पुंसवनं सिद्धिः पितृप्रीतिश्चजायते ॥१५०॥

Should any one recite this story to be heard in a marriage, *puṁsavana*[2], and on setting out in a journey, gets the result of stability, a male child and success respectively; and it also gives satisfaction to the ancestors. 150

1. कथां शुभां

2. *puṁsavana*=the male-child-producing rite; the second of the ten (twelve) *saṁskāras* (rites) performed in the third month of pregnancy.

इति वः कथितं सर्वं वसिष्ठस्य महात्मनः।
अरुन्धती यथाभूता भार्या वापि पतिव्रता ॥१५१॥
यस्य वा तनया जाता यथोत्पन्ना च यत्र च।
यथा ब्रह्महरीशानां वचनात् स वृतः पतिः ॥१५२॥

How Arundhatī was born and how she became the devoted wife of the great sage Vasiṣṭha, whose daughter she was, and how under the advices of Brahmā, Hari and Īśa (Śiva) she had chosen her husband, I narrated all these things to you. 151-52

एतत् वः सर्वमाख्यातं गुह्याद्गुह्यतरं परम्।
पुण्यदं पापहरणमायुरारोग्यवर्धनम् ॥१५३॥

I told you everything, the top most secret of the secrets : this generates virtues, removes sins, enhances longivity with good health. 153

इति विपुलवृषोक्षेमकारीतिहासं
सदसि सकृदपीह श्रावयेद्यो द्विजानाम्।
स भवति कलुषौघैर्हीनदेहः समेतो
मुनिवरसहचर्यां प्रेत्य गीर्वाण एव ॥१५४॥

Who ever recites this long and fabulous story, even once in the assembly of the *brāhmaṇas* and causes to be heard, he gets the company of the noble sages and becomes a god after death. 154

इति श्री कालिकापुराणे वसिष्ठारुन्धतीविवाहे त्रयोविंशोऽध्यायः ॥ २३ ॥

Here ends the twenty-third chapter of the holy *Kālikāpurāṇa*, named the marriage of Vasiṣṭha with Arundhatī.

चतुर्विंशोऽध्यायः
CHAPTER TWENTY-FOUR
(*The Destruction of the World*)

मार्कण्डेय उवाच
ततो हिमवतः[1] प्रस्थे गिरेः शिप्रसरस्तीरे।
उपविष्टो महादेवस्तत्सरोऽपश्यदन्तिके ॥१॥

Mārkaṇḍeya said :

Thereafter Mahādeva being seated on the bank of the lake Śipra, situated on the slope of the Himālayas remained observing the placid water of the lake from its vicinity. 1

पुनः पुनः प्रेर्यमाणो ब्रह्मणा हरिणा च सः।
ध्यानं कर्तुं तत्र मनः स्थिरं कृत्वा दृढात्मवान् ॥२॥
आत्मानमात्मना द्रष्टुमात्मन्येव विशेषतः।
परमं यत्नमकरोद् यानेन स्मरणंशासनः ॥३॥

Then the conqueror of Cupid (Mahādeva), the highly self-controlled one, being entereated by Brahmā and Hari, again and again, made up his mind to sit on meditation for making endeavour for realising self within self by Himself. 2-3

ध्याने प्रविष्टचित्तन्तु तं दृष्ट्वा द्रुहिणादयः।
हरे प्रविष्टां मायाख्यां तुष्टुवुर्यतमानसाः ॥४॥

The gods, whose minds are controlled, headed by Brahmā, observing him engrossed in deep meditation started praying Mahāmāyā, who entranced into the mind of Hara. 4

मायया मोहितो भर्गः सतीशोकाकुलो भृशम्।
विलपत्येव तां तस्मिन् मोहयतुं जगत्प्रसूम् ॥५॥

Hara being entranced by Māyā was overwhelmed with grief on account of the death of Satī, the mother of the universe, and the cause of illusion. 5

1. मघवतः B. V.
2. सद्वे B. V.

स्तुत्वा शम्भुशरीरात्तु निःसार्येनां निराकुलाम् ।
शम्भुचित्तं करिष्यामो ध्यानासक्तं निरञ्जनम् ॥६॥

(They thought) with our prayer we shall cause her to come out from the body of Mahādeva, and when he gets rid of her, he shall be able to concentrate his mind in meditation without any distraction. 6

यावत् सती पुनर्देहं गृहीत्वा हरभामिनी ।
भविश्री तावदेवैष विशोको ध्यातु निष्कलम् ॥७॥

That by the time Satī, in her next birth shall become the consort of Hara again, let him meditate upon the indivisible Supreme Being. 7

इति सञ्चिन्त्य मनसा ब्रह्माद्यास्त्रिदिवौकसः ।
योगनिद्रां महामायां स्तोतुमेवं समारभन् ॥८॥

The host of gods headed by Brahmā, having thus resolved, started praying Yoganidrā, Mahāmāyā. 8

देवा ऊचुः

श्रीशक्तिं पावनीं[1] तान्तु[2] पुष्टिं परमनिष्कलाम् ।
वयं स्तुमो महाभक्त्या[3] महद्व्यक्तरूपिणीम् ॥९॥

The gods said :

O goddess! Thou art the power of wealth (*śrīśakti*), purifirer, the nurshing cause, the Supreme Being without any part, thou doth exist in the form of intellect (*mahat*) and unmanifested; we pray thee with great devotion. 9

शिवां शिवकरीं शुद्धां[4] स्थूलां सूक्ष्मां परावराम् ।
अन्तर्विद्यामविद्याख्यां प्रीतिमेकाग्रयोगिनिम् ॥१०॥

Thou art Śivā (consort of Śiva), doer of welfare, the pure, the gross and the subtle, the lowest and the highest one, knowledge within and ignorance, in the form of affection, the first of the *yoginīs*. 10

1. पार्वतीं V.

2. शान्ति M.

3. ध्यामो महामायां M.

4. शुक्लां M.

त्वं मेधा त्वं धृतिस्त्वं ह्रीस्त्वमेका सर्वगोचरा ।
त्वं दीधितिः सूर्यगता सुप्रपञ्चप्रकाशिनी ॥११॥

Thou art alone Medhā, Dhṛti, Hrī, Omnipresent, the rays of the sun, and thou enlightenth the manifested world. 11

या तु ब्रह्माण्डसंस्थानं जगद्वीजेषु या जगत् ।
आप्याययति ब्रह्मादींस्तम्बान्तान् या त्वमापगा ॥१२॥

Thou art the resort of the Brahmāṇḍa, the cause of the world and the world itself; thou keepeth Brahmā and others in delightful mood, thou art the water and the rivers. 12

य एकः सर्वजगतां प्राणभूतः सदागतिः ।
देवानाञ्च य आधारः स नभस्वांस्तवांशकः[1] ॥१३॥

The wind is thy part, which is the soul of the world, the resort of the gods and always on the move. 13

एवं[2] विसारि यत्तेजः सर्वत्रैव समिध्यते ।
तत्ते रूपं जगद्वीजं बहुधा यच्च दृश्यते ॥१४॥

The omnipresent light, which enlightens all the causes of the world, and has been perceived in many shapes is only a form of thine. 14

या ब्रह्मलोकपातालसान्तरालगता सदा ।
सा त्वं वियन्मध्यबहिर्ब्रह्माण्डस्य च सर्वतः ॥१५॥

Thou art ether, extended from *Brahmaloka* to *Pātāla* and pervades all, and exists inside, middle and outside of the *Brahmāṇḍa*. 15

अचलाचलचक्रेण यन्त्रिता या प्रपञ्चसूः ।
जगद्धात्री लोकमाता सा च त्वं माधवी क्षितिः ॥१६॥

Thou art the mother of the manifested world in the form of the cycle of movables, and immovables, the mother and the protectress of the world. Thou art the earth, called Mādhavī. 16

त्वं बुद्धिस्त्वं तद्विषया त्वं माता छन्दसां गतिः ।
गायत्री त्वं वेदमाता त्वं सावित्री सरस्वती ॥१७॥

Thou art the cognizance and the object of the cognition, thou art the mother, the spirit of the Vedas, Gāyatrī, the mother of the Vedas, Sāvitrī and Sarasvatī. 17

1. नभस्वान् विभावसुः M.

2. एकं V.

त्वं माता[1] सर्वजगतां त्वं त्रयी कामरूपिणी ।
त्वं हि निद्रास्वरूपेण प्राणिनो निर्जरादयः ।
ये स्वर्गाद्योकसः सर्वान् सुखयन्ती[2] प्रमोहसि ॥१८॥

Thou art the means of living (*vārtā*) of all the people, the three Vedas the one who assumes shape at will. Thou enchanteth the gods and the other denizens in the form of Yoganidrā, and they under thy spell remain sleeping. 18

त्वं लक्ष्मीः पुण्यकर्त्रीणां पापिनां त्वं हि यातना ।
तथा नीतिभृतां श्रीश्च सुखदानैशिकी धृतिः ॥१९॥

Thou art the happiness to the virtuous, the pain to the sinners, splendid wealth to the moralists and everlasting patience. 19

त्वं शान्तिः सर्वजगतां त्वं कान्तिश्चन्द्रगोचरा ।
त्वं धात्री सर्वभूतानां लक्ष्मीस्त्वं विष्णुमोहिनी ॥२०॥

Thou art the peace of the entire world, the splendour of the moon, the preserver of the creatures, Lakṣmī, the enchantress of Viṣṇu. 20

त्वं तत्त्वरूपा भूतानां पञ्चानामपि सारकृत् ।
त्वं त्रिलोकी महामाया त्वं नीतिर्मोहकारिणी ॥२१॥

Thou art the essence of all entities and that the five gross elements, the combination of the three worlds, Mahāmāyā, the leading enchantress. 21

संसारचक्रे त्वारोप्य सर्वभूतं महेश्वरः ।
भ्रामयन्नस्ति च यथा सा त्वं माया महेश्वरि ॥२२॥

Thou art that Māyā, under whose influence Maheśvara makes the living beings going on the cyclic order after he puts them on the circle of the world (birth and death). 22

जयन्ती जययुक्तानां ह्रीर्विद्या नीतिरुत्तमा ।
गीतिस्त्वं सामवेदस्य ग्रन्थिस्त्वं यजुषां हुतिः[3] ॥२३॥

Thou art the victory for those crowned with victory. *Hrī* (prudence), vidyā (knowledge), the right path, the song of the *Sāma Veda* and the prose of the *Yajus* and oblation. 23

1. वार्ता V. B.

2. सुखयन्ती V.

3. क्रुतिः M.

समस्तगीर्वाणगणस्य शक्ति-
स्तमोमयी सत्त्वगुणैकदृश्या ।
रजःप्रपञ्चानुभवैककारिणी
या न स्तुता भव्यकरीह सास्तु ॥२४॥

We pray that Goddess, who exists in the form of the pitch darkness and can be perceived with the help of *sattvaguṇa* (pure attribute) and causes the world to be manifested by the *rajoguṇa* (the attribute of light); let her be pleased with us. 24

संसारसागरकरालतरङ्गदुःख-
निस्तारकारितरणिश्चिरीतिहीना ।
याष्टाङ्गरूपपरपावनकेलिगीत-[1]
विक्षेपकारिणी[2] गिरी प्रणनाम तां वै ॥२५॥

Thou art the consciousness without impediment, thou doth act as the boat fitted with big oars to save the suffering people from the terrible sea with big waves, in the form of the world, and effect quick delivery or doth save the people with the eight-phased melody of *Yoga* (acting as the boat of deliverance). 25

नासाक्षिवक्त्रभुजवक्षसि मानसे च
धृत्वा सुखानि विदधाति सदैव जन्तोः ।
निद्रेति याति सुभगा जगतीभवानां
सा नः प्रसीदतु धृतिस्मृतिवृत्तिरूपा ॥२६॥

Let that Goddess be pleased with us who is Dhṛti (patience), Smṛti (recollection) and Vṛtti (occurrence), and also known as the most pleasant Nidrā (sleep) to all the people, who gives pleasure to them by residing in their noses, eyes, arms, chests and minds. 26

सृष्टिस्थित्यन्तरूपा या सृष्टिस्थित्यन्तकारिणी ।
सृष्टिस्थित्यन्तशक्तिर्या सा माया नः प्रसीदतु ॥२७॥

Let that Māyā be pleased with us, who is the force behind the creation, preservation and destruction, who exists

1. केलिपात ···V.

2. विक्षेपवेगिनी M.

as creation, preservation and destruction, and is the cause of creation, preservation and destruction. 27

मार्कण्डेय उवाच

योगनिन्द्रा महामाया संस्तुतेयं तदा सुरः ।
हरस्य हृदयात् क्षिप्रं निःससार तदाञ्जसा ॥२८॥

Mārkaṇḍeya said :

Yoganidrā, Mahāmāyā being thus prayed by the gods suddenly came out from the heart of Hara in great haste. 28

विनिःसृतायां तस्यां तु विवेश मधुसूदनः ।
शम्भोरन्तः स्वयं तस्य शान्त्यर्थं विश्वरूपधृक् ॥२९॥

She having been gone out, Madhusūdana himself, for his (Mahādeva's) peace entered into the heart of Śambhu by assuming the form of the universe. 29

प्रविश्य हृदयं तस्य कल्पे कल्पे यथाभवत् ।
सृष्टिः स्थितिस्तथैवान्तस्तथादर्शयदच्युतः ॥३०॥

Acyuta, after entering into the heart of Śambhu, had shown him (Śambhu) how the creation, preservation and destruction of the world had taken place in every *kalpa* (a long period from the creation to the destruction of the universe). 30

यथा सती तस्य जाया भूता सा या च यत्सुता ।
तत् सर्वं दर्शयामास मुक्तदेहा च सा यथा ॥३१॥

Whose daughter Sati was, how she became the part of his (Hara) body, everything was shown to Hara. 31

वहिर्व्यक्तं तु निःसारं प्रपञ्च रजसं वहु ।
दर्शयित्वा परं ज्योतिर्गतचित्तं तदाकरोत् ॥३२॥

By showing the manifested objective world without having any eternal essence again and again, he got Śiva's mind concentrated on the Supreme Light. 32

ततो हरोऽपि तान् सर्वान् प्रपञ्चान् वीक्ष्य चासकृत् ।
निःसारांश्च तदा मत्वा सारे चित्तं न्यवेशयत् ॥३३॥

Then Hara too, having observed the manifested world devoid of substance, time and again was convinced of the worthlessness of the world and then he diverted his mind to the Eternal one. 33

ब्रह्मादीनां तदा माया देवानां तैः परिष्टुता ।
प्रतिश्रुत्य च कर्तव्यं तत्रैवान्तर्दधे द्रुतम् ॥३४॥

Māyā being prayed by Brahmā and the gods promised them of doing the assigned duty and disappeared then and there. 34

भगवानपि वैकुण्ठः शम्भोश्चित्तं पदे पदे ।
संयम्य निःसृतः कायाद्राजेव रविमण्डलात् ॥३५॥

Lord Hari, on his part controlled the mind of Śambhu, step by step, and then came out from his body the way moon comes out from the realm of the sun. 35

कृतकृत्यास्तदा देवा ब्रह्मनारायणादयः ।
स्वं स्वं स्थानं ययुः प्रीतियुतास्त्यक्त्वा हरं गिरौ ॥३६॥

Brahmā, Nārāyaṇa and the other gods considered themselves succeeded in their mission left to their respective places in great delight leaving Hara on the mountain. 36

ध्यानासक्तं महादेवं प्रणम्येन्द्रादयः सुराः ।
विज्ञाप्य मौनिनं देवं जग्मुः स्थानं स्वकं स्वकम् ॥३७॥

The gods headed by Indra having paid their obeisance to the silent god Mahādeva, who was engrossed in meditation and bidding farewell to him proceeded to their respective places of residence. 37

यातेषु तेषु देवेषु कपर्दी वृषवाहनः ।
सहस्रं दिव्यमानेन दध्यौ ज्योतिः परं समाः ॥३८॥

Those gods having been gone to their places, the wearer of matted hair, whose vehicle is bull (Hara) had meditated on the Supreme Light for one thousand years by the standard of gods. 38

ऋषय ऊचुः

कथं मधुरिपुः शम्भोः प्रविश्य हृदयेऽञ्जसा ।
कल्पे कल्पे स्थितिं सृष्टिं संयमन्चाप्यदर्शयत् ॥३९॥

The sages said :

How Madhusūdana could show Śambhu the creation, preservation and the destruction of the world, that used to occur in every *kalpa*, after he entered into His body ? 39

यया जगत्प्रपञ्चाय रजसा जगतीं गताः ।
निःसारता कथं तेषां दर्शिता कैटभारिणा ॥४०॥

Moreover, how Madhusūdana had shown Him the essenselessness of the world which was caused to be manifested by the attribute of Light? 40

किन्तु सारतरं गुह्यं परं ज्योतिः सनातनम् ।
दर्शितं तेन तत् सत्यमाचक्ष्व द्विजसत्तम ॥४१॥

What eternal essence, the core of the substance, the secret Supreme Light had shown to Hara by Hari. O superior most of the twice-borns ones; tell us that truth. 41

श्रोतुमिच्छाम इति ते मुनीन्द्राद्भुतमुत्तमम् ।
विस्तरादिदमाख्याहि धर्मं निःश्रेयसं परम् ॥४२॥

O great sage! we desire to hear that wonderful narrative from you; tell us elaborately that virtuous incident which itself is the highest good.* 42

मार्कण्डेय उवाच

आदिसर्गमहं वक्ष्ये वाराहं द्विजसत्तमाः ।
कल्पे कल्पे यथा सृष्टिर्वाराहे यादृशी भवेत् ॥४३॥

Mārkaṇḍeya said:

O superior most of the twice-born ones! I shall speak about the first creation, called *Varāha-kalpa*. The creation in every *kalpa*, in cyclic order, is the same as the first creation in *Varāha-kalpa*. 43

आदिसृष्टिं दर्शयित्वा प्रतिसर्गं तथा हरिः ।
शम्भवे दर्शयामास प्रलयादीन् निबोधत ॥४४॥

Hari having shown the first creation to Śambhu had shown him further the secondary creation (*pratisarga*) and the destructions etc. All these hear from me. 44

प्रलयं प्रथमं वक्ष्ये सर्गमादि ततः परम् ।
प्रतिसर्गं ततो विप्रा वाराहं विनिबोधत ॥ ४५ ॥

O *vipras*! I shall describe first the destruction, and then the first creation (*ādisarga*) followed by the secondary creations in every *kalpa*. Hear all these (from me). 45

निमेषो नाम कालांशो नेत्रोन्मेषविलक्षितः ।
तैरष्टादशभिः काष्ठा काष्ठानां त्रिंशता कला ॥ ४६ ॥

The time marked by the twinkling of an eye (time consumed by this) is called *nimeṣa* which is the (smallest) part of the time; eighteen such *nimeṣas* make a *kāṣṭhā* and thirty *kāṣṭhā* a *kalā*. 46

कलाभिस्तावतीभिस्तु क्षणाख्यः परिकीर्तितः ।
क्षणैर्द्वादशभिः प्रोक्तो मुहूर्तस्तैस्तु त्रिंशता ॥ ४७ ॥
मानुषः स्यादहोरात्रः पक्षस्ते दश पञ्च च ।
पक्षाभ्यां मानुषो मासः पितॄणां तदहर्निशम् ॥ ४८ ॥

The period of time marked by the same number of (thirty) *kalās* is called *kṣaṇa*, twelve *kṣaṇas* make a *muhūrtta*, and thirty such *muhūrttas* constitute *ahorātra* (the day and night) of man. Fifteen days and nights make a *pakṣa* (fortnight) and two fortnights make the month of man, which is one day and a night of the ancestors (*pitṛs*). 47-48

मासैर्द्वादशभिर्वर्षो देवानां तदहर्निशम् ।
कृष्णपक्षः पितॄणां तु कर्मार्थं दिवसो मतः ॥ ४९ ॥

Twelve months make a year, which is equal to a day and a night of the gods. The black fortnight is the day of the ancestors and the offerings to the ancestors are to be made (during this period). 49

स्वप्नार्थं शुक्लपक्षस्तु रजनी परिकीर्तिता ।
देवानां तु दिनं प्रोक्तं षण्मासा उत्तरायणम् ॥ ५० ॥
रात्रिः स्वप्नाय देवानां षण्मासा दक्षिणायनम् ।

The white fortnight is the night for the ancestors, which is meant for their sleeping. The group of six months, called, *uttarāyaṇa* is the day of gods and the group of six months, called *dakṣiṇāyaṇa* (sun's progress south of equator), is the night of the gods, meant for their sleeping. 50-51a

द्वाभ्यां द्वाभ्यान्तु मासाभ्यामर्कजाभ्यामृतुः स्मृतः ॥ ५१ ॥
ऋतुभिश्चायनं प्रोक्तं त्रिभिस्तन्मानुषं मतम् ।
ऋतुभिर्वत्सरः षड्भिस्तांश्च शृणु पृथक् पृथक् ॥ ५२ ॥

A group of two solar months makes a season (*ṛtu*), such three seasons (*ṛtus*) constitute an *ayana* (a period of six months) of man, while six seasons make a year (the seasons

---

Here ends the 24th chapter in Veṅkaṭeśvara edn.

*अत्र वेंकटेश्वरसंस्करणे अध्यायसमाप्तिः ।
"इति श्रीकालिकापुराणे चतुर्विंशोऽध्यायः ।"

have their different groupings and names) all these hear from me. 51b-52

चैत्रादि-मासयुगलैः संज्ञाभेदाद् द्विजोत्तमाः ।
वसन्तश्चैत्रवैशाखौ ग्रीष्मो ज्येष्ठः शुचिस्तथा ॥ ५३ ॥

O superior mosts of the twice-born ones! a season is made by a couple of months, which begins with the month of Caitra and has its distinguished name, Vasanta (spring) season constitutes of the months of Caitra and Vaiśākha (15th March to 15th May), Grīṣma (hot) season extends to the months of Jyeṣṭha and Āṣāḍha (15th May to 15th July). 53

प्रावृड् नभोनभस्यौ तु शरत् स्यादिष-कार्तिकौ ।
सहः पौषौ च हेमन्तः शिशिरो माघफाल्गुनौ ॥ ५४ ॥

Prāvṛt (rainy) season constitutes of the months of Śrāvaṇa and Bhādra (15th July to 15th Sept.) so also Śarat (autmn) season comprises of the months of Āśvina and Kārttika (15th Sept. to 15th Nov.), Hemanta (winter) season composed of the months of Agrahāyaṇa and Pauṣa (15th Nov. to 15th Janu*ry) and Śiśira (cold) season extends to the months of Māgha and Phālguna (15th January to 15th March). 54

षडिमे ऋतवः प्रोक्ता यज्ञादौ विहिताः पृथक् ।
नृणां मानेन दशभिर्लक्षैः सप्तभिरुत्तरैः ।
अष्टाविंशतिसाहस्रैर्मानं कृतयुगस्य तु ॥ ५५ ॥

These are the six seasons (*ṛtus*) described. For the performance of sacrifices particular season is prescribed. The duration of *Satya yuga* is seventeen lakh twenty-eight thousand years according to standard of the year of man. 55

सन्ध्या चतुःशतानीह वर्षाणामन्तरालतः ।
सन्ध्यांशस्तावता प्रोक्तस्तदन्तर्गत ईप्सितः ॥ ५६ ॥

This includes four hundred years of *sandhyā* (juncture), another four hundred years of *sandhyāṁśa* (part of *sandhyā*) which intervenes (between) two *yugas*

त्रेता द्वादशभिर्लक्षैर्मानुषैर्वत्सरैर्भवेत् ।
षण्णवत्या सहस्रैश्च सन्ध्या चास्य शतत्रयम् ॥ ५७ ॥
शतत्रयं तु सन्ध्यांशस्तदन्तः परिकीर्तितः ।

Tretā-yuga is composed of twelve lakh and ninety-six thousand man-years, and its *sandhyā* covers three hundred years, followed by three hundred years of *sandhyāṁśa*. 57-58a.

चतुःषष्टिसहस्राणि लक्ष्याण्यष्टौ प्रमाणतः ॥ ५८ ॥
भवेद्युगं द्वापराख्यं तेषु सन्ध्या शतद्वयम् ।
शतद्वयं तु सन्ध्यांशस्तदन्तर्गत इष्यते ॥ ५९ ॥

The standard length of *Drāpara-yuga* is four lakh and eight thousand years and its *sandhyā* (junture) covers two hundred years and another two hundred years *sandhyāṁśa* is an integral part of it. 58b-59

द्वात्रिंशत्तु सहस्राणि चतुर्लक्षाणि वै कलेः ॥ ६० ॥
संवत्सरैर्भवेन्मानं सन्ध्यैकं प्रोच्यते शतम् ।
वत्सराणामेकशतं संध्यांशश्च तदन्तरे ॥ ६१ ॥

The extension of *Kali-yuga* is four lakh and thirty-two thousand man-years, it has also one hundred years of *sandhyā* and another one hundred years of *sandhyāṁśa* at the end. 60-61

एवं कृतश्च त्रेता च द्वापरश्च तथा कलिः ।
मानुषेण प्रमाणेन भवेद् युगचतुष्टयम् ॥ ६२ ॥

Thus *Satya*, *Tretā*, *Dvāpara* and *Kali*—these four yugas are measured by the standard of man-year which occur (in cyclic order). 62

त्रिचत्वारिंशता लक्षैर्मानञ्चातुर्युगं भवेत् ।
सहस्रै रपि विंशत्या संध्या संध्यांशसंयुतम् ॥ ६३ ॥

The total length of the four *yugas* with *sandhyās* and *sandhyāṁśas* is thirty-four lakh and twenty thousand man-years. 63

दैवं दिनं वत्सरेण मानुषेण सरात्रकम् ।
एवं क्रमं गणित्वा तु मानुषीयैश्चतुर्युगैः ।
दैवं द्वादशसाहस्रं वत्सराणां प्रकीर्तितम् ॥ ६४ ॥

This is equal to twelve thousand god-years, when it is calculated by the formula that one man-year is equal to one day and night (*aho-rātra*) of the gods. 64

देवैर्द्वादशसाहस्रैर्वत्सरैर्दैविकं युगम् ।
तद्वै चतुर्युगं नृणां संध्या संध्यांशसंयुतम् ॥ ६५ ॥

Twelve thousand god-years make one *yuga* of the gods, which is equal to the four *yugas* of man, with *sandhyā* and *sandhyāṁśa*. 65

देवानां तु कृते[1] त्रेताद्वापरादिव्यवस्थया ।
न युगव्यवहारोऽस्ति न च धर्मादिभिन्नता ॥ ६६ ॥

For gods there is no division of *yugas* as *Satya*, *Tretā*, *Dvāpara*, etc., hence the rules for different activities and law (*dharma*) prescribed for a particular *yuga* do not apply to gods. 66

किन्तु चातुर्युगं नार[2] भवेद् दैवयुगं सदा ।
दैविकैरेकसप्तत्या युगैर्मन्वन्तरं भवेत् ॥ ६७ ॥

However, four man-*yugas* (*manuṣya yuga*) make a god-*yuga* (*daiva yuga*) and seventy-one such god-*yugas* make a *manvantara* (reign of a Manu, a mythical ruler). 67

द्वैवयुगसहस्रे द्वे ब्रह्मणः स्यादहर्निशम् ।
चतुर्युगसहस्रे द्वे नृणां मानेन तद्भवेत् ॥ ६८ ॥

Two thousand god-*yugas* (*daiva-yugas*) make one day and one night of Brahmā, which is equal to eight thousand man-*yugas*. 68

एकस्मिन् ब्राह्मदिवसे मनवः स्युश्चतुर्दश ।
एवं ब्राह्मेण मानेन दिवसैस्तु त्रिभिः शतैः ।
स-षष्टिभिर्वत्सरः स्याद् ब्राह्मो वर्षो नृणां यथा ॥ ६९ ॥

There should be fourteen Manus in one single day of Brahmā. Three hundred and sixty days of such days make a year of Brahmā, as in the case of man kind. 69

ब्राह्मैः पञ्चशता वर्षैः परार्धः परिकीर्तितः ।
तदीश्वरस्य दिवसस्तावती रात्रीरीड्यते[3] ॥७०॥

Fifty years of Brahmā make a day of Īśvara, which is also called *parārdha*, same is the length of the night of Īśvara. 70

शतेन ब्रह्मणो वर्षो कालः स्याद् द्विपरार्धकः ।
परार्धद्वितयेऽतीते ब्रह्मणः प्रलयो भवेत् ॥७१॥

1. कृत-M
2. मानं M.
3 रात्रीरीयते V.

One hundred years of Brahmā make two *parārdhas* (*dviparārdhas*), and when two *parārdhas* are over that means the end of Brahmā.[1] 71

प्रलीने ब्रह्मणि परे जगतां प्राकृतो लयः ।
समस्तजगदाधारमव्ययं यत् परात्परम् ॥७२॥
तस्य ब्रह्मस्वरूपस्य दिवारात्रस्य यद् भवेत् ।
तत्परं नाम तस्यार्धं परार्धमभिधीयते ॥७३॥

Brahmā having been merged into the Supreme Being, the final destruction of the world takes place. One day and one night (*ahorātra*) of Brahmā, who is the substratum of the entire universe, the changeless, the Supreme, is *para* (supreme) and a half his day and night is called *parārdha*. 72-73

जगत्स्वरूपी भगवान् परमात्माक्षयोऽव्ययः ।
स्थूलात् स्थूलतमः सूक्ष्माद् यस्तु सूक्ष्मतमो मतः ।
न तस्यास्ति दिवारात्रिव्यवहारो न वत्सरः ॥७४॥

For the Lord, the Supreme Soul, who is manifested as the world, who is without decay, and change, the most gross of the gross ones, the most subtle of the subtle ones, there is no measurement of time either as day and night or year for Him. 74

किन्तु पौराणिकैः पूर्वैरस्माभिरपि तादृशैः ।
सृष्टिप्रलयबोधार्थं कल्प्यते तदहर्निशम् ॥७५॥

However, the experts in the *paurāṇika* lore, in the past, and now following them we, too, in order to make the concept of creation and destruction of the world clear and easy, have conceived the idea of day and night for him. 75

स एव रात्रिः स दिवा स वर्षः
स वै क्षितिः सृष्टिकरो हरश्च ।
स विष्णुरूपी पुरुषः पुराण-
स्तस्मिन् समस्तञ्च विभाति तद्वत् ॥७६॥

He is the day, he is the night, he is the year, he is the earth, he is the creator and the destructor of world, he is the eternal person in the form of Viṣṇu and the entire Universe is reflected in him. 76

1. The length of the period of Brahmā as calculated on this basis is 864000000000 god-years, or 246240000000000 man-years.

ततो ब्रह्मापि लीने तु परमात्मनि शाश्वते ।
जगत् सर्वं क्रमेणैव तद्रूपत्वाय गच्छति[1] ॥७७॥

Brahmā having been merged into the eternal Supreme Soul, the entire world also gradually assumes that form (appears as the Supreme Soul). 77

ब्रह्मणः शतवर्षान्ते रुद्ररूपी जनार्दनः ।
जगदन्तं स्वयं कृत्वा परमे लीनमेति वै ॥७८॥

At the end of one hundred years of Brahmā, Janārdana himself, in the form of Rudra destroys the world and then merges in the Supreme Being. 78

प्रथमं सविता सर्वं स्थावरं जङ्गमं तथा ।
तीव्रैः करैः शोषयित्वा जलं सर्वं ग्रहीष्यति ॥७९॥

First, the sun with his strong rays reduces the entire movable and immovable world into a dried lump and takes away the entire quantum of water (from the earth). 79

शुष्का वृक्षास्तृणगणाः प्राणिनः पर्वतास्तथा ।
चूर्णीकृत्वा विशीर्णाः स्युर्दिव्यवर्षशतेन तु ॥८०॥

The trees, the creatures, the mountains dry up during the period of one hundred years of gods, and become dusts by being reduced into pieces. 80

ततो द्वादशसूर्यस्य रश्मयः प्रबला भृशम् ।
अभवन् द्वादशादित्या जगद्भोग्योपबृंहिताः ॥८१॥

The twelve suns became vigorous by consuming the world and their rays also turned hot and severe. 81

रश्मिद्वारेण सकलास्[2]सूर्यास्ते भुवनानि च ।
अदहन् पृथिवी द्यौश्च मेदिनी चोष्णतां गता ॥८२॥

These suns, with their rays burned the earth, the heaven, the world, and the earth turned red-hot. 82

ततो विनष्टे सकले स्थावरे जङ्गमे तथा ।
आदित्यरश्मितो देवो रुद्ररूपी जनार्दनः ॥८३॥
निःसृत्य प्रथमं यातः पातालतलमुन्नतः ॥८४॥

The entire movable and immovable world having been destroyed, Janārdana, in the form of Rudra, sprang forth from the rays of the suns and then entered into the nether world first. 83-84

सप्तपातालसंस्थांस्तु नागगन्धर्वराक्षसान् ।
देवानृषींश्च शेषञ्च जघान वरशूलधृक् ॥८५॥

Janārdana then taking a big lance in his hand entered into the nether world and killed the *nāgas*,[1] the *gandharvas*, the *rākṣasas*, the gods, sages and Ananta, who were in the seven regions of the nether world. 85

एवं स्वर्गे च पाताले पृथिव्यां सागरेषु च ।
ये प्राणिनस्तान् समस्तान् जघान स जनार्दनः ॥८६॥

Janārdana thus killed all the creatures of the heaven, earth, nether world and sea. 86

ततो मुखान्महावायुं रुद्रश्च सृष्टवान् स्वयम् ।
सोऽप्याहतगतिर्गत्वा ससार भुवनत्रये ॥८७॥

Then Rudra himself created a big wind to blow from his mouth, that strong wind moved unrestraind into the three worlds. 87

यावद्वर्षशतं वायुर्भ्रमन् भुवनगर्भगः ।
सर्वमुत्सारयामास यत् किञ्चित्तूलराशिवत् ॥८८॥

The wind circling over the world for two hundred years swept everything from the world like a pack of cotton. 88

समस्तं तत् समुत्सार्य जगद्वाति समन्ततः ।
विवेश द्वादशादित्यान् स वायुर्जवनाधिकः[2] ॥८९॥

That wind swept away everything from all over the world entered into twelve suns with great speed. 89

प्रविश्य मण्डलं तेषां तेजोभिः सह मारुतः ।
महामेघान् समारेभे रुद्रेण प्रतियोजितः ॥९०॥

Being engaged by Rudra the wind entered into the sun with its light and set forth the huge clouds. 90

ततस्ते प्रेरिता मेघास्तेन वातेन वेगिना ।
रुद्रेणाप्यतिरौद्रेण पर्यविवृर्नभस्तलम्[3] ॥९१॥

---

1. कल्पते M.
2. सकलं M, V:

1. *nāga*=the progeny of Kadrū, the inhabitants of Bhogavatī in the nether world.
2. ज्वलनाधिकः M.
3. ...समस् V.

The clouds sent by the terrible Rudra and moved by the wind did overcast the sky. 91

संवर्ताख्या महामेघा भिन्नाञ्जनचयोपमाः ।
केचिद्धूम्रा[1] शोणवर्णाः शुक्लाश्चित्राश्च भीषणाः ॥९२॥
केचिच्च पर्वताकाराः केचिन्नागसमप्रभाः ।
प्रासादसदृशाः केचित् कौञ्चवर्णविभीषणाः ॥९३॥
गर्जन्तस्ते महामेघा वर्षाणामधिकं शतम् ।
ववृषुस्त्रीनथो लोकान् प्लावयन्तो महास्वनाः ॥९४॥

Those clouds are called Samvarita.[2] Some of the clouds looked like the broken heaps of collyrium, while others were grey and red-white and of variegated colours; some of them seemed like mountains, while others appeared like serpents (*nāg*'*s*) and big buildings, they looked terrible; these huge clouds rained incessantly, with thunderous roaring, for more than hundred years over the three worlds and flooded them. 92-94

अथ स्तम्भप्रमाणेन[3] धारापातेन वै दृढम् ।
धारासारेण महता पूरितं भुवनत्रयम् ॥ ९५ ॥

Then the heavy incessant torrential rains with the streams of water falling like tall pillers, submerged the three worlds. 95

आध्रुवस्थानमासाद्य तोयराशौ स्थिते ततः ।
स मुखादसृजद्वायुं रुद्ररूपी जनार्दनः ॥ ९६ ॥

The rain water having reached up to the place of Dhruva, Janārdana, in the form of Rudra, created the wind to blow from his mouth. 96

तेनौघवायुनाक्षिप्ता मेघाः संवत्सराञ्छतम् ।
अव्याहतगतेनाशु विध्वस्ता अभवंस्ततः ॥ ९७ ॥

The clouds having been driven helter shelter by that storm and wind unhindered for a full one hundred years were destroyed. 97

नष्टेषु तेषु मेघेषु जनलोकादिकं पुनः ।
रुद्रस्त्वाब्रह्मभुवनं ध्वंसयामास निर्दयः ॥ ९८ ॥

Those clouds having been destroyed the cruel Rudra once again destroyed the people, the earth and the world including Brahmā. 98

विध्वस्तेषु समस्तेषु भुवनेषु विशेषतः ।
विनष्टे ब्रह्मलोके च रुद्रोऽगाद् द्वादशारुणान् ॥ ९९ ॥

The three worlds having been destroyed, particularly *Brahmaloka*, Rudra reached the twelve suns in a great speed. 99

स गत्वा द्वादशादित्यान् वेगेन महता हरिः ।
अग्रसच्चातिजज्वाल तैर्गर्भस्थैर्दिवाकरैः[1] ॥ १०० ॥

After Hari (Rudra) reached the twelve suns in great speed He swallowed them, and with the suns in the stomach he blazed highly. 100

ततो ब्रह्माण्डमासाद्य रुद्रः कालान्तकोपमः ।
चूर्णीचकार सकलं मुष्टिपेषं महाबलः ॥ १०१ ॥

Then the mighty Rudra, equal to Kālāntaka (yama) took the *Brahmāṇḍa* in his hands and reduced it to the dusts by the pressure of the two palms. 101

चूर्णीकुर्वन्तु ब्रह्माण्डं पृथिव्यपि विचूर्णिता ।
तोयानि च समस्तानि स दध्रे योगतो हरिः ॥ १०२ ॥

Hari having pulverized the *Brahmāṇḍa* smashed the earth also, and then by the power of *yoga* he absorbed the water in him. 102

यद् ब्रह्माण्डाद्बहिस्तोयं स्थितं पूर्वं समन्ततः ।
यद्वाभ्यन्तगतं तोयं तत् सर्वञ्चैकतां गतम् ॥ १०३ ॥

Then the mass of waters, which were inside and outside the *Brahmāṇḍa*, covering all, became united.

एकीभूतेषु तोयेषु सर्वव्यापिषु सर्वतः ।
ब्रह्माण्डखण्डपूर्णो धः[2] प्लवन्नासीत् स नौरिव[3] ॥१०४॥

1: केचिदभ्रा: M.

2. *Samvarta*=the water-bearing cloud, one of the seven clouds described in the *purāṇas*.

3. रथचक्रप्रमाणेन V. M.

1. ज्वलितैर्गर्भस्थैस्तैर्दिवाकरैः; M.

2. पूर्णो घः M.

3. पार्थिवः M.

Then all streams of water coming from all directions were mixed into one united sheet of water, and the *Brahmāṇḍa* in the form of a lump of powder was floating on the water like a boat. 104

ततः पृथिव्याः सारन्तु गन्धं तन्मात्रकं क्रमात् ।
अम्भो जग्राह सकलं विनष्टा पृथिवी ततः ॥ १०५ ॥

The water gradually sucked up the subtle elements of smell (*gandha tanmātra*) the substance of earth, then the earth had been destroyed. 105

पुनः स रुद्रस्तेजांसि गर्भस्थानि स्वकायतः ।
निःसारयामास पुनः पुञ्जीभूतानि भीषणः ॥ १०६ ॥

Then the terrible Rudra expelled the accumulated light from his body which were in his stomach. 106

तानि तेजांसि सकलं जगृहुः सर्वतः स्थितम् ।
अन्तर्बहिश्च ब्रह्माण्डात्तेजो यच्चान्यतो गतम् ॥ १०७ ॥

That mass of lights absorbed all other lights that were inside and outside the *Brahmāṇḍa*. 107

जगद्गतं सर्वतेजो गृहीत्वा चैकतो ज्वलन् ।
रौद्रब्रह्माण्डखण्डानि तेजोऽथ न्यदहज्जले ॥ १०८ ॥

The forth coming light from the body of Rudra gathered all the lights (of the universe) together in it, blazed high and burnt the *Brahmāṇḍa* and its water. 108

दग्ध्वा ब्रह्माण्डचूर्णानि तेजांस्युज्ज्वलितानि च ।
जलेभ्यो रसतन्मात्रं सारभूतं ततोऽग्रहीत् ।
गृहीतसारास्ता आपः प्रनष्टास्तेजसा ततः ॥ १०९ ॥

Having burnt the *Brahmāṇḍa* that dazzling light absorbed the subtle element of liquid (*rasatanmātra*), the substance of water. The substance of water having been taken away entire water evaporated. 109

अप्सु नष्टासु तत्तेजः प्रविश्याथ सदागतिः ।
एकीभूतो महाभागो रूपं त[illegible]ीत् ॥ ११० ॥

Water having been vanished the wind being united with the light, after the wind entered into it (water), absorbed the subtle element of light (*rūpatanmātra*). 110

गृहीते रूपतन्मात्रे तेजांसि सकलान्यथ ।
विनष्टानि ततो वायुः प्रबलोऽभूदवारितः ॥ १११ ॥

The subtle element of light having been absorbed all th lights extinguished, and the unrestrained wind turned more virulent. 111

महास्वनं ततो वायुमासाद्याग्निरिव ज्वलन् ।
रुद्रः संक्षोभयामास तदाकाशं स्वयं ततः ॥ ११२ ॥

Then Rudra blazing like a fire absorbed the wind, which made terrible noises within himself and caused the ether shaken. 112

तेन संक्षुब्धमाकाशमग्रहीन्मरुतस्ततः ।
तद्गतं स्पर्शतन्मात्रं ततो नष्टः प्रभञ्जनः ॥ ११३ ॥

The ether being violently shaken by Rudra absorbed the subtle element of touch (*sparśatanmātra*) from the wind, and due to this the wind was destroyed. 113

नष्टे वायौ ततो रुद्र आकाशात् सारमग्रहीत् ।
शब्दतन्मात्रकं तस्मिन् गृहीते विगतं वियत् ॥ ११४ ॥

The wind having been destroyed Rudra absorbed the subtle element of sound (*śabdatanmātra*), the substance of ether, from the ether, and after this was taken away, the ether was destroyed. 114

नष्टे नभसि रुद्रोऽसौ काये ब्राह्मे तदाविशत् ।
ब्राह्मं तदाकुलं कायं निराधारं निराकुलम्[1] ।
विवेश वैष्णवे काये शङ्खचक्रगदाधरे ॥ ११५ ॥

The ether having been destroyed Rudra entered into the body of Brahmā. The body of Brahmā without s[illegible]stratum and form, started shaking, and it entered into the body of Viṣṇu with conch, discus, and mace. 115

ततः शौरिर्महातेजाः कायं तत् पाञ्चभौतिकम् ।
शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम् ।
स्वशक्त्या संजहाराशु सारमादाय सर्वतः ॥ ११६ ॥

Thereafter omnipotent Śauri (Viṣṇu) having taken away the substance from one and all, immediately smashed the body of Acyuta, composed of five gross elements and wearing conch, discus, mace, bow of horn and a grand sword in the hands. 116

---

1. निरंजनम् M.

निराधारं निराकारं निःसत्त्वं निरवग्रहम् ।
आनन्दमयमद्वैतं द्वैतहीनाविशेषणम् ॥ ११७ ॥

Then there remained only monistic entity, without dualism, the embodiment of joy and the self-illumination, which was without the substratum, form, essence, body and qualifier. 117

न स्थूलं न च सूक्ष्मं यज्ज्ञानं नित्यं निरञ्जनम् ।
एकमासीत् परं ब्रह्म व्यक्ताशं समन्ततः ॥ ११८ ॥

There exists only the eternal Supreme Being in the form of knowledge, neither gross nor subtle, unmanifest, all pervading." 118

नाहो न रात्रिर्न वियन्न पृथ्वी[1]
नासीत्तमो ज्योतिरभून्नचान्यत् ।
श्रोत्रादिबुद्ध्याद्युपलभ्यमेकं
प्राधानिकं ब्रह्म पुमांस्तदासीत् ॥११९॥

There is neither day nor night, neither ether nor earth, neither darkness nor light, exists only the person of Brahmā, attached to *prakṛti*, cognizable by sound and knowledge. 119

एवं यावत्स्थिता[2] सृष्टिस्तावत् कालमसृष्टिकम् ।
आसीदेकं परं तत्त्वं ततः सृष्टिः प्रवर्तते ॥१२०॥

Thus till the world (*sṛṣṭi*) exists the Supreme Being remains unmanifest, the world (*sṛṣṭi*) emerges anew from him. 120

प्रकृतौ संस्थितो यस्मात् सर्वतन्मात्रसञ्चयः ।
अहङ्कारं महत्तत्वं गतो यत् प्राकृतो लयः ॥१२१॥

Because of the fact that the five subtle elements, self (*ahaṃkāra*) and great (*mahat*) all remain merged in Primordial Force (*Prakṛti*), it is called main deluge (*prākṛtapralaya*). 121

प्रकृतौ संस्थितं व्यक्तमतीतप्रलयन्तु तत् ।
तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसञ्चरः ॥१२२॥

The manifest and other elements which survive the other deluges, remain merged in the Primordial Force (*prakṛti*) after this deluge, it is why, it is called main deluge (*prākṛta-pralaya*). 122

अयं वः कथितो विप्राः प्राकृताख्यो महालयः ।
आदिसृष्टिं शृणुध्वेमां कथ्यमानां मया पुनः ॥१२३॥

O vipras! I have narrated to you the great deluge, known as *prākṛta mahāpralaya*; presently I am speaking about the first creation or the creation of the first universe, hear it from me. 123

इति श्रीकालिकापुराणे संहारकथनं नाम चतुर्विंशोऽध्यायः[1] ॥२४॥

Here ends the twenty-fourth chapter of the holy *Kālikāpurāṇa*, called the description of destruction of the world, *prākṛta-mahāpralaya*.

1. नभो न भूमिः M.
2. यावस्थिता V.

1. पञ्चविंशोऽध्यायः V.

पञ्चविंशोऽध्याय:*

CHAPTER TWENTY FIVE

(*The Varāha-creation*)

मार्कण्डेय उवाच

कालो नाम स्वयं देव: सृष्टिस्थित्यन्तकारक: ।
अविच्छिन्न: स प्रलय[1] स्तेन भागेन केनचित् ॥१॥

Mārkaṇḍeya said :

Kāla (Time), the god is indivisible and continuous one, the creator, preserver and the destroyer; the deluge is a part of Time. 1

लयभागे व्यतीते तु सिसृक्षा समजायत ।
ज्ञानरूपस्य च तदा परमब्रह्मणो विभो: ॥२॥

That part of Time, the deluge having been over, the desire for the creation occurred in the mind of the Lord, the Supreme Brahman, the knowledge itself. 2

ततोऽस्य प्रकृतिस्तेन सम्यक्संक्षोभिता धिया[2] ।
संक्षुब्धा सर्वकार्यार्थमभूत् सा त्रिगुणात्मिका ॥३॥

Then the Lord caused his Primordial Force to be shaken by his intellect. The Primordial Force, composed of three attributes, thus being shaken turned to be capable of other activities. 3

यथा सन्निधिमात्रेण गन्ध: क्षोभाय जायते ।
मनसो लोककर्तृत्वात्तथासो परमेश्वर: ॥४॥

By its proximity the smell causes the mind to agitate. though in reality it is not the cause; the same way, in common usages, the Supreme Being is regarded as the cause of agitation of the Primordial Force. 4

स एव क्षोभको ब्रह् [illegible] च परमेश्वर: ।
स संकोचविकाशाभ्या [illegible] नेऽपि च स्थित: ॥५॥

* षड्‌विंशोऽध्याय: V.

1. अविच्छिन्न: स्वप्रलय: M.

2. भिया V. M.

That Supreme Being, Brahman, is both the subject (cause) and object of agitation. The Supreme Being by his power of substraction (*saṃkoca*) and expansion (*vikāśa*) exists as Pradhāna also. 5

इच्छामात्रेण पुरुष: सृष्ट्यर्थं परमेश्वर: ।
तत: संक्षोभयामास पुनरेव जगत्पति: ॥६॥

The Primordial Force (*Prakṛti*) at the will of *Parameśvara*, the *puruṣa* (Soul) agitates for the creation. 6

गुणसाम्यात्ततस्तस्मात् क्षेत्रज्ञाधिष्ठितात् तत: ।
गुणव्यञ्जनसंभूति: सर्गकाले बभूव ह ॥७॥

The Primordial Force (*Prakṛti*) which maintains equilibrium having been possessed by the soul (*kṣetrajña*) manifests with the attributes at the time of creation. 7

प्रधानतत्त्वादुद्भूतमीश्वरेच्छासमीरितात् ।
महत्तत्वं प्रथमतस्तत् प्रधानं समावृणोत् ॥८॥

At first by the desire of the Supreme Being emerges 'great' or 'intellect' (*mahat*) from the unevolved matter (*pradhāna*), and *pradhāna* keeps it concealed within itself. 8

प्रधानेनावृतात्तस्मादहङ्कारो व्यजायत ।
वैकारिकस्तैजसश्च भूतादिश्चैव तामस: ॥९॥

From *mahat*, which is kept concealed by *pradhāna* three types of self-sense (*ahaṃkāra*) namely, *sāttvika* (manifestation), *rājasika* (activity and *tāmasika* (restraint) emerges, which are the source of the five gross elements. 9

त्रिविधोऽयमहङ्कारो यो जातो महतोऽग्रत: ।
भूतानामिन्द्रियाणाञ्च स वै हेतु: सनातन: ॥१०॥

The three types of self-senses which were born from intellect earlier had always been the causes of five gross elements (*pañcabhūta*) and the organs (*indriyas*).

स महांस्तमहङ्कारं जातमात्रं समावृणोत् ।
तन्मात्राणि तत: पञ्च जज्ञिरेऽस्मात् समावृतात् ॥११॥

As soon as *mahat* (intellect) emerges from *pradhāna* (unevolved matter) it is kept concealed, and from that captive one, the intellect and the five subtle elements emerge. 11

प्रथमं शब्दतन्मात्रं स्पर्शतन्मात्रमन्तरम् ।
तृतीयं रूपतन्मात्रं रसतन्मात्रमेव च ॥१२॥

पञ्चमं गन्धतन्मात्रमेतानि क्रमशोऽभवन् ।
प्रत्येकं सर्वतन्मात्रमहङ्कारः समा ृणोत् ॥१३॥

The order of emergence of these subtle elements is, first emerges the subtle element of sound (*śabda-tanmātra*) followed by that of touch (*sparśa-tanmātra*) the third one is the subtle element of colour or light (*rūpa-tanmātra*) which is followed by that of taste (*rasa-tanmātra*) and the fifth one is the subtle element of smell (*gandha-tanmātra*), all three, as they emerge one after another, are kept concealed by the self-sense (*ahaṃkāra*) within itself. 12-13

ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम् ।
शब्दमात्रं तथाकाशं भूतादिः स समावृणोत् ॥१४॥

From the subtle element of sound (*śabda-tanmātra*) emerged the ether, the first constituent of sound. The self-sense in its restraint form (*tāmasāhaṃkāra*) covered the ether (the gross element) along with the subtle element of sound (*śabda-tanmātra*). 14

शब्दतन्मात्रसहितात् स्पर्शतन्मात्रतस्ततः ।
वायुः समभवत् स्पर्शगुणः शब्दसमन्वितः ॥१५॥

The wind endowed with the quality of touch along with the sound emerged from the subtle element of touch, and it was combined with the subtle element of sound. 15

आकाशवायुसंयुक्ता[1]द्रूपतन्मात्रतस्ततः ।
तेजः समभवद्दीप्तं सर्वतस्तदवर्धत ॥१६॥

तच्छब्दवत् स्पर्शवच्च रूपवच्च व्यजायत ।
ततो वियद्वायुतेजोयुक्तात्तोयं ससर्ज ह ।
रसतन्मात्रतः सम्यक् तेन व्याप्तं समन्तः ॥१७॥

From the subtle element of light (*rūpa-tanmātra*) which was associated with the subtle elements of ether and wind the burning light emerged, which had grown all around. It possessed sound, touch and light. Then from the subtle element of taste (*rasa-tanmātra*), which remained associated with (the subtle element) ether, wind and light, water was created, which enveloped everything.[1] 16-17

तोयान्याधारशक्तिर्या विष्णोरमिततेजसः ।
सा दध्रेऽथ निराधाराण्यनिलान्दोलितानि वै ॥१८॥

Then the preserving power of omnipotent Viṣṇu held that mass of water, without any substratum and had been moved by the wind. 18

तेषु बीजं प्रथमतः ससर्ज परमेश्वरः ।
तदण्डमभवद् हैमं सहस्रांशुसमप्रभम् ॥१९॥

At first the Supreme Lord (Parameśvara) cast the seed in that water, which turned into a golden egg and looked like the sun with thousand rays.

महदादिविशेषान्तैरारब्धं सर्वतो वृतम् ।
वारिवह्न्यनिलाकाशैस्तमोभूतादिना बहिः ।
वृतं दशगुणैरण्डं भूतादिर्महता तथा ॥२०॥

The egg was made of the elements beginning with *mahat* and ending at *viśeṣa* (particular) and was also covered by these elements. The outer side of that egg was covered by

1. आकाशवायुसंसक्तात् M.

1. The Sāṃkhya system of creation has been described in the verses 3-17 in the terminology of *purāṇas*. The system briefly stands : *Prakṛti* (unmanifested) possesses three qualities, *sattva*, *rajas*, and *tamas*. The respective functions of these three attributes are manifestation, activity and restraint. *Prakṛti* agitates at the proximity of *puruṣa* and from the agitated *prakṛti* the elements emerge. The first element that emerges is called 'great' or 'intellect' (*mahat*), from intellect the self same (*ahaṃkāra*) emerges, which according to *K.P.* is of three types, each type is being dominated by one of the three attributes as stated above. The five subtle elements (*pañca-tanmātra*), namely, ether, touch, light, taste and smell; the five sense organs and the five organs of action (*jñānendriya* and *karmendriya*), and the five gross elements (*pañca mahābhūta*) all these emerge from *ahaṃkāra*. Thus the number stands at 25 beginning from the *puruṣa* to the gross elements

water, fire, wind, earth and the gross elements pertaining to *tamas*, which were ten times higher; it was covered the same way the gross elements were covered by *mahat*. 20

बीजं यथा बाह्यदलैर्व्याप्तमण्डं तथा पुनः ।
तोयादिभिस्तथा व्याप्तं ब्रह्माण्डमतुलं[1] द्विजाः ॥२१॥

O twice-born ones ! the seeds that the Supreme Lord cast were covered by the outer elements, the same way the *Brahmāṇḍa* in its turn was engulfed by the water and other elements. 21

तदण्डमध्ये स्वयमेव विष्णु-
र्ब्रह्मस्वरूपं विनिधाय कायम् ।
दिव्येन मानेन स वर्षमेकं
स्थितोऽग्रहीद्बीजगणं स्वबुद्ध्या ॥२२॥

Viṣṇu himself, who is the embodiment of the universe having laid his body inside that egg for full one year by the measure of the gods, had taken up the seeds on his own will. 22

ध्यानेन चाण्डं स्वयमेव कृत्वा
द्विधा स तस्थौ क्षणमात्रमस्मिन् ।
तदैव तन्मात्रगणैः समस्तै-
र्गन्धोत्तरैर्भूरमुनैव सृष्टा ॥२३॥

On his won will he divided that egg into two parts and then rested there for a moment, thereafter he created the earth with the subtle elements of smell and other (elements). 23

स्पर्शस्य शब्दस्य समस्तरूप-
गुणस्य गन्धस्य रसस्य चैषा[2] ।
आधारभूता सकलैः कृता य-
त्तन्मात्रवर्गैरखिला धरित्री ॥२४॥

Since this earth is created with the five subtle elements (*pañcatanmātra*) it is the repository of sound, touch, light, taste and smell. 24

1. ब्रह्माण्डमण्डलं M.

2. चैषा M.

जातस्तदुल्वैः कनकाचलोऽसौ
जरायुभिः पर्वतसञ्चयोऽभूत् ।
गर्भोदकैः[1] सप्तपयोधयस्तु
स्कन्धद्वयेन त्रिदशालयोऽभूत् ॥२५॥

Kanakācala and other ranges of mountains were created from the the outer skin of its embryo, and the water from within the embryo had turned into seven seas; the heaven was created from its two shoulders. 25

स्कन्धद्वयेनापरदेशजेन
सप्ताभवन्नागगृहाणि तानि ।
पातालसंज्ञानि महासुखानि
यत्र स्वयं स्यात् परतो महेशः ॥२६॥

From the other two shoulders (*aparadeśaja*) on other parts, the seven comfortable abodes of the serpents, called *pātālas* (nether world) were created; Maheśa, the Supreme Being resides there. 26

तेजोगणात्तस्य बभूव लोको
योऽसौ महर्लोक इति श्रुतोऽभूत् ।
जनाह्वयोऽभून्मरुतोऽथ गर्भाद्
ध्यानात्तपोलोकवरो बभूव ॥२७॥
अण्डोर्ध्वगत्यामभवत्तु सत्यं
ब्रह्माण्डखण्डोपरि विष्णुरच्युतः ।
परं पदं यन्निगदन्ति धीरा
यज्ज्ञानगम्यं परिनिष्ठरूपम् ॥२८॥

The different regions were created from that *Brahmāṇḍa*, such as *Maharloka* and *Janaloka* from the light, and the inside wind of the *Brahmāṇḍa* respectively. The supreme region *Tapoloka* was created by the desire of the Lord, and *Satyaloka* was caused by the upward movement of the *Brahmāṇḍa*. Acyuta, the Lord resides above those different parts of *Brahmāṇḍa*, called *Viṣṇuloka*, which is called by the wise the supreme coveted region of all. 27-28

एवं विधाय प्रथमं बभूव
विष्णुस्वरूपी स्थितये स एव ।

1. गर्भोदकैः M.

स्वयं समुद्भूततनुर्यतोऽयं
स्वभूरिति ख्यातिरवाप विष्णुः ॥२९॥

Thus having created the world the Supreme Being himself assumed the form of Viṣṇu for its preservation. Since Viṣṇu assumed the corporeal form of his own, He was called 'Self-caused' (*sva-bhū*). 29

ततोऽभवत् यज्ञवराहरूपी[1]
विष्णुर्भुवः प्रोद्धरणाय पीनः ।
निमज्जमानां पृथिवीं स मध्ये
भित्त्वा गतो धर्तुमधोऽतिवेगात् ॥३०॥

Thereafter with a view to lifting up the submerged earth from the water Viṣṇu assumed the form of a fat boar, known as *yajñavarāha*, and in order to catch the earth, rushed to the nether world with a great speed by tearing open the *Brahmāṇḍa* in the middle. 30

दंष्ट्राग्रदेशे विनिधाय पृथ्वीं
स उद्गतः[2] सर्वमतीत्य तोयम् ।
ततोऽभवत् सप्तफणान्वितोऽय-
मनन्तमूर्तिः पृथिवीं विधर्तुम् ॥३१॥

Then Varāha putting the earth on the tip of his tusk came out to the surface from that mass of water and thereafter in order to uphold the earth assumed the form of the seven-hooded serpent Ananta. 31

प्रसार्य शेषोऽपि फणाः[3] स वैष
मध्ये निधायैकफणां धरित्रीम् ।
दधार तोयोपरि तोयसंस्थित-
स्ततोऽत्यजद् यज्ञवराह उर्वीम् ॥ ३२ ॥

Ananta after taking his seat in the water supported the earth on his middle hood to the surface of the water while he had spread his other six hoods to different directions; then Varāha got the earth removed from his tusk. 32

प्रसारिताः फणाः सर्वास्तासामेका तु पूर्वतः ।
अपरा पश्चिमायां तु दक्षिणोत्तरयोः परे ॥ ३३ ॥

1. यज्ञवराहमूर्तिः M
2. समुद्गतः N.
3. फणां B. 4. सप्त M.

एका गता फणैशान्यामाग्नेय्यामपरा दिशि ।
पृथ्वीमध्ये स्थिता चैका नैर्ऋत्यां तस्य वै तनुः ।
शून्या दिग्वायवी तत्र ततो नम्रा स्थिता क्षितिः ॥ ३४ ॥

Ananta being seated in the south western (*nairṛta*) direction had spread all his hoods to different directions one to the east, one to the west, two others to the north and south respectively, one to the north-eastern (*aiśāna*) direction and the other to the south-eastern (*āgneya*) direction, while the seventh hood remained stuck to the middle part of the earth. As the north-western (*vāyavya*) direction of the earth was vacant (without the support of any hood) it bent down there. 33-34

स तु दीर्घतनुस्तोये यदानन्तो न चाशकत् ।
कूर्मरूपी तदा भूत्वानन्तं कायमधाद्धरिः ॥ ३५ ॥

When the long-bodied Ananta had no longer been able to support the earth on water, Viṣṇu supported Ananta on his back by assuming the form of a tortoise. 35

अधो ब्रह्माण्डखण्डं स पद्भिराक्रम्य कच्छपः ।
ग्रीवां वितत्य[1] वायव्यां पृष्ठेऽनन्तमधारयत् ॥ ३६ ॥

The tortoise, under the water, put his claws firmly on that part of *Brahmāṇḍa* and took up Ananta on its back by extending the neck to the north western (*vāyavya*) direction. 36

अनन्तः कूर्मपृष्ठे तु नवभिर्वेष्टनैस्तनुम् ।
निधाय पृथ्वीं दध्रे सुखेनैव महातनुः ॥ ३७ ॥

The huge-bodied Ananta putting himself on the back of the tortoise after he turned his body into nine coils, supported the earth with great ease. 37

ततः फणास्वनन्तस्य चलन्ती पृथिवी स्थिता ।
वराहः कर्तुमचलामचलामकरोद् दृढाम् ॥ ३८ ॥

The moving earth having been placed on the hoods of Ananta, Varāha with a view to bringing stability to the earth made the mountains firmly stable. 38

मेरुं खुरप्रहारेण प्रहृत्य पृथिवीतलम् ।
न्यखनत् स विवेशाय पृथ्वीं भित्त्वान्तरं ततः ॥ ३९ ॥

1. ग्रीवान्वितस्य B.

Varāha with his hoof dug the earth and then striking the mountain Meru, with his hoof, caused it to enter into the interior of the earth. 39

योजनानां सहस्राणि षोडशैव रसातलम् ।
प्रविवेश महाशैलो वराहाङ्घ्रिप्रहारतः ॥४०॥

O superior mosts of the twice-borns ones ! due to the hitting by the hoof by Varāha the mountain Meru went down sixteen thousand *yojanas* (1,80,800 K Ms.) below the earth. 40

द्वात्रिंशत्तु सहस्राणि योजनानां तु विस्तृतम् ।
मेरोः शिरोऽभवत्तेन प्रहारेण द्विजोत्तमाः ॥ ४१ ॥

O superior most of the twice-borns ones ! the top of that mountain due to the impact of the hitting turned flat extending over a range of thirty-two thousand *yojanas* (3.61,600 K.Ms.). 41

मर्यादा पर्वतनाथस्य पार्श्वे पोनी तदाकरोत् ।
यदा चलति नैवैष पर्वतः पृथिवीधरः ॥ ४२ ॥

Varāha put a number of boundary· mountains by the sides of Meru, the substratum of the earth, so that it does not move. 42

हिमवत्प्रभृतीनाञ्च भागं भागं सपञ्चकम् ।
पदा क्षित्यन्तरं चक्रे तदुच्छ्रायप्रमाणतः ॥ ४३ ॥

Varāha, thereafter, by the stroke of his hoof reduced the height of the Himālayas and other mountains to one fifth of Meru. 43

ततो ब्रह्मा वराहाय नमस्कृत्य महौजसे ।
अर्धनारीश्वरं कक्षाद् देवदेवं व्यजायत ॥ ४४ ॥

Brahmā then saluted Varāha of great prowess and created the Lord of the lords (Mahādeva) in the form of half-male half-female. 44

प्रथमं जातमात्रः स प्ररुरोद महास्वनः ।
किं रोदिषीति तं ब्रह्मा रुदन्तं प्रत्युवाच ह ॥ ४५ ॥

At the very beginning, as soon as he was born started crying loudly. Brahmā asked the crying one : "Why are you crying ?". 45

नाम देहीति तं सोऽथ प्रत्युवाच महेश्वरः ।
रुद्रनामा रोदनाच्च मा रोदीस्त्वं महाशय ॥ ४६ ॥

Maheśvara replied : "call me by a name." "You shall be called Rudra, since you cried loudly (*arodiḥ*). O sir ! do not cry any more please." 46

एवमुक्तः पुनः सोऽथ सप्तवारान् रुरोद सः ।
ततोऽपराणि नामानि सप्त ब्रह्माकरोत् पुनः ॥ ४७ ॥

Maheśvara even after being advised thus (by Brahmā) cried seven times more. Then Brahmā called him again by seven other names. 47

शर्वं भवं च भीमञ्च महादेवं चतुर्थकम् ।
पञ्चमं चोग्रमीशानं षष्ठं पशुपतिं परम् ॥ ४८ ॥

These are : Śarva, Bhava, Bhīma, the fourth is Mahādeva the fifth Ugra, sixth Īśāna and the last one Paśupati. 48

मया यथा विभक्तस्त्वं तथात्मा स्वो विभज्यताम् ।
त्वयापि भूरिसृष्ट्यर्थं भवांश्चापि प्रजापतिः ॥ ४९ ॥

The way I have divided my body you divide yourself also the same way. For the mass creation you are also a creator. 49

ततो ब्रह्मा द्विधा भूत्वा पुरुषोऽर्धेन सोऽभवत् ।
अर्धेन नारी तस्यां तु विराजमसृजत् प्रभुः ॥ ५० ॥

Then Brahmā by one half of his body turned into a male and by the other half a female; thereafter he produced *Virāṭ* in her womb. 50

तमाह[1] भगवान् ब्रह्मा कुरु सृष्टिं प्रजापते ।
तपस्तप्त्वा विराट् सोऽपि मनुं स्वायम्भुवं ततः ॥ ५१ ॥
ससर्ज सोऽपि तपसा[2] ब्रह्माणं पर्यतोषयत् ।
तोषितस्तेन मनसा दक्षं सृष्ट्यै ससर्ज सः ॥ ५२ ॥

Brahmā told him: "O Creator (Prajāpati) ! do create (the people)." Then *Virāṭ* produced Manu by name Svāyambhuva by practising austerity. Svayāmbhuva also propitiated

1. तदाह M.
2. मनसा M.

Brahmā by austerity. Thus being satisfied Brahmā created Dakṣa by his will power for the creation. 51-52

सृष्टे दक्षेऽथ दशधा प्रणतो मनुना विधिः ।
पुनरेव सुतानन्यान् ससर्ज दश मानसान् ॥ ५३ ॥

Dakṣa having been produced, Brahmā after being saluted ten times by Manu produced another ten mind-born sons. 53

मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठञ्च भृगुं नारदमेव च ॥ ५४ ॥

They are Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada. 54

एतानुत्पाद्य मनसा मनुं स्वायम्भुवं पुनः ।
यूयं सृजध्वमित्युक्त्वा लोकेशोऽन्तर्दधे पुनः ॥ ५५ ॥

Brahmā having produced these mind-born sons had spoken thus again to Svāyambhuva Manu: "Now all of you do create" and after saying this he disappeared. 55

वराहोऽप्यथ पोत्रेण खनित्वा सप्तसागरान् ।
पृथिव्यां वलयाकारान् ससर्ज परमेश्वरः ॥ ५६ ॥

On the other hand the Lord Varāha too dug the earth by his snout and created seven seas, which surrounded the earth. 56

सप्तधा भ्रमणेनासौ सृष्ट्वा सप्ताथ सागरान् ।
सप्तद्वीपानवच्छिद्य पृथिव्यन्तं ततो गतः ॥ ५७ ॥

Varāha created the seven seas along with seven islands separately in his seven sojourns and then proceeded to the end of the earth. 57

लोकालोकाह्वयं शैलः कृत्वा पृथ्व्यास्तु वेष्टनम् ।
लक्षद्वयोच्छ्रितं मानाद् योजनानां समन्ततः ।
सुदृढं स्थापयामास भित्तिप्रान्ते यथा गृहम् ॥ ५८ ॥

Thereafter Varāha created a mountain, called Lokāloka, two lakh (*yojanas*) in height, the gridle of the earth. This mountain was put around the earth like the boundary walls of a homestead. 58

आदिसृष्टिरियं विप्राः कथिता भवतां मया[1] ।
प्रतिसर्गमहं वक्ष्ये तच्छृण्वन्तु महर्षयः ॥ ५९ ॥

O *vipras*! this is the first creation which I have stated to you. O great sages! now hear from me the sub-creations, which I am going to narrate. 59

इति श्रीकालिकापुराणे वराहसर्गो नाम[2] पञ्चविंशोऽध्यायः[3] ।

Here ends the twentyfifth chapter of the holy *Kālikāpurāṇa*, called the *Varāha-sarga* (the creation by the boar).

1. यथा M.
2. सृष्टि कथनं नाम M.
3. षड्विंशोऽध्यायः V.

षड्विंशोऽध्यायः[1]

CHAPTER TWENTY-SIX

(The creation of the World)

मार्कण्डेय उवाच

वाराहोऽयं श्रुतः सर्गो वराहाधिष्ठितो यतः।
प्रतिसर्गः श्रुतः सर्वैर्दक्षाद्यैर्यैः कृतः पृथक्॥ १॥

Mārkaṇḍeya said :

This creation is superintended by Varāha and, therefore, is called the *Vārāha*-creation (*Vārāha-sarga*). You have heard about this and also about the secondary creations caused by Dakṣa, and others separately. 1

रुद्रो विराण्मनुर्दक्षो मरीच्याद्यास्तु मानसाः।
यं यं सर्गं पृथक् चक्रुः प्रतिसर्गश्च स स्मृतः॥ २॥

The creation caused by Rudra, Virāṭ, Manu, Dakṣa and the seven mind-born sons of Brahmā headed by Marīci, are known as the secondary or continuous creations (*prati-sarga*). 2

विराट्-सुतोऽसृजद्धस्यान्मनून् यैर्विततं जगत्।
मनुः सप्त मनून् सृष्ट्वा चकार बहुशः प्रजाः॥ ३॥

Manu, the son of Virāṭ, produced the other seven Manus, who in their turn, caused their dynasties to be perpetuated by creating a great many people, who pervaded the entire world. 3

प्रजाः सिसृक्षुः स मनुर्योऽसौ स्वायम्भुवाह्वयः।
असृजत् प्रथमं षड् वै मनून् सोऽथ परान् सुतान्॥ ४॥
स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा।
चाक्षुषश्च महातेजा विवस्वानपरस्तथा॥ ५॥

This Manu, who is called Svāyambhuva, at first, caused six sons to be born, all of whom were known as Manus. Namely, they are ; Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa, and the highly powerful Vivasvān. 4-5

1. सप्तविंशोऽध्यायः V.

यक्षरक्षःपिशाचांश्च नागगन्धर्वकिन्नरान्।
विद्याधरानप्सरसः सिद्धान् भूतगणान् बहून्[1]॥ ६॥
मेघान् सविद्युतो वृक्षान् लतागुल्मतृणादिकान्।
मत्स्यान् पशूंश्च कीटांश्च जलजान् स्थलजांस्तथा[2]॥७॥
एतादृशानि सर्वाणि मनुः स्वायम्भुवः सुतैः।
सहितः ससृजे सोऽन्यः[3] प्रतिसर्गः प्रकीर्तितः॥ ८॥

He created the *Yakṣas*, the *rākṣasas*, the *piśācas*, the *nāgas* (serpents), the *gandharvas*, the *kinnaras*, the *vidyādharas*, the *siddhas*, the *apsarasas* (the heavenly nymphs), and the groups of *bhūtas* in great number, the clouds with the lightnings, the trees, the creepers, the herbs, the grasses, the fish, the animals, the worms, the aquatic creatures and those born on earth. These were caused to be born by Manu along with the birth of his sons, this is called his secondary creation (*pratisarga*). 6-8

अन्ये षण्मनवो ये वै तेऽपि स्वे स्वेऽन्तरेऽन्तरे।
प्रतिसर्गं स्वयं कृत्वा प्राप्नुवन्ति चराचरम्[4]॥ ९॥

The other six Manus also in the respective period of their reign created secondary creations, which (the creatures of these secondary creations) pervaded the entire world. 9

यज्ञस्य सम्भूतं यज्ञं यूपं प्राग्वंशमेव च।
धर्माधर्मौ गुणान् सर्वान् वराह इव सृष्टवान्॥१०॥

The sacrifice was born from Yajña (Varāha) so also the sacrificial post (to which the animal is fastened), the cottage for the sacrifice (*prāgvaṁśa*), the merit and the sin and other qualities, all were born from Varāha. 10

सुतान् बहून् समुत्पाद्य दक्षो देवर्षिसत्तमान्।
महर्षीन् सोमपायींश्च बहून् पितृगणांस्तथा॥ ११॥
सृष्टिं प्रवर्त्तयामास प्रतिसर्गोऽस्य स स्मृतः।

Dakṣa caused the birth of many excellent divine sages, the great sages, Somapā and others, and the groups of *pitṛs* (ancestors). Thus Dakṣa had continued his creation, which was called his secondary creation. 11-12a.

1. तथा M.

2. तदा M.

3. सोऽय M.

4. यथायथम् M.

अजायन्त मुखाद्विप्राः क्षत्रिया बाहुयुग्मतः ॥ १२ ॥
ऊर्वोर्वैश्याः पदोः[1] शूद्राश्चतुर्वेदाश्चतुर्मुखात् ।
ब्रह्मणः प्रतिसर्गोऽयं ब्राह्मः सर्गः स्मृतस्ततः ॥ १३ ॥

The *vipras* were born from the mouth (of Brahmā), the *kṣatriyas* from the two arms, the *vaiśyas* from the two thighs, the *śūdras* from the two feet and the four Vedas from the four mouths; this creation by Brahmā is called the *Brāhma-sarga*. 12b-13

मरीचेः कश्यपो जातः कश्यपात् सकलं जगत् ।
देवा दैत्या दानवाश्च तस्य सर्गः प्रकीर्तितः ॥ १४ ॥

Kaśyapa was born from Marīci and also the entire world the gods, the *daityas*, the *dānavas* and all others sprang from Kaśyapa. This is called his creation. 14

अत्रेर्नेत्रादभूच्चन्द्रश्चन्द्रवंशस्ततोऽभवत् ।
तेन व्याप्तं जगत् सर्वं सोऽस्य[2] सर्गः प्रकीर्तितः ॥ १५ ॥

Candra was born from the eyes of the sage Atri, and from him the dynasty of Cāndra sprang, which pervaded the world. This was his creation (*sarga*). 15

अथर्वांगिरसः पुत्राः पौत्राश्च बहुशोऽपरे[3] ।
मन्त्रयन्त्रादयो ये वै ते सर्वेऽङ्गिरसः स्मृताः ॥ १६ ॥

Many sons and grandsons were born in the family of the sage Atharvāṅgiras, the followers of the Atharva Veda, the *mantras* (the mystic formulae) and the *yantras* (the mystic diagrams) all belonged to Atharvāṅgiras. 16

आज्यपाख्याः पुलस्त्यस्य पुत्राश्चान्ये च राक्षसाः ।
प्रतिसर्गः पुलस्त्यस्य बलवेगसमन्विताः ॥ १७ ॥

The ancestors, called *ājyapās*[4] and the *rākṣasas*, with strength and power, are the progeny of Pulastya. This is the secondary creation by Pulastya. 17

1. पदात् M. V.

2. सौम्यः M.

3. यथा M.

4. ājyapā=a class of manes, they are offered *tarpaṇa* along with the ancestors.

काद्रवेया गजा अश्वाः प्रजा बहुतरास्तथा ।
ससृजे पुलहेनैष सर्गस्तस्य प्रकीर्तितः ॥ १८ ॥

Kādraveyas, elephants, horses and various types of living beings were created by pulaha; this is called the secondary creation by Pulaha 18

क्रतोः पुत्राः बालखिल्याः सर्वज्ञा भूरितेजसः ।
अष्टाशीतिसहस्राणि ज्वलद्भास्करसन्निभाः ॥ १९ ॥

Eighty-eight thousand Bālakhilyas are the sons of (the sage) Kratu; all of them are omniscient and of great prowess, dazzling like the bright sun. 19

प्रचेतसः सुताः सर्वे ते[1] वै प्राचेतसाः स्मृताः ।
षडशीतिसहस्राणि पावकोपमतेजसः ॥ २० ॥

The sons of (the sage) Pracetas are called Prācetasas, they are eighty-six thousand in number and endowed with the prowess similar to the glow of fire. 20

सुकालिनो वसिष्ठस्य पुत्राश्चान्ये च योगिनः ।
आरुन्धतेयाः पञ्चाशद्वासिष्ठः सर्ग उच्यते ॥ २१ ॥

The Sukālinas (the ancestors) and fifty ascetic sons were born to Vasiṣṭha by Arundhatī. This is the secondary creation by Vasiṣṭha. 21

भृगोश्च भार्गवा जाता ये वै दैत्यपुरोधसः ।
कवयस्ते महाप्राज्ञास्तैर्व्याप्तमखिलं जगत् ॥ २२ ॥

The Bhārgavas are the sons of Bhṛgu; they are poets and very wise, priests of the *daityas*; they pervaded the entire world. 22

नारदात्तारका जाता विमानानि तथैव च ।
प्रश्नोत्तरास्तथैवान्ये नृत्यगीतं च कौतुकम् ॥ २३ ॥

The constellations, the heavenly chariots, the questions and answeres, music and dances—all these were born from Nārada 23

एते दक्षमरीच्याद्याः कृतदारान् बहून् सुतान् ।
उत्पाद्योत्पाद्य पृथिवीं दिवं च समपूरयन् ॥ २४ ॥

Dakṣa, Marīci and others produced many sons in succession and got them married; thus they caused the earth and the heaven populated completely. 24

1. तै A.V.

तेषां सुतेभ्यश्च सुतास्तत्पुत्रेभ्यः परे सुताः ।
समुत्पन्नाः प्रवर्तन्ते ह्यद्यापि भुवनेषु वै ॥ २५ ॥

Many sons were born to them, they had their sons, these sons also had their sons, and so on, this process has been continuing in the three world even today. 25

विष्णोस्तु चक्षुषोः सूर्यो मनसश्चन्द्रमाः स्मृतः ।
श्रोत्राद्वायुः समुद्भूतो मुखादग्निरजायत ॥ २६ ॥
प्रतिसर्गो ह्ययं विष्णुस्तथा चापि दिशो दश ।
सृष्ट्यर्थं चन्द्रमाः पश्चादत्रिनेत्रादवातरत् ।
भास्करः कश्यपाज्जातो भार्यया च समन्वितः ॥ २७ ॥

From Viṣṇu's eyes the sun was born, the moon from his mind, the wind along with the ten quarters or directions from His ears, and the fire from his mouth. This is called Viṣṇu's secondary creation. Later on, in the process of creation (of the world) the Moon sprang from the eyes of the sage Atri, and the Sun was born from Kaśyapa, and they got married. 26-27

रुद्राश्च बहवो जाता भूतग्रामाश्चतुर्विधाः ।
श्ववराहोष्ट्ररूपाश्च प्लवगोमायुगोमुखाः ॥ २८ ॥
ऋक्षमार्जारवदनाः सिंहव्याघ्रमुखाः परे ।
नाना शस्त्रधराः सर्वे नानारूपा महाबलाः ॥ २९ ॥

Four categories of creatures were born from Rudra, One category of them was with the figures of dog, boar and camel, the other category with the face of monkey, jackal and cow, the third one with the fac,e of dear and cat, while the last one had the face of lion and tiger. 28-29

एष वः प्रतिसर्गोऽपि कथितो द्विजसत्तमाः ।
दैनन्दिनं च प्रलयं शृणुध्वं कल्पशेषतः ॥ ३० ॥

O superior most of the twice-born ones! this, what I have told you, is the secondary or continuous creation (*pratisarga*). Now hear from me about the daily deluge, which takes place at the end of a *kalpa*. 30

इति श्रीकालिकापुराणे सृष्टिकथने षड्विंशोऽध्यायः[1] ॥ २६ ॥

Here ends the twenty-sixth chapter of the holy *Kālikāpurāṇa*, called the description of the secondary creations.

1. सप्तविंशोऽध्यायः V.

सप्तविंशोऽध्यायः[1]

CHAPTER TWENTY-SEVEN

(*Description of creation*)

मार्कण्डेय उवाच

मन्वन्तरं मनोः कालो यावत् पाल्यते प्रजाः ।
एको मनुः स कालस्तु मन्वन्तरमिति श्रुतम् ॥१॥

Mārkaṇḍeya said :

A particular period of time during which a particular Manu protects the subjects is known by the name of that Manu, that is what we have heard of. 1

तदेकसप्ततियुगैर्देवानामिह जायते ।
तैश्चतुर्दशभिः कल्पो दिनमेकं तु वेधसः ॥ २ ॥

Seventy-one divine *yugas* (the *yugas* of the gods) make a *manvantar* (the period of a Manu) and fourteen such *manvantars* make a *k lpa*, which is equal to one day of Brahmā, the creator. 2

दिनान्ते ब्रह्मणो जाते सुषुप्सा तस्य जायते ।
योगनिद्रा महामाया समायाति पितामहम् ॥ ३ ॥

After a day (of Brahmā) is over Brahmā desires to sleep, and then Yoganidrā, called Mahāmāyā also, enters his body. 3

नाभिपद्मं प्रविश्याथ विष्णोरमिततेजसः ।
सुखं शेते स भगवान् ब्रह्मा लोकपितामहः ॥ ४ ॥

Brahmā, the progenitor of the poeple then sleeps comfortably after taking shelter in the lotus naval of Viṣṇu. 4

ततो विष्णुः स्वयं भूत्वा रुद्ररूपी जनार्दनः ।
पूर्ववन्नाशयामास स सर्वं भुवनत्रयम् ॥ ५ ॥

Viṣṇu then himself assuming the role of Rudra, the destroyer, destroys the three worlds, as he had done before. 5

वायुना वह्निना सार्धं दाहयामास वै यथा ।
महाप्रलयकालेषु तथा सर्वं जगत् त्रयम् ॥ ६ ॥

1. सप्तविंशोऽध्यायः V.

By wind and fire he got the three worlds reduced to ashes, exactly what had happened at the time of deluge earlier. 6

जनं यान्ति प्रतापार्ता महर्लोकनिवासिनः ।
त्रैलोक्यदाहसमये पीडिता दारुणाग्निना ॥ ७ ॥

The three worlds having been burnt down, the denizens of *Maharloka* being oppressed by the devastating fire fled to *Janaloka*. 7

ततः कालान्तकैर्मेघैर्नानावर्णैर्महास्वनैः ।
समुत्पाद्य महावृष्टिमापूर्य भुवनत्रयम् ॥ ८ ॥
चलत्तरङ्गैस्तोयौघैराध्रुवस्थानसंगतैः ।
निधाय जठरे लोकानिमांस्त्रीन् स जनार्दनः ।
नागपर्यङ्कशयने शेते स परमेश्वरः ॥ ९ ॥

Rudra created the dreaded clouds of different colours, which roared loudly and it was raining incessantly, which caused vast water with the current of waves touching up to the place of Dhruva, enveloped the three worlds, Janārdana, the great Lord, on the other hand, after swallowing the three worlds into his stomach, retired to his serpent bed. 8-9

शयानं नाभिकमले ब्रह्माणं स जगद्गुरुः ।
संस्थाप्य त्रीनिमाल्लोकान् दग्ध्वा जग्ध्वा श्रिया सह ॥१०॥

Viṣṇu, the Lord of the world having burnt down and eaten up the three worlds put Brahmā at his lotus naval and retired into deep slumber with Lakṣmī on the serpent bed. 10

शेते स भोगिशय्यायां ब्रह्मा नारायणात्मकः ।
योगनिद्रावशं जातस्त्रैलोक्यग्रासबृंहितः ॥ ११ ॥

When Brahmā, in the form of Nārāyaṇa, was sleeping on that serpent bed being swelled after he had put the three worlds into his stomach, was possessed by Yoganidrā. 11

त्रैलोक्यमखिलं दग्धं यदा कालाग्निना तदा ।
अनन्तः पृथिवीं त्यक्त्वा विष्णोरन्तिकमागतः ॥१२॥

While that devastating fire was burning Ananta proceeded to Viṣṇu after throwing aside the earth (from his head). 12

तेन त्यक्ता तु पृथिवी क्षणमात्रादधोगता ।
पतिता कूर्मपृष्ठे च विशीर्णेव तदाभवत् ॥१३॥

The moment Ananta had thrown away the earth, it dropped down and fell on the tortoise and it seemed to be shattered into pieces. 13

कूर्मोऽपि महतो यत्नाच्चलन्तीं पृथिवीं जले[1] ।
ब्रह्माण्डं पद्भिराक्रम्य पृष्ठे दध्रे धरां तदा ॥१४॥

Tortoise then put up the earth, which was drifting away by the current, on his back, with great effort, by sprading his claws to *Brahmāṇḍa*. 14

ब्रह्माण्डखण्डसंयोगाच्चूर्णिता पृथिवी भवेत् ।
इति तां परिजग्राह कूर्मरूपी जनार्दनः ॥१५॥

Janārdana, in the form of a tortoise, apprehended that should the earth contact the Brahmāṇḍa it would shatter into pieces and, therefore, took the earth on his back. 15

चलज्जलौघसंसर्गाच्चलन्त्या धरया तदा ।
कूर्मपृष्ठं बहुतरैर्व्रणैर्विततीकृतम् ॥१६॥

The earth being shaken violently by the current of water caused the back of tortoise erupted at many places by friction after it came into contact of the earth. 16

अनन्तस्तत्र गत्वा तु यत्र क्षीरोदसागरः ।
तत्र स्वयं श्रिया युक्तं सुषुप्सन्तं जनार्दनम् ॥१७॥
फणया मध्यया दध्रे त्रैलोक्यग्रासबृंहितम् ।
पूर्वं फणाः वितत्योर्ध्वं पद्मं कृत्वा महाबलः ।
विष्णुमाच्छादयामास शेषाख्यः परमेश्वरम् ॥१८॥

Ananta having gone to the Kṣiroda sea, where Janārdana stayed after swallowing the worlds (into his stomach) who wanted to sleep with Lakṣmī, held him up by his middle hood. Then Śeṣa of great strength by extending his front hood made it like a lotus and covered Viṣṇu, the Supreme Lord. 17-18

तस्योपधानमकरोदनन्तो दक्षिणां फणाम् ।
उत्तरां पादयोश्चक्रे उपधानं महाबलः ॥१९॥

The powerful Ananta caused his another hood to be the pillow of Viṣṇu and the northern one his foot-rest. 19

---

१. तलं M.

तालवृन्तं तदा चक्रे सशेषः पश्चिमां फणाम् ।
स्वपन्तं वीजयामास शेषरूपी जनार्दनम् ॥२०॥

Śeṣa (Ananta) by converting his back hood to a palm-leaf fan started fanning Janārdana. 20

शङ्खं चक्रं नन्दकासिमिषुधी द्वे महाबलः ।
ऐशान्ययाथ फणया स दध्रे गरुडं तथा ॥२१॥

Ananta on his north-eastern (aiśānya) hood borne the conch, the discus, the swrod Nandaka, the two quivers and Garuḍa (of Viṣṇu). 21

गदां पद्मं च शार्ङ्गं च तथैव विविधायुधम् ।
यानि चान्यानि तस्यासन्नाग्नेय्या फणया दधौ ॥२२॥

The same way he bore his mace, the lotus, the horn-made-bow and the varied weapons by his south-eastern (*āgneya*) hood. 22

एवं कृत्वा स्वकं कायं शयनीयं तदा हरेः ।
पृथ्वीमधरकायेन मग्नामाक्रम्य चाम्भसि ॥२३॥
त्रैलोक्यं ब्रह्मसहितं सलक्ष्मीकं जनार्दनम् ।
सोपासङ्गं जगद्वीजं जगत्कारणकारणम् ॥२४॥
नित्यानन्दं वेदमयं ब्रह्मण्यं परमेश्वरम् ।
जगत्कारणकर्तारं जगत्कारणकारणम् ॥२५॥
भूतभव्यभवन्नाथं परावरगतिं[1] हरिम् ।
दधार शिरसा तान्तु[2] स्वयमेव स्वकां तनुम् ॥२६॥

Thus Ananta having turned his body into the bed of Hari put the lower part of his body over the earth submerged in the water and had borne Janārdana on his head along with Lakṣmī, the three worlds and all the paraphernalia; Hari, the source of the world, the cause of the causes of the world, the enternal essence of joy, the embodiment of the Vedas and the brāhminhood, the Supreme Lord, the doer of the causes of creation, the cause of the causes of the world, the master of the events that had happened, is being happened and is going to be happened, with the superior and the inferior movements, it is just bearing one's own body by one. 23-26

1. परापरः V. 2. दधार शिरसानम्रः M.

एवं ब्रह्मदिनस्यैव प्रमाणेन निशां हरिः ।
सन्ध्यां च समभिव्याप्य शेते नारायणोऽव्ययः ॥२७॥

Hari, Nārāyaṇa, the indeclinable had slept the whole evening and the night by the measure of Brahmā. 27

यस्मादयन्तु प्रलयो ब्रह्मणः स्याद् दिने दिने ।
तस्माद् दैनन्दिनमिति ख्यापयन्ति पुराविदः ॥२८॥

The ancient seers call it daily deluge, (*dainandina-pralaya*) because it occurs every day at the end of the day of Brahmā. 28

व्यतीतायां निशायां तु ब्रह्मा लोकपितामहः ।
त्यक्त्वा निद्रां समुत्तस्थौ स पुनः सृष्टये हितः ॥२९॥

The night having been over, Brahmā, the progenitor of the people with a view to doing good to the world got up from the slumber for creation. 29

त्रैलोक्यं तोयसम्पूर्णं शयानं पुरुषोत्तमम् ।
निरीक्ष्य वैष्णवीं मायां महामायां जगन्मयीम् ।
योगनिद्रां स तुष्टाव हरेरङ्गे च[1] संस्थिताम् ॥३०॥

Brahmā having observed three worlds a mere sheet of water, Puruṣottama (Viṣṇu) sleeping and Viṣṇumāyā, who is none else than Mahāmāyā residing in him, commenced praying Yoganidrā (the slumber personified as emanating from Viṣṇu). 30

ब्रह्मोवाच

चितिशक्ति निर्विकारां परब्रह्मस्वरूपिणीम् ।
प्रणमामि महामायां योगनिद्रां सनातनीम् ॥ ३१ ॥

Brahmā said :

I pay my obeisance to Mahāmāyā, who is Yoganidrā, the eternal one, the thought power, without form, and the embodiment of Brahmā. 31

त्वं विद्या योगिनां देवि त्वं गतिस्त्वं मतिः स्तुतिः ।
त्वं सृष्टिस्त्वं स्थितिः स्वाहा स्वधा त्वमिह गीतिका ॥३२॥

O Goddess! Thou art the wisdom of ascetics, their goal, knowledge and prayer; thou art the creation and the existence, *svadhā*, *svāhā* and the music. 32

1. हरेरङ्गे पु M.

त्वं सामगीतिस्त्वं नीतिस्त्वं ह्रीः श्रीस्त्वं सरस्वती ।
योगनिद्रा महामाया मोहनिद्रा त्वमीश्वरी ॥ ३३ ॥

O Goddess ! Thou art the *Sāman* hymns, the prudence, *hrī* (basefulness), *śrī* (wealth) and Sarasvatī (learning). Thou art Yoganidrā, Mahānidrā and Mahāmāyā, thou art the Supreme Power. 33

त्वं कान्तिः सर्वशक्तिस्त्वं त्वं तनुर्वैष्णवी शिवा ।
त्वं धात्री सर्वलोकानामविद्या[1] त्वं शरीरिणाम् ॥ ३४ ॥

Thou art the splendour of all, all—pervading power, the body belonging to Viṣṇu (*Vaiṣṇavī*) and Śiva (*Śaivī*), thou art the preserving power of the people and their ingorance. 34

आधारशक्तिस्त्वं देवी त्वं हि ब्रह्माण्डधारिणी ।
त्वमेव सर्वजगतां प्रकृतिस्त्रिगुणात्मिका ॥ ३५ ॥

O Goddess ! Thou art the eternal energy at the base of the world, the upholdress of the *brahmāṇḍa*, the Force Primordial endowed with three attributes (*sattva*, *rajas* and *tamas*). 35

त्वं सावित्री च गायत्री सोम्यासौम्यातिशोभना ।
त्वं सिसृक्षा हरेर्नित्या सुषुप्सा त्वं सुषुप्तिका[2] ॥ ३६ ॥

Thou art Sāvitrī and Gāyatrī, the pleasant one and exceedingly pleasant one, the eternal desire of Hari for creation and sleep and the sleep personified. 36

पुष्टिर्लज्जा क्षमा शान्तिस्त्वं धृतिः परमेश्वरी ।
त्वमेव क्षितिरूपेण ध्रियसे सचराचरम् ॥ ३७ ॥

Thou art the Supreme Goddess, Puṣṭi (nourishment), Lajjā (basefulness), Kṣamā (foregiveness), Dhṛti (patience), and Śānti (peace), thou in the form of earth, hast borne all movables and immovables. 37

त्वमापस्त्वमपां माता सर्वान्तर्गतचारिणी ।
स्तुतिः स्तुत्या च स्तोत्री च स्तुतिशक्तिस्त्वमेव च ॥ ३८ ॥

Thou art the water and the mother of water, omnipresent, the prayer and praiseworthy, the praiser and the power of the prayer. 38

1. सर्वविद्यानां M.
2. त्वं हि सूक्ष्मा हरेर्नित्या सुषम्ना त्वं सुषुप्तिका M.

त्वामहं किन्तु स्तोष्यामि प्रसीद परमेश्वरि ।
नमस्तुभ्यं जगन्मातः प्रबोधय जनार्दनम् ॥ ३९ ॥

O Supreme Goddess ! be pleased with me, what more shall I pray to thee, my obeisance to thee. O mother of the world ! awake Janārdana from his deep slumber. 39

एवं स्तुता महामाया ब्रह्मणा लोककारिणा ।
नेत्रास्यनासिका-बाहु-हृदयान्निर्गता हरेः ।
राजसी मूर्तिमाश्रित्य[1] सा तस्थौ ब्रह्मदर्शने ॥ ४० ॥

Mahāmāyā being thus praised by Brahmā, the creator, emanated from the eyes, face, nose, (two) arms, and the chest of Hari and took her seat in the eyes of Brahmā after being set into action. 40

ततो जनार्दनो भोगिशयनान्निद्रया क्षणात् ।
परित्यक्तः समुत्तस्थौ सृष्टये चाकरोन्मतिम् ॥ ४१ ॥

Then Janārdana being released by Yoganidrā immediately got up from the serpent bed and made up His mind for creating the world. 41

ततो वराहरूपेण निमग्नां पृथिवीं जले ।
मग्नां समुद्धाराशु न्यधाच्च सलिलोपरि ॥ ४२ ॥

Hari, assuming the form of a boar, in an instant, raised the submerged earth from the water and put it up on the surface of that water. 42

तस्योपरि जलौघस्य महती नौरिव स्थिता ।
विततत्वाच्च देहस्य न मही याति संप्लवम् ॥ ४३ ॥

The earth due to its vast expanded body did not sink down the water but remained floating like a boat. 43

ततो हरिः क्षितिं गत्वा तोयराशिं स्वमायया ।
संहृत्य जन्तुस्थितये प्रवृत्तः स्वयमेव हि ॥ ४४ ॥

Thereafter Hari having gone to the earth in order to make the living being thriving there, himself sucked up the water from the earth by his illusory power. 44

अनन्तोऽपि यथापूर्वं तथा गत्वा क्षितेस्तलम् ।
पृथिवीं धारयामास कूर्मस्योपरि संस्थितः ॥ ४५ ॥

1. राजसीं वृत्तिमास्थाय M.

Ananta, too, returned to his former place and put himself on the top of the tortoise and commenced bearing the earth on his head as before. 45

ततो ब्रह्मा समुत्पाद्य सर्वानेव प्रजापतीन् ।
जगदुत्पादयामास सर्वलोकपितामहः ॥ ४६ ॥

Brahmā, the progenitor of the people, having produced the creators (*prajāpatis*) caused the people to be created by them. 46

ब्रह्मा वा कुरुते सृष्टिं यदान्ये वापि कुर्वते ।
दक्षाद्यास्तु प्रजापालाः स्वयमेव तदिच्छया ॥ ४७ ॥

The creation is always by the will of the Supreme Lord, be it created by Brahmā or Dakṣa and other creators (*prajāpatis*) or by some one else. 47

परब्रह्मस्वरूपी यः सोऽनुगृह्णाति सन्ततम् ।
प्रकृतिश्चानुगृह्णाति महाभूतानि पञ्च वै ॥ ४८ ॥
पुरुषश्चानुगृह्णति तथैव महदादयः ।

The Supreme Lord constantly graces the creation so also the Primordial Force (*prakṛti*), and the group of five gross elements. The Special Soul (*puruṣa*) graces the creation so also the great (*mahat*) and others. 48-49a

ईश्वरेच्छान्वधिष्ठानात् पुरुषादष्टसंचयात् ॥ ४९ ॥
पुरुषाणामधिष्ठानान्महाभूतगणस्य च ।
तथैव महदादीनां कालस्य च महात्मनः ।
अधीष्ठानात् प्रधानस्य यच्च किञ्चन जायते ॥ ५० ॥
स्थावरं जङ्गमं वापि स्थिरं वाप्ययवाद्भूतम्[1] ।
सर्वमेतदधिष्ठानाज्जायते द्विजसत्तमाः ॥ ५१ ॥

The movables and the immovables, the permanent and ephemeral whatever are born—are from the *puruṣa*, possessed by the will of God. Whatever are born due to the association of *puruṣas*, the five gross elements, *mahat* and others, *kāla* and *pradhāna*—all these are due to the will of God. O best of the twice-born ones ! I have told you everything about whatever Hari had shown to Śambhu in the past beginning with the creation and ending with the *kalpa*. 49b-52

1. द्रुतम् M.

इति वः कथितं सर्वं यथैवादर्शयत् पुरा ।
हराय सृष्टिसंहार-कल्पास्तान् भगवान् हरिः ॥ ५२ ॥
यथा जगत् प्रपञ्चस्यासारता दर्शिता परा ।
यच्च सारं दर्शितं तन्मत्तः शृण्वन्तु वै द्विजाः ॥ ५३ ॥

The ephemerality of the manifested world also had been sown to Hara by Hari, what is real, I am now telling you, hear it from me. 53

इति श्रीकालिकापुराणे सृष्टिकथने सप्तविंशोऽध्यायः ॥27॥[1]

Here ends the twenty-seventh chapter of the holy *Kālikā-purāṇa*, called the description of creation.

1. अष्टाविंशोऽध्याय : V.

अष्टाविंशोऽध्यायः*

CHAPTER TWENTY-EIGHT
(Description of Real and Unreal)

मार्कण्डेय उवाच

जगत् सर्वं तु निःसारमनित्यं दुःखभाजनम्[1] ।
उत्पद्यते क्षणादेतत् क्षणादेतद्विपद्यते ॥ १ ॥

Mārkaṇḍeya said :

The entire world is without a lasting substance, ephemeral and the source of mysery, it is created and destroyed every moment. 1

तथैवोत्पद्यते सारान्निःसारं जगदञ्जसा ।
पुनस्तस्मिन् विलीयन्ते महाप्रलयसङ्क्रमे ॥ २ ॥

The same way the ephemeral world emerges from the eternal being and submerges into it at deluge. 2

उत्पत्तिप्रलयाभ्यां तु जगन्निःसारतां हरिः ।
शम्भवे दर्शयामास भावेन जगतां पतिः ॥ ३ ॥

Hari, the lord of the world by sowing the creation and the destruction ef the world got Him (Śambhu) convinced about the ephemerality of the world. 3

एकं शिवं शान्तमनन्तमच्युतं
परात्परं ज्ञानमयं विशेषम् ।
अद्वै तमव्यक्तमचिन्त्यरूपं
सारं त्वेकं नास्ति सारं तदन्यत् ॥ ४ ॥

The eternal Supreme Being is one, the embodiment of welfare, free from activities, without end and decay, the Supreme of the Supreme ones, the particular one, destitute of duality, unmanifest, can be cognised by knowledge only, whose form is unthinkable ; nothing is eternal except Him. 4

* इनविंशोऽध्यायः V.

1. कारणम् M.

यस्मादेतज्जायते विश्वमग्रे
यस्माल्लीनं स्यात्तु पश्चात् स्थितञ्च ।
आकाशवन्मेघजालस्य वृत्या
यद्विश्वं वै ध्रियते तत्त्वसारम् ॥ ५ ॥

At the beginning wherefrom the world has emerged, where it exists and at the end where it shall merge, that is eternal; the world resides in Him like the clouds subsist in the sky. 5

अष्टाङ्गयोगैर्यदवाप्तुमिच्छन्
योगी पुनात्यात्मरूपं[1] सदैव ।
निवर्तते प्राप्य यं नेह लोके
तद्वै सारं सारमन्यन्न चास्ति ॥ ६ ॥

For whose realisation the ascetics always meditate upon by practising eight-fold austerity after purifying themselves; having obtained whom nobody ever returns this world, that Supreme Being is only real and none else. 6

सारो द्वितीयो धर्मस्तु यो नित्यप्राप्तये भवेत् ।
यो वै निवर्तको नाम तत्रासारः प्रवर्तकः ॥ ७ ॥

The second real entity is lawful duty (*dharma*), which enables one realising the Eternal One, while the unreal one inspires attachment. 7

धर्मं शनैः सञ्चिनुयाद्वल्मीको मृत्तिकां यथा ।
सहायार्थं परे लोके पूर्वपापविमुक्तये ॥ ८ ॥

The performance of duty (*dharma*) causes the virtues to accumulate slowly the way the lump of clay of an ant-hill is raised by the white ants by accumulating clay; *dharma* helps one in the other world and wipes away all the sine of previous birth. 8

एको धर्मः परं श्रेयः सर्वसंसारकर्मसु ।
इतरे तु त्रयो धर्माज्जायन्तेऽर्थादयोऽपरे ॥ ९ ॥

Dharma alone is conducive to welfare, the other three, such as *artha*, *kāma*, and *mokṣa* are the result of the performance of *dharma*. 9

वरं प्राणपरित्यागः शिरसो वाथ कर्तनम् ।
न तु धर्मपरित्यागो लोके वेदे च गर्हितः ॥ १० ॥

1. पुनात्यात्मरूपं M.

It is better to sacrifice one's life or allow chopping off one's head than to forshake *dharma* which is denounced by the Vedas and condemned in this world. 10

धर्मेण ध्रियते लोको धर्मेण ध्रियते जगत् ।
धर्मेणैव सुराः सर्वे सुरत्वमगमन् पुरा ॥ ११ ॥

The people are protected by *dharma*; the world is supported by *dharma* and it is *dharma* by adhering to which the gods in the past attained godhood. 11

धर्मश्चतुष्पाद् भगवान् जगत् पालयतेऽनिशम् ।
स एव मूलं पुरुषो धर्म इत्यभिधीयते ॥ १२ ॥

Dharma is the four-fold lord, who protects the world day and night and that Prime person is called *dharma*. 12

सर्वं क्षरति लोकेऽस्मिन् धर्मो नैव च्युतो भवेत् ।
धर्माद् यो न विचलति स एवाक्षर उच्यते ॥ १३ ॥

Everything, except *dharma*, in this world, is decadent; *dharma* never decays. The person who does not waver in his adherance to *dharma* is called *akṣara* (destitute of decadence). 13

एतद्वः कथितं सारं निःसारं सकलं जगत् ।
यथा स्वयं ददर्शासौ शम्भुर्ज्ञानेन स्वेऽन्तरे ॥ १४ ॥

I had spoken to you what is real; except that the entire world is unreal. This was perceived by Śaṁkara through knowledge within himself. 14

एतद्वै दर्शयामास स विष्णुर्जगतां पतिः ।
स्वयं जग्राह मनसा ध्यानेनात्मनि शंकरः ॥ १५ ॥

Viṣṇu, the Lord of the world, had shown this to Śaṁkara, who in his turn realised this in his mind by meditation. 15

सारं तत्त्वं परमं निष्कलं य-
न्मूर्त्या हीनं मूर्तिमान् धर्म एषः ।
सारोऽन्योऽसौ सारहीनं तदन्यज्-
ज्ञात्वैवेत्थं याति नित्यं महाधीः ॥ १६ ॥

Supreme Being without division and form is the real truth, this manifest *dharma* is also real; except (these two) all are unreal. Having realised this the intelligent per excellence attains the desired goal. 16

इति श्रीकालिकापुराणे सारासारनिरूपणं नाम अष्टाविंशोऽध्यायः[1] ॥२८॥

Here ends the twenty-eighth chapter of the holy *Kālikāpurāṇa*, called the description of real and unreal.

1. ऊनत्रिंशोऽध्यायः V.

ऊनत्रिंशोऽध्यायः *

CHAPTER TWENTY-NINE

(The Dialogue between Varāha and Śarabha)

ऋषयः ऊचुः

ये सृष्टाः शम्भुना पूर्वं भूतग्रामास्चतुर्विधाः ।
किमर्थं ते समुत्पन्नाः कथं वानेकरूपता[1] ॥ १ ॥

The sages said:

Śambhu created four different groups of *bhūtas*(creatures) in the past. Why they were born ? Why they are of different physiognomy ? 1

शरीरमर्द्धं वाराहमर्द्धं दन्तिबलं तथा ।
सिंहव्याघ्रशरीराच्च केचित् केचिद्गणाधिपाः ॥ २ ॥

Some of the leaders of *gaṇa*[2] (group of *bhūtas*) are with half the body of boar, while others with that of elephant, still others with that of lion and tiger. 2

कथं ते वा गणाः[3] क्रूराः किं भोगास्ते महौजसः ।
एतत् सर्वं वयं[4] श्रोतुमिच्छामो द्विजसत्तम ॥ ३ ॥

O supperior of twice-born ones ! why the all powerful *gaṇas* are ferocious ? What constitute their food ? All these we desire to hear. 3

मार्कण्डेय उवाच

शृण्वन्तु मुनयः सर्वे यथा शम्भुगणाभवन्[5] ।
यदर्थं ते समुत्पन्ना यस्मात्ते नैकरूपिणः ॥ ४ ॥

Mārkaṇḍeya said:

O sages ! the purpose for which the *gaṇas* of Śambhu were born and the reasons for their possessing different types of bodies—hear all these. 4

एतद्वः[1] परमं गुह्यमिदं धर्मार्थकामदम् ।
एतद् हि[2] परमं तेजः सततं परमं तपः ॥ ५ ॥

This is the most secret one, this fulfills the urge for law of duty, gives wealth, and satisfies lustful desires; this is strength itself, and is also superior austerity. 5

इदं श्रुत्वा महाख्यानं परत्रेह न सीदति ।
यशस्यं[3] धर्म्यमायुष्यं तुष्टिपुष्टिप्रदं परम् ॥ ६ ॥

This narrative is virtuous, it gives longivity, satisfaction and nourishment, after hearing this nobody suffers in this and the other worlds. 6

आदिसर्गेऽथ वाराहे सम्पूर्णे मुनिसत्तमाः ।
शंकरः प्राह सर्वेशं वराहं जगतां पतिम् ॥ ७ ॥

O superior most ones of the sages ! the first creation having been over Śaṁkara spoke to Varāha, the Lord of all, and the Master of the world. 7

ईश्वर उवाच

यदर्थं भवता रूपं वाराहं कल्पितं विभो ।
तत्ते पूर्णं कृतं पृथ्वी यथावत् स्थापिता त्वया ॥ ८ ॥

Īśvara said:

O Lord ! the purpose for which you assumed the body of a boar, that had been achieved, you had duly restored the earth (to its former position). 8

सागराणां च संस्थानं[4] नदीनां च तथा क्षितेः ।
सृष्टिर्ब्रह्मकृता चापि संजाता त्वत्प्रसादतः ॥ ९ ॥

By your grace the oceans and the rivers had been restored to their original form, the creation of earth by Brahmā was also came into being. 9

---

*त्रिंशोऽध्यायः V.

1. वाकेनरूपता M.

2. *gaṇa*= a certain troops of demi-gods, the attendants of Śiva. Originally the chief of the troop was called *gaṇeśa*, who, later on became the deity, Gaṇeśa.

3. सदा M.

4. स्वयं M.

5. ...यथा जाताः M,

---

1. एतन्तु M.

2. एतद्ध M.

3. धन्यम् M.

4. आधानं M.

त्वं हि सर्वमयो यज्ञमयस्तेजोमयस्तथा ।
गुरूणामथ सर्वेषां त्वं गुरुस्त्वं परात्परः ॥ १० ॥

O Lord ! Thou art the omnipresent, the embodiment of sacrifice and light, the preceptor of all the preceptors and superior to the supreme ones. 10

त्वां वोढुं न क्षमा पृथ्वी विशीर्णेव जगत्पते ।
यन्त्रिता शैलसंघातैर्भवता स्थापितैः पुरा ॥ ११ ॥

O Lord of the world ! the earth is unable to bear you any more, by the burden she seemed to be torn into pieces, she had been suffering from (the weight) of the range of mountains created earlier by you. 11

तस्मात्त्वं त्यज वाराहं शरीरं जगतां पते ।
जगन्मयं जगद्रूपं जगत्कारणकारणम् ॥ १२ ॥

O Lord of the world ! abandon your Vārāha body, the embodiment of the world, the form of the world, the cause of the causes of the world. 12

कस्त्वां चान्यः क्षमो वोढुं वाराहं ते वपुर्विभो ।
विशेषतस्त्वया पृथ्वी सकामा धर्षिता जले ।
स्त्रीधर्मिणी त्वत्तेजोभिः साधाद् गर्भं च दारुणम् ॥ १३ ॥

O Lord ! who else is capable of carrying your Vārāha body ? Moreover, you raped the licentuous *Pṛthvī* in the water in the past, and as she was in her mensturation period she conceived a terrible embryo. 13

रजस्वला क्षमा गर्भं यमाधत्त जगत्पते ।
तस्माद्यस्तनयो भावी सोऽप्यादास्यति दुर्यशः[1] ॥ १४ ॥
एष प्राप्यासुरं भावं[2] देवगन्धर्वहिंसकः ।
भविष्यतीति लोकेशः प्राह मां दक्षसन्निधौ ॥ १५ ॥

O Lord of the world ! since *Pṛthvī* conceived while she was in her period of mensturation, the son that would be born from this conception shall bring disrepute. He would acquire the character of an *asura* (demon), shall be the enemy of the gods and the *gandharvas*, this is what I heard from Brahmā in the presence of Dakṣa. 14-15

1. यास्यति दुर्यशः M. ...दुर्द्धरः V.
2. चास्यासुरो भावो M.

मलिनीरतिसंजातं दुष्टन्तेऽनिष्टकारकम् ।
कामुकं त्यज लोकेश वाराहं[1] कायमीदृशम् ॥ १६ ॥

O Lord of the people ! Your body is polluted and harmful, it has been contaminated by the sexual intercourse with a dirty woman (Pṛthivī, because she was in her period of mensturation), hence abandon this licentuous Vārāha body. 16

त्वमेव सृष्टिस्थित्यन्तकारको लोकभावनः ।
काले प्राप्ते स्थितिं सृष्टिं संहारं च करिष्यसि ॥ १७ ॥

You are the creator, preserver and destructor, the destiny of the people, in due course of time you shall again be busy in creation, preservation and destruction (of the world). 17

तस्माल्लोकहितार्थाय त्यक्त्वा कायं महाबल ।
काले प्राप्ते पुनस्त्वन्यं कायं पोत्रं[2] करिष्यसि ॥ १८ ॥

O Mighty one ! for the good of the world abandon this body, in course of time you might assume another Vārāha body. 18

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा शंकरस्य महात्मनः ।
वाराहमूर्तिर्भगवान् महादेवमुवाच ह ॥ १९ ॥

Mārkaṇḍeya said :

Having heard the great soul Śaṁkara speaking thus, the Lord, who was in the shape of a boar said to Mahādeva. 19

श्रीभगवानुवाच

करिष्येऽहं तव वचस्त्वं यथात्थ महेश्वर ।
इमं तु यज्ञवाराहं कायं त्यक्ष्ये न संशयः ॥ २० ॥

Śrī Bhagavān said :

O Maheśvara ! I shall act as you have told me; no doubt I will give up this *yajñavārāha*-body of mine. 20

काले प्राप्ते पुनस्त्वन्यं कायं वाराहमद्भुतम् ।
करिष्येऽहं दुराधर्षं लोकानां भावनाय वै ॥ २१ ॥

In course of time, for the preservation of the people, I shall assume again another wonderous and terrible *Vārāha*-body. 21

1. कायमिरीतम् M.
2. पुनः पोत्रं कायं त्वन्यं M.

इत्युक्त्वा स महाकायस्तत्रैवान्तरधीयत ।
जगद्गुरुर्जगत्स्रष्टा जगद्धाता जगत्पतिः ॥ २२ ॥

Having said this the huge-bodied one, the Preceptor, Creator, and Preserver of the world and also the Lord of the world disappeared then and there. 22

तस्मिन्नन्तर्हिते देवे देवदेवो महेश्वरः[1] ।
निजं स्थानं देवगणैः स्वगणैश्च जगाम ह[2] ॥ २३ ॥

That God having been disappeared, Mahādeva, the God of gods went to his own abode along with the host of gods and the retinue of his attendants. 23

वाराहोऽपि स्वयं गत्वा लोकालोकाह्वयं गिरिम् ।
वाराह्या सह रेमे स पृथिव्या चारुरूपया ॥ २४ ॥

On the other hand, Varāha also went to the mountain, called Lokāloka and continued to enjoy sexual pleasure of *Pṛthivī*, who was in the form of a swine. 24

स तया[3] रममाणस्तु सुचिरं पर्वतोत्तमे ।
नावाप तोषं लोकेशः पोत्रीपरमकामुकः ॥ २५ ॥

The extremely licentuous boar, though was engaged in sexual intercourse with her for a long time on that finest mountain had not been satisfied at all. 25

पृथिव्याः पोत्रीरूपाया रमयन्त्यास्ततः सुताः ।
त्रयो जाता द्विजश्रेष्ठास्तेषां नामानि मे शृणु ॥ २६ ॥

O superior most of the twice-born ones ! while Varāha was engaged in sexual intercourse with Pṛthivī, who was in the form of a swine, three sons were born in her, the names of them hear from me. 26

सुवृत्तः कनको घोरः सर्व एव महाबलाः ॥ २७ ॥

Suvṛtta, Kanaka and Ghora—all the three possessed great strength. 27

शिशवस्ते मेरुपृष्ठे काञ्चने वप्रसंस्तरे[4] ।
रेमिरेऽन्योन्यसंसक्ता गह्वरेषु सरःसु च ॥ २८ ॥

The three kids being attached to one another, used to play on the golden top and slopes of Meru in the caves and lakes. 28

स तैः पुत्रैः परिवृतो वाराहो भार्यया स्वया ।
रममाणस्सदा कायत्यागं नैवागणद्द्विजाः[1] ॥ २९ ॥

O twice-born ones ! Varāha, having been surrounded by the three sons remained enjoying sexual pleasure of his wife and did not think of abandonment of that body. 29

कदाचिच्छिशुभिस्तैस्तु संश्लिष्टः कर्दमान्तरे ।
चकार कर्दमक्रीडां भार्यया च महाबलः ॥ ३० ॥

Sometimes being embraced by the kids he used to play the sports with the wife in the mud, befitting to the mud. 30

सपङ्कलेपः शुशुभे वराहो मधुपिङ्गलः ।
सन्ध्याघनो यथातोयं क्षरंस्तोयं तथाविधः ॥ ३१ ॥

Being plustered with mud Varāha was shining like the yellow-red-cloud in the evening when the drops of water had been falling from his body, like the drops of rain from the (evening yellow-red) clouds. 31

स पुत्रैः परमप्रीतो भार्यया च पृथिव्यया ।
विरुजं धरणीं रेमे मध्यनिम्नाथ साभवत्[2] ॥ ३२ ॥

He was immensely pleased with his sons and wife Pṛthivī: He indulged in sexual enjoyment with Pṛthivī with such ferocity, without any hindrance, that the middle part of her body bent down. 32

अनन्तोऽपि समाक्रम्य कूर्मं स पृथिवीतले ।
हरिं[3] वहन् भग्नशिराः[4] सातङ्कोऽभूत्प्रपीडया ॥ ३३ ॥

Ananta with his bent hood due to the weight of Hari went to the nether world in great fear and pain and embraced the tortoise there. 33

सुवृत्तेन स्वर्णवप्रं घोरेण कनकेन च ।
विदारितं पोत्रघातैः स्वर्ण-भग्नात्कृतं समम्[5] ॥ ३४ ॥

---

1. शैवमहादेवोऽपि जातवान् M.
2. जगाम स महेश्वरः M.
3. तदा M.
4. वप्रसंभवे M.

---

1. ...धिया M.
2. मध्यनिम्ना यथाभवत् M.
3. भारं M.
4. भुग्न V. B.
5. यन्तुपहृतं समम् M.

Suvṛtta, Kanaka and Ghora had broken the golden mounds to pieces with the snouts (front part of their mouths); the golden mounds having been broken (the surface of the hill top) turned flat. 34

मेरुपृष्ठे यानि यानि सौवर्णानि द्विजोत्तमाः।
रचितानि सुरैर्यत्नात्तानि भग्नानि तत्सुतैः ॥ ३५ ॥

O twice-born ones ! his sons had destroyed all the beautiful spots, which were constructed by the gods with great care on the top of (the mountain) Meru. 35

मानसादीनि देवानां सरांसि शिशवोऽथ ते।
आविलानि तदा चक्रुः पोत्रघातैः समन्ततः ॥ ३६ ॥

The young boars by constant attack with their snouts on all sides of the lake Mānasa and others, belonging to the gods, made their water muddy. 36

पृथिवी वनितारूपा रमयामास पोत्रिणम्।
स्थावरेण तु रूपेण दुःखमाप्नोति वै दृढम् ॥ ३७ ॥

Though *Pṛthivī* in her woman form enjoyed the marital bliss with Varāha, she in her earthen form felt unbearable pain. 37

सागराश्च सुवृत्ताद्यैरवगाह्य समन्ततः।
विकीर्णरत्नाः पोत्रौघैः[1] सर्व एवाकुलीकृताः ॥ ३८ ॥

Suvṛtta and others by diving deep into the water of the seas made the gems of the seas scattered in all directions and everything shaking. 38

इतस्ततश्च शिशुभिः क्रीडद्भिः पोत्रिभिस्तदा।
जगन्ति तत्र भग्नानि नद्यः कल्पद्रुमास्तथा ॥ ३९ ॥

The three young boars by their indulgence in the childish play and prank here and there, caused the worlds, the rivers, and the *kalpadruma* (the legendary tree of the heaven) break into pieces. 39

जानन्नपि जगद्भर्ता वराहः स्वयमेव हि।
जगत्पीडां सुतस्नेहाद्वारयामास नैव तान् ॥ ४० ॥

Though Varāha, the presesrver of the world, was fully aware of the sufferings of the world, he, due to the affection to his sons did not prevent them (from their pastime), 40

1. क्षीर्णरत्नाः पोत्राघातैः M.

सुवृत्तः कनको घोरो यदागच्छति वै दिवम्।
तदा देवगणा भीताः प्रद्रवन्ति दिशो दश ॥ ४१ ॥

Whenever Suvṛtta, Kanaka and Ghora visit the heaven, all the gods, out of fear, flee into all directions. 41

एवं सुतैर्भार्यया यज्ञपोत्री
क्रीडंस्तुष्टिं नाप काञ्चित् कदाचित्।
नित्यं नित्यं वर्धते तस्य कामः
कायं त्यक्तुं नैच्छदेष प्रदिष्टः[1] ॥ ४२ ॥

Thus Varāha playing with his sons and wife did never consider himself even the least satisfied. His lustful desire rather had been going on increasing day by day and he never thought of abandoning that body as was advised. 42

इति श्रीकालिकापुराणे वराहशंकरसंवादे ऊनत्रिंशोऽध्यायः[2] ॥ २९ ॥

Here ends the twenty-ninth chapter of the holy *Kālikā-purāṇa*, called the dialogue between Varāha and Śaṁkara.

1. प्रतीष्टः M.
2. त्रिंशोऽध्यायः V.

त्रिंशोऽध्यायः *

CHAPTER THIRTY

(The Fight Between Varāha and Śarabha)

मार्कण्डेय उवाच

ततो देवगणाः सर्वे सहिता देवयोनिभिः।
शक्रेण सहिता मन्त्रं चक्रुः सम्यग् जगद्धितम् ॥ १ ॥

Mārkaṇḍeya said :

Then all the gods headed by Indra carried on consultation with the *devayonis* (*vidyādharas*) for the welfare of the world. 1

ततो निश्चित्य ते सर्वे शक्राद्या मुनिभिः सह।
शरण्यं शरणं जग्मुर्नारायणमजं विभुम् ॥ २ ॥

They, headed by Indra, along with the sages, came to a decision and took refugee in Narāyaṇa, the Lord and the resort of all. 2

तं समासाद्य गोविन्दं वासुदेवं जगत्पतिम्।
प्रणम्य सर्वे त्रिदशास्तुस्टुवुर्गरुडध्वजम् ॥ ३ ॥

The gods after they reached Govinda, the son of Vāsudeva, the Lord of the world, who was on his mount Garuḍa, started praying him by saluting him. 3

देवा ऊचुः

नमस्ते देव देवेश जगत्कारण कारक[1]।
कालस्वरूपिन् भगवन् प्रधानपुरुषात्मक[2] ॥ ४ ॥

The gods said :

O God ! Lord of the world ! we salute thee; thou art the cause of the world and its creator. O Lord ! Thou art in the form of Time (*kāla-svarūpin*), Puruṣa and the Primordial Force. 4

स्थूल सूक्ष्म जगद्व्यापिन् परेश पुरुषोत्तम।
त्वं कर्ता सर्वभूतानां[1] त्वं पाता त्वं विनाशकृत् ॥ ५ ॥

O Puruṣottama ! O Lord of the Supreme ! Thou art the gross and the subtle. Thou doth exist extending all over the world. Thou art the creator, protector and the destroyer of all the creatures. 5

त्वं हि मायास्वरूपेण सम्मोहयसि वै जगत्।
यद्भूतं यच्च वै भाव्यं यदिदानीं प्रवर्तते ॥ ६ ॥
तत् सर्वं परमेश त्वं स्थावरं जङ्गमं तथा।
अर्थार्थिनां त्वमर्थस्तु कामः कामार्थिनां तथा ॥ ७ ॥
त्वं हि धर्मार्थिनां धर्मो मोक्षो निर्वाणमिच्छताम्।
त्व कामुकस्त्वं मेवार्थी[2] धार्मिकस्त्वं सदागतिः ॥ ८ ॥

Thou in the form of Māyā, enchanteth the world, whatever had happened in the past, what has been happening now and what will happen in future—Thou art all of them. Similarly, Thou art the movable and the immovable world. Thou art the wealth to the seekers, the lust to the licentuous; and the salvation to those, who seek *nirvāṇa*; Thou art the licentuous, virtuous, and the wealthy one, the ever moving one. 6-8

त्वद्वक्त्राद् ब्राह्मणा जाता बाहुजाः क्षत्रियास्तव।
ऊर्वोर्वैश्यास्तथा शूद्राः पादाभ्यां[3] तव निर्गताः ॥ ९ ॥

From thy mouth the *brāhmaṇas* were born, the *kṣatriyas* from thy arms, the *vaiśyas* from thy thighs and the *śūdras* from thy feet. 9

सूर्यो नेत्रात्तव विभो मनोजश्चन्द्रमास्तव।
श्रवणात् पवनो जातो दश प्राणास्तथापरे ॥ १० ॥

O Lord ! the sun was born from thy eyes, the moon from thy ears so also the *prāṇas* (*pāna*, *apāna*, etc.) 10

ऊर्ध्वं स्वर्गादिभुवनं[4] तव शीर्षादजायत।
तव नाभेस्तथाकाशं क्षितिः पादतलादभूत् ॥ ११ ॥

---

* एकत्रिंशोऽध्यायः V.

1. कारण M.
2. कालस्वरूपि भगवान् प्रधानपुरुषात्मकः M.

---

1. जगतां M.
2. अर्थो M.
3. पद्भ्यां M.
4. भवनं M.

The heavens and the other regions in the high, were born from thy head, the sky from thy naval, and the earth from thy feet. 11

कर्णाभ्यां[1] ते दिशो जाता जठरात् सकलं जगत् ।
त्वं हि मायास्वरूपेण सम्मोहयसि वै जगत् ॥ १२ ॥

The ten directions were born from thy ears, the world from thy stomach, thou, in the form of Māyā doth keep the world enchanted. 12

निर्गुणो गुणवांस्त्वं हि शुद्ध एकः परात्परः ।
उत्पत्तिस्थितिहीनस्त्वं त्वमच्युतगुणाधिकः ॥ १३ ॥

Acyuta (indeclinable)! Thou are bereft of qualities, thou art with qualities, thou art the only Pure One (without any qualifying attributes) the Supreme One, Thou hast no birth, no death; thou art above all by thy qualities. 13

आदित्यैर्वसुभिर्देवैः साध्यैर्यक्षैर्मरुद्गणैः ।
त्वं चिन्त्यसे जगन्नाथ मुनिभिश्च मुमुक्षुभिः ॥ १४ ॥

O Jagannātha! Thou art the object of meditation by the *ādityas*, the *vasus*[1], the gods, the *sādhyas*, and the group of *marut*[2] and also by the sages who seek salvation. 14

त्वां वै चिदानन्दमयं विदन्ति
विशेषविज्ञा मुनयो विभोगाः ।
त्वमेव संसार महीरुहस्य
बीजं जलं[4] स्थानमथो फलं च ॥ १५ ॥

The sages, who possess special knowledge, and are indifferent to the world enjoyment know thou the Self-illuminating one, the seed, seat, water, and the fruit of the world-tree. 15

त्वं पद्मया पद्माकरो विभासि
वरासिचक्राब्जधनुर्धरस्त्वम् ।
त्वमेव तार्क्ष्ये प्रतिभासि नित्यं
स्वर्णाचले तोययुतो यथाभ्रः[1] ॥ १६ ॥

Thou art the abode of Lakṣmī, and shining with Lakṣmī. Thou with the best sword, disc, lotus and the bow in Thy hands, doth stay like the water bearing cloud over Svarṇācala (mountain of gold). 16

त्वमेव पीताम्बरशंकराब्जजा-
स्त्वं सर्वमेतन्न च किंचिदन्यत् ।
न ते गुणा नः परिचिन्तनीया[2]
विधेर्हरस्यापि दिशां पतीनाम् ।
भीतेन भक्त्या शरणं प्रपन्ना
गता वयं नः परिरक्ष विष्णो ॥ १७ ॥

Thou art the yellow-robed Viṣṇu, Śambhu and Brahmā; thou art the entire world, there is none except thee. The quality of thine cannot be recollected by us nor by Brahmā, nor Hara nor the Lords of the directions. O Viṣṇu! we take refuge in thee out of fear and with devotion, protect us. 17

मार्कण्डेय उवाच

इति स्तुतो देवदेवो भूतभावनभावनः ।
सेन्द्रैर्देवगणैरूचे तान् सर्वान्मेघनिस्वनः ॥ १८ ॥

Mārkaṇḍeya said:

The God of the gods, the cause of the causes of the gross elements (living being) thus being praised by the gods, headed by Indra, spoke to them in a thundering voice. 18

श्रीभगवानुवाच

यदर्थमागता यूयं यद्वा भयमुपस्थितम् ।
तत्र[3] यद्वा मया कार्यं तद् देवास्तूर्णमुच्यताम् ॥ १९ ॥

Śrī Bhagvān said:

The purpose for which you have come here, the exact threat that you are facing, and what should I do in the circumstances. O gods! tell me quickly. 19

---

1. *vasu*=a class of gods numbering eight and headed by Indra.
2. *marut*=*vāyu*, wind, 49 in number.
3. कर्णाभ्यात् M.
4. वयं M.

---

1. यथाब्दः B. V.
2. नोपविचिन्तनीया M.
3. यत्र M.

देवा ऊचुः

शीर्यंते वसुधा नित्यं क्रीडया यज्ञपोत्रिणः ।
लोकाश्च सर्वे संक्षुब्धा नाप्नुवन्त्युपसान्त्वनम् ॥ २० ॥

The gods said :

The earth has been turned into pieces every day by the playful pastimes of the sacrificial boar (*Yajñavarāha*), the entire world has been disturbed and there is no solace at all. 20

शुष्कं तुम्बीफलं घातैर्यथा जर्जरतां गतम् ।
वराहखुरघातेन तथा जर्जरिता क्षितिः ॥ २१ ॥

The earth, grinding under the hoofs of *Varāha*, has turned into a skeleton like a thrashed-dry-gourd. 21

तस्य ये वा त्रयः पुत्राः कालाग्निसमतेजसः ।
सुवृत्तः कनको घोरस्तैश्चाप्याघातितं जगत् ॥ २२ ॥

The three sons of Varāha—Suvṛtta, Kanaka and Ghora, who are like the deadly fire in their strength have also been striking the world. 22

तेषां कर्दमलीलाभिः सरांसि जगतां पते ।
मानसादीनि भग्नानि प्रकृतिं यान्ति नाधुना ॥ २३ ॥

O Lord of the world ! on account of their reckless sports the lakes Mānasa and others had broken, till now they had not been restored to the original shape. 23

भग्नास्तैर्देवतरवो मन्दाराद्या महाबलैः ।
देव नाद्यापि[1] रोहन्ति फलं पुष्पं दलं च वा[2] ॥ २४ ॥
यदा त्रिकूटमारुह्य ते सुवृत्तादयस्त्रयः ।

O God ! Mandāra and other trees of the gods were broken by these mighty sons of Varāha, they have not yet sprout forth buds or flowers. nor have yielded fruits. 24

प्लुतं कृत्वा महाबाहो पतन्ति लवणार्णवे ।
तदा तत् क्षुब्धतोयौघैः प्लाव्यते सकला मही ॥ २५ ॥

O Mighty-arm ! when the three, Suvṛtta and others jump into the salt-sea from the peak of Trikūṭa (mountain) the impact of waves caused in the sea floods the entire world. 25

उत्प्लवन्ति जनाः सर्वे प्रयान्ति च दिशो दश ।
जीवितं रक्षमाणास्ते प्रयान्ति च दिशो दश ॥ २६ ॥

The people are carried away by the current of the floods into the ten directions and for their safety they move to all the ten directions. 26

यदा त्रिविष्टपं यान्ति यज्ञवाराहपुत्रकाः ।
इतस्ततस्तदा भग्ना देवाः शान्तिं न लेभिरे ॥ २७ ॥

Whenever the sons of *Yajñavarāha* visit the heaven the gods fled away in fear and never enjoy peace in mind. 27

सर्वे तैः पर्वताः पुत्रैर्वराहस्य जगत्पते ।
क्रीडद्भिः शिखरे नीता भूरिभागमधोगतिम् ॥ २८ ॥

O Lord of the world ! the sons of *Varāha* by their sports caused all the mountains sink into the earth. 28

एवं विक्रीडतां तेषां क्रीडाभिः सकलं जगत् ।
नाशमायाति वैकुण्ठ तस्माद्रक्ष जगत्प्रभो ॥ २९ ॥

O Vaikuṇṭha ! O Lord of the world ! those three sons of *Varāha* having been indulging thus in the perverse sports, the entire world will come to an end. 29

मार्कण्डेय उवाच

इति तेषां निगदतां श्रुत्वा वाक्यं जनार्दनः ।
उवाच शंकरं देवं ब्रह्माणं च विशेषतः ॥ ३० ॥

Mārkaṇḍeya said :

Janāradana having heard the speeches of the gods said to them, particularly to Śaṁkara and Brahmā. 30

श्रीभगवानुवाच

यत्कृते देवताः सर्वाः प्रजाश्च सकला इमाः ।
प्राप्नुवन्ति महद्दुःखं शीर्यंते सकलं जगत् ॥ ३१ ॥
वाराहं तदहं कायं त्यक्तुमिच्छामि शंकर ।
निर्वेशशक्तं तं त्यक्तुं स्वेच्छया न हि शक्यते ।
त्वं त्याजयस्व तं कायं यत्नाद्वा शंकराधुना ॥३२॥

O Śaṁkara ! on account of what (*Varāha*-body of mine) the gods and all the people have been suffering immensely, I desire to abandon that *vārāha*-body. But, being firmly attached to the enjoyment, I cannot forshake it of my own. O Śaṁkara ! you compel me is abandon that body with great effort. 31-32

1. देवनद्योऽपि V.

2. पत्रं पुष्पं फलं च वा M.

त्वमाप्यायस्व तेजोभिर्ब्रह्मन् स्मरहरं मुहुः ।
आप्यायन्तु[1] तथा देवाः शंकरो हन्तु पोत्रिणम् ॥ ३३ ॥

O Brahmā ! you should infuse the destroyer Śaṁkara with your vigour every moment and the gods should also do so, let Śambhu kill Varāha. 33

रजस्वलायाः संसर्गाद्विप्राणां मारणात्तथा ।
कायः पापकरो भूतस्तं त्यक्तुं युज्यतेऽधुना ॥ ३४ ॥

This body of mine had been contaminated for having sexual intercourse with a woman in her period of menstruation and also for killing of the brāhmaṇas, hence, this body should be abandoned now. 34

प्रायश्चित्तैरपैत्येनः प्रायश्चित्तमहं ततः ।
चरिष्यामि तदर्थं मे तनुर्यत्नेन शाम्यताम् ॥ ३५ ॥

The sin can be wiped out by atonement; therefore, I should practise atonement (by giving up my body), you must get me abandoning this body with great effort. 35

प्रजा पाल्या मम सदा सा हि सीदति नित्यशः ।
मत्कृते प्रत्यहं तस्मात् त्यक्ष्ये कायं प्रजाकृते ॥ ३६ ॥

The people are to be protected by me, they have been suffering from me every day; hence I must give up this body. 36

मार्कण्डेय उवाच

इत्युक्तौ वासुदेवेन तदा तौ ब्रह्मशंकरौ ।
त्वया यथोक्तं तत्कार्यमिति गोविन्दमूचतुः ॥ ३७ ॥

Mārkaṇḍeya said :

Brahmā and Śaṁkara being thus spoken to by Vāsudeva replied: O Govinda ! you should do what you have stated. 37

वासुदेवोऽपि तान् सर्वान् विसृज्य त्रिदशांस्तथा ।
वाराहं तेज आहर्तुं स्वयं ध्यानपरोऽभवत् ॥ ३८ ॥

Thereupon Vāsudeva having made all the gods depart sat upon meditation in order to gather the vital power of Varāha. 38

1. आप्यायय M.

शनैः शनैर्यदा तेज आहरत्येष माधवः ।
तदा देहं तु वाराहं सत्त्वहीन[2]मजायत ॥ ३९ ॥

When Mādhava was gradually collecting the spirit, Varāha became bereft of the vital energy. 39

तेजोहीनं यदा देहं ज्ञातं सर्वै[3] स्तदामरैः ।
आससाद तदा देवो यज्ञवाराहमद्भुतम् ॥ ४० ॥

When the gods (headed by Mahādeva) came to know that Varāha was without his vital energy, then Mahādeva came to the wonderful Yajñavarāha. 40

ब्रह्माद्यास्त्रिदशाः सर्वे महादेवमुमापतिम् ।
अनुजग्मुस्तदा तेज आधातुं स्मरशासने ॥ ४१ ॥

All the gods led by Brahmā followed Mahādeva with a view to transfusing energy to him. 41

ततः सर्वैर्देवगणैः स्वं स्वं तेजो वृषध्वजे ।
आदधे तेन बलवान् सोऽतीव समजायत ॥ ४२ ॥

Then all the gods transfused their respective energy to Mahādeva by which he turned out to be extremely powerful. 42

ततः शरभरूपी स तत्क्षणात् गिरिशोऽभवत् ।
ऊर्ध्वाधोभागतश्चाष्टपादयुक्तः सुभैरवः[4] ॥ ४३ ॥

Thereupon Giriśa, Bhairava, immediately assumed the form of the *Śarabha* with four feet below and four feet above. 43

द्विलक्षयोजनोच्छ्रायः सार्धलक्षैकविस्तृतः ।
ऊर्ध्वं वाराहकायस्तु लक्षयोजनविस्तृतः ॥ ४४ ॥
लक्षार्धविस्तृतः पार्श्वे वर्धमानस्तदाभवत् ।
ततः शरभरूपं तं महादेवमुमापतिम् ॥ ४५ ॥
ददर्श यज्ञपोत्री स स्पृशन्तं शिरसा विभुम् ।
सुदीर्घनासानखरं कृष्णाङ्गारसमप्रभम् ॥ ४६ ॥
दीर्घवक्त्रं महाकायमष्टदंष्ट्रासमन्वितम् ।
विभ्रतं ससटं पुच्छं दीर्घकर्णं भयानकम् ॥ ४७ ॥

The body of the *Śarabha* was two lakh *yojanas* in height, one and half lakh *yojanas* in dimension. (Similarly) the body

1. त्रिदिवंस्तथा, त्रिदशांस्तथा M.

2. शक्तिहीनम् M.

3. सर्वं तदामरैः M.

4. स भैरवः M,

of Varāha rose one lakh *yojanas* in height and extended to one and half lakh *yojanas* in sides (breadth). Yajñavarāha observed the husband of Umā, in the form of *Śarabha*, touching the moon with his head. The *Śarabha*, as black as the dark ambar in colour, with a very huge body, very long face and nose and nails, eight big teeth, a cluster of manes, a tail looked dreadful and terrible. 41-47

चतुरः पृष्ठतः पादानधरे चतुरस्तथा ।
कुर्वन्तं घोरमारावमुत्पतन्तं पुनःपुनः ॥ ४८ ॥

The *Śarabha*, with four feet below and four feet on top of the body used to jump high again and again uttering a loud cry. 48

तमायान्तं ततो दृष्ट्वा क्रोधाद्धावन्तमञ्जसा ।
सुवृत्तः कनको घोर आसेदुः क्रोधमूर्च्छिताः ॥ ४९ ॥

Suvṛtta, Kanaka and Ghora having observed him violently coming towards them met him highly enraged. 49

तमासाद्य महाकायं शरभं भ्रातरस्त्रयः ।
उच्चिक्षिपुस्ते[1] युगपत् पोत्रघातैर्महाबलाः ॥ ५० ॥

The three mighty brothers having reached him had blown him up by striking him with their snouts. 50

यावत्प्रमाणः शरभस्तत्प्रमाणास्तदाभवन् ।
शरभोत्क्षेपसमये मायया पोत्रिणस्त्रयः ॥ ५१ ॥

While throwing him up the three mighty sons of Yajñavarāha had enlarged their bodies by their illusory power, as huge as that of *Śarabha*. 51

तेषां पोत्रप्रहारेण प्रोत्क्षिप्तः शरभस्तदा ।
पपात पृथिवीप्रान्ते गम्भीरे तोयसागरे ॥ ५२ ॥

The *Śarabha* after being thrown high by the thrust of the snouts of the three (varāha-sons) had fallen on the ocean at the far-end of the earth. 52

तस्मिन् निपतिते तत्र सागरे मकरालये ।
उत्पत्य ते त्रयः पेतुः क्रोधात्तस्मिन् महोदधौ ॥ ५३ ॥

The *Śarabha* having been fallen in the ocean, the abode of *makaras* (mythical sea animal), the three in great rage plunged into that ocean. 53

1 उच्चिक्षिपुर्वं M.

सुवृत्ते कनके घोरे पतिते सागराम्भसि ।
वराहोऽपि सुतस्नेहात् क्रोधाच्च द्विजसत्तमाः ।
उत्पत्य सहसा तस्मिंस्तोयराशौ पपात ह ॥ ५४ ॥

O superior mosts of the twice-born ones! Suvṛtta, Kanaka and Ghora having been fallen into the ocean, Yajñavarāha also out of affection to his sons, and in a mood of anger as well, himself plunged into the ocean. 54

उत्पतन्तस्तदा ते वै वाराहाः शरभस्तथा[1] ।
बभञ्जुर्दिवि देवांस्तु नक्षत्राणि ग्रहांस्तथा ॥ ५५ ॥

Thereafter by the violent jumps of the varāhas and *Śarabha* rising into the sky, the gods in the heaven, the stars and the constellations had been injured. 55

केचित्तु निहता देवा भूमौ पेतुश्च केचन ।
केचिच्च ज्ञानिनो देवा महर्लोकमुपाश्रिताः ॥ ५६ ॥

Some of the gods were killed, some other fell down on to the earth, while the wise ones reached *maharloka* (the region above the heaven). 56

नक्षत्राणि विमानात्तु पतितानि महीतले ।
अदृश्यन्त द्विजश्रेष्ठा ज्वालामालाकुलानि वै ॥ ५७ ॥

O superior mosts of the twice-born ones! the row of stars which had fallen from the sky looked like garland of fire. 57

तेषामुत्पतने वेगो योऽभूत् परमदारुणः ।
तेनातिवेगो जनितो वायुः परमदारुणः ॥ ५८ ॥

वायुना तेन नुन्नास्तु पर्वताः पृथिवीतले ।
केचिच्छैलाः पर्वतेषु पतिताः पुनरेव ते[2] ॥ ५९ ॥

The extremely virulent movement caused by their jumping up resulted into a storm of high velocity, which raged the mountains on the earth, while some of the mountains after being flown by the wind had fallen again on some other mountains. 58-59

1. शरभस्तदा M.
2. हि M, च V.

विमृद्य वृक्षान् जन्तूंश्च निपेतुश्च पुनःपुनः।*
केचित्तु पर्वताघातैर्नृत्यमाना महीतले[1] ॥ ६० ॥

Some of the mountains by falling on other mountains again and again destroyed many trees and killed animals, while others being struck by others fell on the ground as if dancing. 60

[2]वभञ्जुरचलाश्चापि व्रजन्तो बहुशः प्रजाः।
पर्वता समदृश्यन्त वातवेगेन भूतले ॥ ६१ ॥

It was due to the high velocity of the storm, some of the mountains were broken, while some of them knocked one another, looked, as if they were flying and many people were killed under their weight. 61

संघट्टमानास्तेभ्योऽन्ये[3] व्रजन्त इव तेऽचलाः।
अम्भोनिधौ पतद्भिस्तैर्वाराहैः शरभेण च ॥ ६२ ॥
पर्वतैश्च महातुङ्गैरुत्क्षिप्तास्तोयराशयः।
तेषां प्रपातवेगेन क्षिप्तेषु जलराशिषु ॥ ६३ ॥
निस्तोया इव संजाताः क्षणं[4] वै सर्वसागराः।
तैः सर्वैरुदकैः क्षिप्तैः पृथिवीतलमागतैः ॥६४॥
उत्प्लाविताः प्रजाः सर्वाः क्षणाज्जग्मुः क्षयं ततः।
प्लवमानाः प्रजास्तोये म्रियमाणाः समन्ततः ॥६५॥

The water of the ocean had risen high by the violent impact of the plunging of the varāhas and *śarabha* and the high rise of mountains. The water of the ocean having been moved in all directions due to the impact of their plunge, the oceans for the time being looked, as if they were without water. The water thus thrown out, covered the entire world, all the people were flooded, and they perished instantly. Everywhere the people were submerged and on the verge of being annihilated. 62-65

*. निपेतुश्च प्रपेतुश्च पेतर्भेजुस्तथापरे।
सागरे पतिताः केचिद् गिरयो द्विवसत्तमाः ॥ अधिकः पाठः पाण्डुलिप्याम्।

१. क्षितितले M.

२. बभञ्जुः V.

३. स्येऽन्येऽन्ये

४. तदा M.

हा पितस्त्वथ हा तात[1] हा मातर्हा सुतेति च।
विलपन्ति स्म करुणं भीतास्त्वार्ता मुमूर्षवः ॥६६॥

In all directions the people being about to die in fear and great distress were crying in pitiable words, such as. 'Oh my father', 'Oh my *pāpā*', 'Oh my mother', 'Oh my son' and so on. 66

यस्मिन् देशे निपतितो वाराहैः शरभः सह।
तत्रैवाधोगता भूमिः पादवेगेन दारिता ॥६७॥

In the direction where the *śarabha* had fallen along with the *varāhas* fighting the earth snak down by the hitting of their feet. 67

अपरः पृथिवीप्रान्त उत्थितः पर्वतैः सह।
ससर्ज जनलोकेषु चलां तेषां प्रभञ्जनैः[2] ॥६८॥

The other end of the earth, on account of this, rose high with the mountains; the terrible wind caused by them, on the other hand, raised the earth to the *janaloka*. 68

जनलोकेषु[3] संयुक्तां पृथिवीं शरभस्तदा।
निष्प्राणामिव[4] सुम्बद्धामचलामपि पोत्रिभिः।
ददर्श विस्मयाविष्टः स भीतः श्रान्तपीडितः ॥६९॥

The *śarabha*, who was tired and oppressed had seen that the stable earth had started moving by the attack of the *varāhas* and was joining the *janaloka* like stairs; having observed this he was taken aback and frightened. 69

ततस्ते युयुधुः सर्वे पोत्राघातेन पोत्रिणः।
खुरप्रहारैर्दंष्ट्राभिर्गात्रक्षेपैश्च दारुणैः ॥७०॥

The *varāhas* then fought the *śarabha* by hitting him with their snouts, the hoofs, the tusks, and also with the violent attack of their bodies. 70

शरभोऽप्यथ[5] दंष्ट्राग्रैर्नखैस्तीक्ष्णैः खुरैस्तथा।
लाङ्गूलस्य प्रहारैस्तु तुण्डघातैर्महास्वनैः ॥७१॥

1. प्रातः M.

2. पराक्रमैः M.

3. जलालोकेषु M.

4. निःसंबीमिव B V.

5. शरभस्तदा M.

of Varāha rose one lakh *yojanas* in height and extended to one and half lakh *yojanas* in sides (breadth). Yajñavarāha observed the husband of Umā, in the form of *Śarabha*, touching the moon with his head. The *Śarabha*, as black as the dark ambar in colour, with a very huge body, very long face and nose and nails, eight big teeth, a cluster of manes, a tail looked dreadful and terrible. 41-47

चतुरः पृष्ठतः पादानधरे चतुरस्तथा ।
कुर्वन्तं घोरमारावमुत्पतन्तं पुनःपुनः ॥ ४८ ॥

The *Śarabha*, with four feet below and four feet on top of the body used to jump high again and again uttering a loud cry. 48

तमायान्तं ततो दृष्ट्वा क्रोधाद्धावन्तमञ्जसा ।
सुवृत्तः कनको घोर आसेदुः क्रोधमूर्च्छिताः ॥ ४९ ॥

Suvṛtta, Kanaka and Ghora having observed him violently coming towards them met him highly enraged. 49

तमासाद्य महाकायं शरभं भ्रातरस्त्रयः ।
उच्चिक्षिपुस्ते[1] युगपत् पोत्रघातैर्महाबलाः ॥ ५० ॥

The three mighty brothers having reached him had blown him up by striking him with their snouts. 50

यावत्प्रमाणः शरभस्तत्प्रमाणास्तदाभवन् ।
शरभोत्क्षेपसमये मायया पोत्रिणस्त्रयः ॥ ५१ ॥

While throwing him up the three mighty sons of Yajñavarāha had enlarged their bodies by their illusory power, as huge as that of *Śarabha*. 51

तेषां पोत्रप्रहारेण प्रोत्क्षिप्तः शरभस्तदा ।
पपात पृथिवीप्रान्ते गम्भीरे तोयसागरे ॥ ५२ ॥

The *Śarabha* after being thrown high by the thrust of the snouts of the three (varāha-sons) had fallen on the ocean at the far-end of the earth. 52

तस्मिन् निपतिते तत्र सागरे मकरालये ।
उत्पत्य ते त्रयः पेतुः क्रोधात्तस्मिन् महोदधौ ॥ ५३ ॥

The *Śarabha* having been fallen in the ocean, the abode of *makaras* (mythical sea animal), the three in great rage plunged into that ocean. 53

1 उच्चिक्षिपुर्वे M.

सुवृत्ते कनके घोरे पतिते सागराम्भसि ।
वराहोऽपि सुतस्नेहात् क्रोधाच्च द्विजसत्तमाः ।
उत्पत्य सहसा तस्मिंस्तोयराशौ पपात ह ॥ ५४ ॥

O superior mosts of the twice-born ones ! Suvṛtta, Kanaka and Ghora having been fallen into the ocean, Yajñavarāha also out of affection to his sons, and in a mood of anger as well, himself plunged into the ocean. 54

उत्पतन्तस्तदा ते वै वाराहाः शरभस्तथा[1] ।
बभञ्जुर्दिवि देवांस्तु नक्षत्राणि ग्रहांस्तथा ॥ ५५ ॥

Thereafter by the violent jumps of the varāhas and *Śarabha* rising into the sky, the gods in the heaven, the stars and the constellations had been injured. 55

केचित्तु निहता देवा भूमौ पेतुश्च केचन ।
केचिच्च ज्ञानिनो देवा महर्लोकमुपाश्रिताः ॥ ५६ ॥

Some of the gods were killed, some other fell down on to the earth, while the wise ones reached *maharloka* (the region above the heaven). 56

नक्षत्राणि विमानात्तु पतितानि महीतले ।
अदृश्यन्त द्विजश्रेष्ठा ज्वालामालाकुलानि वै ॥ ५७॥

O superior mosts of the twice-born ones ! the row of stars which had fallen from the sky looked like garland of fire. 57

तेषामुत्पतने वेगो योऽभूत् परमदारुणः ।
तेनातिवेगो जनितो वायुः परमदारुणः ॥ ५८ ॥
वायुना तेन नुन्नास्तु पर्वताः पृथिवीतले ।
केचिच्छैलाः पर्वतेषु पतिताः पुनरेव ते[2] ॥ ५९ ॥

The extremely virulent movement caused by their jumping up resulted into a storm of high velocity, which raged the mountains on the earth, while some of the mountains after being flown by the wind had fallen again on some other mountains. 58-59

1. शरभस्तदा M.
2. हि M. & V.

विमृद्य वृक्षान् जन्तूंश्च निपेतुश्च पुनःपुनः।*
केचित्तु पर्वताघातैर्नृत्यमाना महीतले[1] ॥ ६० ॥

Some of the mountains by falling on other mountains again and again destroyed many trees and killed animals, while others being struck by others fell on the ground as if dancing. 60

बभञ्जुश्चलाश्चापि व्रजन्तो बहुशः प्रजाः।
पर्वता समदृश्यन्त वातवेगेन भूतले ॥ ६१ ॥

It was due to the high velocity of the storm, some of the mountains were broken, while some of them knocked one another, looked, as if they were flying and many people were killed under their weight. 61

संघट्टमानास्तेभ्योऽन्ये[3] व्रजन्त इव तेऽचलाः।
अम्भोनिधौ पतद्भिस्तैर्वाराहैः शरभेण च ॥ ६२ ॥
पर्वतैश्च महातुङ्गैरुत्क्षिप्तास्तोयराशयः।
तेषां प्रपातवेगेन क्षिप्तेषु जलराशिषु ॥ ६३ ॥
निस्तोया इव संजाताः क्षणं[4] वै सर्वसागराः।
तैः सर्वैरुदकैः क्षिप्तैः पृथिवीतलमागतैः ॥६४॥
उत्प्लाविताः प्रजाः सर्वाः क्षणाज्जग्मुः क्षयं ततः।
प्लवमानाः प्रजास्तोये म्रियमाणाः समन्ततः ॥६५॥

The water of the ocean had risen high by the violent impact of the plunging of the varāhas and *śarabha* and the high rise of mountains. The water of the ocean having been moved in all directions due to the impact of their plunge, the oceans, for the time being looked, as if they were without water. The water thus thrown out, covered the entire world, all the people were flooded, and they perished instantly. Everywhere the people were submerged and on the verge of being annihilated. 62-65

*. निपेतुश्च प्रपेतुश्च पेतर्भुस्तथापरे।
सागरे पतिताः केचिद् गिरयो द्विजसत्तमाः ॥ अधिकः पाठः पाण्डुलिप्याम्।

१. क्षितितले M.

२. बभञ्जुः V.

३. स्योऽन्येऽन्ये

४. तदा M.

हा पितस्त्वथ हा तात[1] हा मातर्हा सुतेति च।
विलपन्ति स्म करुणं भीताश्चार्ता मुमूर्षवः ॥६६॥

In all directions the people being about to die in fear and great distress were crying in pitiable words, such as. 'Oh my father', 'Oh my *pāpā*', 'Oh my mother', 'Oh my son' and so on. 66

यस्मिन् देशे निपतितो वाराहैः शरभः सह।
तत्रैवाधोगता भूमिः पादवेगेन दारिता ॥६७॥

In the direction where the *śarabha* had fallen along with the *varāhas* fighting the earth snak down by the hitting of their feet. 67

अपरः पृथिवीप्रान्त उत्थितः पर्वतैः सह।
ससर्ज जनलोकेषु चलां तेषां प्रभञ्जनैः[2] ॥६८॥

The other end of the earth, on account of this, rose high with the mountains; the terrible wind caused by them, on the other hand, raised the earth to the *janaloka.* 68

जनलोकेषु[3] संयुक्तां पृथिवीं शरभस्तदा।
निष्प्राणामिव[4] सम्बद्धामचलामपि पोत्रिभिः।
ददर्श विस्मयाविष्टः स भीतः श्रान्तपीडितः ॥६९॥

The *śarabha*, who was tired and oppressed had seen that the stable earth had started moving by the attack of the *varāhas* and was joining the *janaloka* like stairs; having observed this he was taken aback and frightened. 69

ततस्ते युयुधुः सर्वे पोत्राघातेन पोत्रिणः।
खुरप्रहारैर्दंष्ट्राभिर्गात्रक्षेपैश्च दारुणैः ॥७०॥

The *varāhas* then fought the *śarabha* by hitting him with their snouts, the hoofs, the tusks, and also with the violent attack of their bodies. 70

शरभोऽप्यथ[5] दंष्ट्राग्रैर्नखैस्तीक्ष्णैः खुरैस्तथा।
लाङ्गूलस्य प्रहारैस्तु तुण्डघातैर्महास्वनैः ॥७१॥

1. घ्रातः M.

2. पराक्रमैः M.

3. जलालोकेषु M.

4. निःश्वंपीमिव B V.

5. शरभस्तथा M.

चतुर्भिः पोत्रिभिस्तैस्तु स एकः शरभो महान् ।
एकान्तं योधयामास सहस्रं परिवत्सरान् ॥७२॥

The *śarabha* single-handed fought the *varāhas* striking them with the sharp teeth and nails, the hoofs, the tail and the snout, made big noise, and thus they fought for full one thousand years without ceasation. 71-72

तेषां प्रहारैर्वेगैश्च भ्रमणैश्च[1] गतागतैः ।
आस्फोटितैस्तथारावैर्देहपातैः पृथक् पृथक् ।
पाताले पन्नगाः सर्वे विनेशुः कद्रुजैः सह ॥७३॥

By their speed of attacks, movement, charging and retreat, the challenging action with the loud noises and the fall of their bodies separately, all the serpents in the nether world along with the progeny of Kadru were killed. 73

ततस्ते सागरं त्यक्त्वा पृथिवीमध्यमागताः ।
परस्परं युध्यमाना ततोऽभूत् पृथिवी समा ॥७४॥

Thereafter they came to the central part of the earth carving the sea and fought each other; the earth turned to become even by their fighting. 74

शेषोऽपि महता यत्नाद् बलेनाष्टभ्य कच्छपम् ।
दधार पृथिवीं दुःखंभग्नशीर्षः प्रतापितः ॥७५॥

Śeṣa (Ananta) with great effort, making his hold firm on the tortoise supported the earth painfully; his hoods were broken under the pressure. 75

अनन्ते वामनीभूते समत्वं पृथिवीतले ।[2]
गतेऽम्भोभिश्चलद्भिश्च पर्वतैः सर्वजन्तुषु ॥७६॥
नष्टेषु युध्यमानेषु त्रिपोत्रिशरभेषु च ।
सागरैराप्लुते सर्वजगत्यापोमये हरिम् ॥७७॥
चिन्ताविष्टः सुरज्येष्ठः उवाचाथ पितामहः ।

Ananta having been dwarfed, the earth having been evened, all the creatures along with the mountains having been carried away by the current of water, the three *varāhas* along with the *śarabha* having been killed, and the entire world having been submerged under the water, the progenitor of the people, the eldest of the gods (Brahmā) pondering deeply told Hari. 76-78a

भगवन् भुवनं सर्वं ससुरासुरमानुषम् ॥७८॥
विध्वस्तं पृथिवी शीर्णा नष्टाः स्थावरजङ्गमाः ।
देवदानवगन्धर्वा दैत्याश्चापि सरीसृपाः ।
विध्वस्ता जगतां नाथ मुनयश्च तपोधनाः ॥७९॥

'O Lord of the world ! the entire world along with the gods, demons and the human beings is destroyed, the earth is torn away, the movables and the immovables are perished, the gods, the *dānavas*, the *gandharvas*, the *daityas*, the reptiles the ascetics and the sages—all these have been destroyed. 78b-72

त्वं पालकोऽसि सर्वेषां त्वमेव जगतः प्रभुः ।
तस्मात् पालय नः सर्वान् पृथिवीं च जगत्पते ॥८०॥

'Thou art the Lord of the world and the protector of all, therefore, O Lord of the world ! protect us, preserve the earth. 80

त्वमेव कायं वाराहं स्वयमेवोपसंहर ।
संस्थापय महाबाहो पृथिवीं च चराचरैः ॥८१॥

Thou thyself maketh an end to this *varāha* body. O great-armed-one ! doth establish the earth along with all the movables and immovables. 81

मार्कण्डेय उवाच
इति तस्य वचः श्रुत्वा ब्रह्मणोऽथ जनार्दनः ।
यत्नं चक्रे तदा सर्वं संस्थापयितुमच्युतः ॥८२॥

Mārkaṇḍeya said :

Janardana who is Acyuta, having heard Brahmā thus saying made an endeavour to restore everything as before. 82

ततो हरी रोहितमत्स्यरूपी
भूत्वा मुनीन् सप्त तदा सवेदान् ।
अधाच्छ्रुते रक्षणतत्परो जगद्-
हिताय सर्वश्रुतिकोविदां वरान् ॥८३॥

With this end in view Hari, the protector of the Vedas, for the welfare of the world, assumed the form of a Rohita-fish and supported the Vedas along with the seven sages, who were the superior most of all the experts in the Vedas. 83

---

1. भ्रान्ताघातैः M.
2. आस्फालनैः M.

वसिष्ठमत्रिं त्वथ कश्यपं च
विश्वामित्रं च सगौतमं मुनिम् ।
महातपस्यं जमदग्निमुख्यं[1]
तथा भरद्वाजमुनिं तपोनिधिम् ॥८४॥
निधाय पृष्ठे स हि तोयमध्ये
स्थितो महानौप्रवरे मुनीन्द्रान् ।
ततः शिवं सान्त्वयितुं जनार्दनो
जगाम यस्मिन् युयुधे स पोत्रिभिः ॥८५॥

Hari taking on his back Vasiṣṭha, Kāśyapa Viśvāmitra, the sage Gautama, Jamadagni, engaged in severe austerity and the ascetic Bharadvāja put them in the boat, floating on the water. Thereafter Janārdana proceeded to console Śiva, where he was fighting the *varāhas*. 84-85.

श्रान्तं वराहैरतिपोत्रघट्टनै-
र्निपीडितं व्यात्तमुखं श्वसन्तम् ।
अथागतं वीक्ष्य हरं वराहः
सस्मार पूर्वां नरसिंहमूर्तिम् ॥८६॥

Then Varāha seeing Hara coming towards him panting, heaving long sighs, and tired, being severely beaten by the attack of the *varāhas*, recollected his earlier image of Narasiṁha. 86

स्मृतस्तदा तेन समाजगाम
सखा वराहस्य हिते नृसिंहः ।
तदीयकायान् निजतेज आदात् ॥८७॥

Narasiṁha, the friend of Varāha, being recollected arrived there for doing good to him. Varāha having seen Narasiṁha coming towards him had taken away his energy which was in fact his own, from his body. 87

दृष्टं वराहैः शरभेण तेजो
यत् सूर्यतुल्यं प्रविवेश विष्णौ ।
विज्ञाय तेजोरहितं नृसिंहं
ससर्ज निश्वासचयं वराहः ॥८८॥

The *varāhas* and the *śarabha* had seen that the vital spirit, similar to the rays of the sun had entered into Viṣṇu, and subsequently Narasiṁha turned bereft of the spirit; then Varāha heaved sighs again and again. 88

ततस्तु जाता बहवो वराहा
बहु प्रमाणाद्भुततीक्ष्णदंष्ट्राः ।
ते वै वराहाः शरभं[1] गिरिशं
मायाविनो वीतभयास्तुदन्तः ॥८९॥

From the sighs of Varāha many *varāhas*, with wonderful sharp tusks were born, and these undaunted illusory *varāhas* attacked the *śarabha* with their tusks. 89

समं नृसिंहेन तदापि युद्ध[2]
चक्रुर्ममर्दुश्च भृशं गिरीशम् ।
क्षणं महापक्षिसमानरूपाः
क्षणं तु गावस्तुरगा नराश्च ॥९०॥

क्षणं नृसिंहाश्च वराहरूपा
गोमायवो वैकृतिकाः क्षणं ते ।
अनेकरूपाणि भयङ्कराणि
वितन्यमानानि रणे वराहैः ॥९१॥

They, assisted by Narasiṁha, continued to fight Giriśa and thrashed him severely. In the process they assumed the form of big birds in a moment, and changed themselves, next moment, into cows, horses or the men. Sometimes the *varāhas* turned into *narasiṁhas*, next moment they took the shape of jackals, thus they presented themselves in various terrible forms in the battle which they fought. 90-91

निरीक्ष्य भर्गं च निपीडितं तै-
रथासदन्माधवस्तं गिरीशम् ।
पस्पर्श विष्णुर्गिरिशं करेण
तेजो न्यधात्तत्र निजं पुनः स ॥९२॥

Mādhava i.e. Viṣṇu riding on a chariot, observing Giriśa severely oppressed touched him with his hands and then transfused him with his own energy. 92

1. ...मुख्य M.

1. सततं M.

2. तदातियुक्तं M.

अथ संस्पृष्टमात्र: स विष्णुना प्रभुविष्णुना।
अतीव मुदितो हृष्टो बलवान् समजायत ॥९३॥

Girila having been touched by Viṣṇu unlimited turned delightful, joyous and strong. 93

अथोच्चै: शरभो नादं ननाद बलवद्दृढम्।
आपूरितानि येनैतद्भुवनानि चतुर्दश ॥९४॥

Thereafter the *śarabha* cried a very loud and intense cry which filled the fourteen regions (*bhuvanas*). 94

नदतस्तस्य वदनाच्छीकरा ये विनि:सृता:।
ततो गणा: समभवन् महाकाया महौजस: ॥९५॥

From the spray of the foam of his mouth, when he made the terrible noise, there arose the (Śiva) *gaṇas* with huge body and of unlimited strength. 95

यथा वराहनिश्वासान्नानारूपधरा गणा:।
वराहास्तादृशा एते ततोऽप्यतिबला: पुन: ॥९६॥

These were like the *gaṇas* of Varāha, who were of different shapes and born from the sighs of Varāha, but even more powerful than those. 96

श्ववराहोष्ट्ररूपाश्च प्लवगोमायुगोमुखा:।
ऋक्षमार्जारमातङ्गशिशुमारस्वरूपिण: ॥९७॥
सिंहव्याघ्रमुखा: केचित् केचित् सर्पाखुमूर्तय:।
हयग्रीवा हयमुखा महिषाकृतय: परे ॥९८॥
अन्ये तु मनुजाकारा मृगमेषमुखा: पुन:[1]।
कबन्धा हीनपादाश्च विहस्ता बहुपाणय: ॥९९॥
केचित्तु शरभाकारा: कृकलासमुखा: परे।
मत्स्यवक्त्रा ग्राहवक्त्रा ह्रस्वा दीर्घाविला: कृशा: ॥१००॥
चतुष्पादाष्टपादाश्च त्रिपादा द्विपदा: परे[2]।
एकपादा भूरिहस्ता यक्षकिंपुरुषोपमा: ॥१०१॥
पक्ष्याकारा: पक्षयुक्ता: लम्बोदरमहोदरा:।
दीर्घोदरा स्थूलकेशा बहुकर्णा विकर्णका: ॥१०२॥
स्थूलाधरा दीर्घदन्ता दीर्घश्मश्रुधरा: परे।
ये सन्ति प्राणिनो विप्रा भुवनेषु समन्तत: ॥१०३॥

1. मृगमेषमुखा परे M.

2. तथा M.

चतुर्दशसु ते[1] तेषां रूपेण समतां गता:[2]।
नेहास्ति भुवने जन्तु: स्थावरो वा जगत् पुन: ॥१०४॥
यत्तुल्यरूपेण गणो न जात: शङ्करस्य च।
ते भिन्दिपालै: खड्गैश्च परिघैस्तोमरैस्तथा ॥१०५॥
शङ्कुलासिगदाभिश्च पाशै: शङ्कुभिरेव च।
खट्वाङ्गैश्च त्रिशूलैश्च कपालै: शक्तिभिस्तथा ॥१०६॥
दात्रै: सृणिभिरीषाग्रैर्यष्टिभिश्चत्रिकण्टकै:।
प्रासै: परशुभिर्बाणै: कोदण्डैरतिभीषणा:[3] ॥१०७॥

Some of them looked like dogs, boars or camels; some others were with the face of a monkey, a jackal and a cow; some others were in the forms of bears, cats, elephants or dolphins, some others were with the face of a lion, a tiger, a snake and a rat; some others had the neck and face of a horse; others were in the shape of a buffalow or man; some others had the face of a deer or a goat; some of them were without head, without feet, without hands; still others were with many heads, some others looked like *śarabha* and chamilion. Others were with the face of fish, *grāha* (crocodile ?). They were short, long, robust or thin with eight feet, four feet, two feet and one foot, or with many hands. Some were like the *yakṣas*, the *kiṁpuruṣas*, and animals; others were with wings, with a drooping balley or a big belley, or a long belley, with thick hairs, or with many ears, or without ear, with thick lips, long teeth, long beard, O *vipras* ! whatever creatures were there all over the fourteen worlds, they resembled those in their form and shape. There was none in the worlds—be it animals or movable or immovable, whom the *gaṇas* of Śaṁkara did not resemble in their shape and form. They looked very dreadful being equipped with the weapons such as *bhindipāla*, *khaḍga*, *parigha*, *tomara*, *śaṃkula*, *asi* (sword), *gadā* (club), *pāśa* (nook), *saṁku*, *khaṭvāṅga*, *triśūla* (trident), *kapāla*, *śakti*, *dātra*, *sṛṇi* with the fold of *īṣa*, *yaṣṭi* (staff) with three knots, *prāsa*, *paraśu* (axe), *bāṇa* (arrow) and *kodaṇḍa* (bow). 97-107

1. तत् M.

2. ततं M.

3. भीषणे: M.

जटाचन्द्रकलायुक्ताः सर्वे एव महाबलाः ।
केचिद्भर्गस्य रूपेण वाहनेनाथ भूषणैः ॥१०८॥

All of them were very strong; they with the matted hair, the digit of the moon, the ornaments and the mounts (of Bharga) appeared to be Bharga (Śiva) Himself. 108

तुल्या जटांशुप्रांशुशुभ्रशीर्षा महाबलाः ।
अर्धनारीश्वराः केचिद् यथारुद्रस्तथैव ते ॥१०९॥

Those powerful *gaṇas* with the matted hair, the crescent moon, and the white hairs were similar to Bharga, while others were half-man-half-woman (*ardhanārīśvara*), and some others were equal to Rudra. 109

केचित्तु चारुरूपेण मोहनेन[1] मनोभुवः ।
तुल्येन वनितासंघैः समं जाता रतोत्सुकाः ॥११०॥

Some others with their pleasant handsome figures looked like Kāmadeva and being surrounded by women looked ever eager to have sexual intercourse with them. 110

आकाशचारिणः सर्वे सर्वे स्वच्छन्दगामिनः ।
नीलोत्पलदलश्यामाः शुक्लाः केचन लोहिताः ॥१११॥
रक्ताः पीतास्तथा चित्रा हरिताः कपिलाः परे ।
अर्धपीता ह्यर्धरक्ता नीलार्धा धवलाः परे ॥११२॥
सकृष्णपीताः[2] शुक्लेन कृष्णेनार्धेन रञ्जिताः ।
एकवर्णा द्विवर्णाश्च त्रिवर्णाश्च तथापरे ॥११३॥
चतुःषट्पञ्चवर्णाश्च केचिद् दशगुणाः[3] द्विजाः ।
डिण्डिमान् पटहान् शङ्खान् भेर्यानकसकाहलान् ॥११४॥
मण्डूकान् झर्झरांश्चैव झर्झरीश्च समर्दलाः ।
वीणास्तन्त्रीः पञ्चतन्त्रीः शकटान् दर्दरांस्तथा ॥११५॥
गोमुखानानकान् कुण्डान् सतालकरतालिकान् ।
वादयन्तो गणाः सर्वे हसन्तश्च मुहुर्मुहुः ॥११६॥

All of them were capable of moving in the sky. They were of varied colours, such as green like the petals of the blue lotus, white, red, blood-red, half blue, grey-white, black mixed with yellow, white mixed with black etc. They were of one colour, two colours, three colours, four colours, five colours, six colours, and even ten colours. O twice-born ones! they, while laughing, incessantly played on their instruments such as, *diṇḍima*, *paṭaha* *śaṅkha* (conch), *bherī* *ānaka*, *kahala*, *maṇḍuka*, *jharjhara*, *jharjharī*, *mardala*, *vīṇā* (flute), *tantrī*, *pañcatantrī*, *śakaṭa*, *dardara*, *gomukha*, *ānaka*, *kuṇḍa*, *tāla*, *karatāla*. 111-116

1. शोभनेन M.
2. सचित्रकृष्णः M.
3. बहुवर्णा M.

वराहाभिमुखा भूत्वा तस्थुस्ते हृष्टमानसाः ।
तान् सर्वानाह शरभो भगवान् वृषभध्वजः ॥११७॥

They took their position facing Varāha in great delight. Śarabha, bull-mount Lord commanded all of them. 117

निघ्नतैतान् वराहस्य गणान् वै क्रूरकर्मभिः ।
क्रूरदृष्ट्या क्रूरयुद्धैः क्रूरा भूत्वा महाबलाः ॥११८॥

"Ye the *gaṇas*! you are strong enough, kill these *gaṇas* of Varāha by your crude glance, cruel action and cruel fight." 118

ततस्ते वै गणाः सर्वे नानाकारवरायुधाः ।
सार्धं वराहस्य गणैर्युयुधुः क्रूरदर्शनाः ॥११९॥

Then the fierce looking *gaṇas* being equipped with varieties of superior weapons fought the *gaṇas* of Varāha. 119

आकाशचारिणः सर्वे जलपूर्णं जगत्त्रयम् ।
ते परित्यज्य युयुधुर्वियत्येवोभये गणाः ॥१२०॥

All of them could move in the air, therefore, both the *gaṇas* leaving the three flooded worlds fought among themselves in the sky. 120

ततः क्षणाद् वराहास्य गणान् सर्वान् महाबलान् ।
हरस्य प्रमथा जघ्नुर्महावाता इवाम्बुदान् ॥१२१॥

Then the *pramathas*, the *gaṇas* of Hara within a moment killed all the mighty *gaṇas* of Varāha, the way the wind destroys the clouds. 121

हतेषु तेषु वीरेषु[1] वाराहेषु गणेष्वथ ।
दध्यौ वराहः किमिति प्राक् पश्चादवृत्तमास्थितम् ॥१२२॥

The mighty *gaṇas* of Varāha having been killed, Varāha wondered as to what had happened, looked in front and behind and pondered deeply over it. 122

1. जम्बषु M.

अथ चिन्तयतस्तस्य स्वान्तं गत्वा जनार्दन. ।
तत् सर्वं ज्ञापयामास वराहवपुषो हितम् ॥१२३॥

While Varāha had been pondering deeply over the happenings, Janārdana entered into his body and stated everything beneficial to the body of Varāha. 123

ततो देह-परित्यागं कर्तुं समयतस्तदा ।
ततो दंष्ट्राग्रघातेन नरसिंहं महाबलः ॥१२४॥
शरभो भगवान् भर्गो द्विधा मध्ये चकार ह ।
नरसिंहे द्विधाभूते नरभागेण तस्य च ॥१२५॥
नर एव समुत्पन्नो दिव्यरूपी महानृषिः ।
तस्य पञ्चास्यभागेन नारायण इति श्रुतः ॥१२६॥
अभवत् सुमहातेजा मुनिरूपी जनार्दनः ।
नरो नारायणश्चोभौ सृष्टिहेतू महामती ॥१२७॥

'This is the proper time to get Varāha abandoned. His body, thus considering the Lord Bharga in the form of *Śarabha* severed the body of Narasiṁha into two parts. From his human-part, the great divine sage called Nara had arisen, while the lion-part turned into a sage of great splandour, known as Nārāyaṇa, Janārdana himself. These two great sages were the causes of the creation. 124-27

द्वयोः प्रभावो दुर्धर्षः शास्त्रे वेदे तपःसु च ।
तौ नावि विनिधायाथ मत्स्यमूर्त्यंधितात्मनि ॥१२८॥
आससाद पुनर्देवो वराहः[1] शरभं हरिः ।
वपुस्त्यागो मयावश्यं[2] कर्तव्यो जगतां हिते ॥१२९॥
इति पूर्वं प्रतिज्ञातं तदर्थोऽयं समुद्यमः ।
क्रियते हरिणा सार्धं शम्भुना ब्रह्मणापि च ॥१३०॥

They were mighty, unassailable in the learning of the Vedas, scriptures and austerity. Hari, in the form of Varāha, after putting these two (Nara-Nārāyaṇa) in the boat, supported by the God in the form of a fish, returned to *Śarabha* again. "I must give up my body for the welfare of the world, I promised this earlier, and this endeavour is made to achieve that along with Hari, Śambhu and Brahmā." 128-30

1. वाराहः V.

2. मया कार्यं सर्व्वेषां जगतां हितः M.

इति सञ्चिन्त्य स तदा शूकरः परमेश्वरः ।
जगाद शरभं देवं महादेवं महाबलम् ॥१३१॥

Varāha, the Supreme Lord having thus decided told the mighty Mahādeva, *Śarabha*. 131

जहि मां त्वं महादेव त्यक्ष्ये कायमसंशयम् ।
हिताय सर्वजगतां देवानामपि ऋत्विजाम्[1] ॥१३२॥

"O Mahādeva! kill me, I shall abandon this body of mine for the welfare of the entire world, the gods and the priests; these is no doubt about it." 132

मम देह[2]प्रतीकोर्घ्वयंज्ञं यूपं प्रकल्प्य च ।
पृथक् पृथक् महाभागा सशामित्रं श्रुवादिकम्[3] ॥१३३॥

Prepare the sacrificial stake (*yūpa*), the symbol of my body, with the parts of my body, and also the *śāmitra* (the cutter in the sacrifice), the *śruva* (the small wooden ladle used for pouring the melted butter into a big ladle) and other implements of sacrifice separately. 133

ततस्ते तान् त्रिभिः पुत्रैर्विभ्रध्वं जगतां हिते ।
कनकेन सुवृत्तेन घोरेण च जगन्मयीम् ॥१३४॥

These things represent the world put them all in the earth with the parts of the bodies of my three sons--Suvṛtta, Kanaka and Ghora for the benefit of the world. 134

यज्ञाद् देवाः प्रजाश्चैव यज्ञादन्नान् नियोगिनः ।
सर्वं यज्ञात् सदा भावि सर्वं यज्ञमयं जगत् ॥१३५॥

The gods, the people, the food, and all other things shall be born from the sacrifice, everything is born from the sacrifice, and in fact, the world itself is the embodiment of sacrifice. 135

यमिमं पृथिवीगर्भमाधत्त मलिनी पुनः ।
तमुत्पन्नं स्वयं देवी चिरं संगोपयिष्यति ॥१३६॥

The embryo, which had been conceived by the impure Pṛthivī (during the period of her menstruation) the goddess (Pṛthivī) herself shall protect him after birth, for ever. 136

1. सहितयम् V.

2. प्रतिकोषे यज्ञ यूपं प्रकल्प्यत M.

3. स्रुवादिकं

प्राप्ते काले यदा देवी तदायुष्मान् सुभाषते ।
वधस्तस्यातिभारार्ता तदैवैनं हनिष्यथ ॥१३७॥

Pṛthivī, when being oppressed with the burden, approaches you for his destruction then you, the long-lived one, should kill him. 137

भारतीं पृथिवीं मग्नां[1] यदाधः शतयोजनम् ।
शृङ्गिवराहरूपेण प्रोद्धरिष्ये तदा त्विमाम्[2] ॥१३८॥

When Pṛthivī being heavily burdened goes one hundred *yojanas* down, I myself, assuming the form of a *varāha* (boar) shall raise her up upon my tusks. 138

कृतकृत्यं तु तं कायं त्याजयिष्यति ते सुतः ।
यो भावी देवसेनानी रुद्रात् षाण्मातुराह्वयः ॥१३९॥

Ṣaṇmātura (being reared up by six mothers, Kārttika), the son of yours, who is to be born from Rudra, shall be the general of the gods, he shall cause me to abandon this body, after the objectives are achieved, for which this body was assumed.[3] 139

एवं यज्ञवराहे तु भाषमाणे महाबले ।
निःसृत्य सुमहत्तेजो ज्वालामालातिदीपितम्[4] ॥१४०॥
सूर्यकोटिप्रतीकाशं वराहवपुषस्तदा ।
हरेर्भगवतो देहे विवेश महदद्भुतम् ॥१४१॥

The mighty Varāha having said thus a wonderful big ball of light in the form of a garland of fire, dazzling like crore of suns in radiance, coming out from the body of Varāha entered into the body of Hari. 140 41

तस्मिन् विष्णौ प्रविष्टे तु वाराहे तेजसि द्विजाः ।
सुवृत्तात् कनकाद् घोरात्तेज आदात् स्वयं हरिः ॥१४२॥

The light from the body of Varāha having entered into the body of Viṣṇu. Hari himself squeezed the light from the bodies of Suvṛtta, Kanaka and Ghora. 142

1. भारार्तापृथिवीं मग्नां V.

2. श्याम V.

3. Verses 136-39 seem to be inconsistent.

4. विभीषणम् M.

तेषामपि शरीरेभ्यस्तेजोभागः पृथक् पृथक् ।
विनिःसृत्य विनिःसृत्य ज्वालामालातिदीपितः ॥१४३॥
प्रविवेश हरेः काये यथा तेषां पितुस्तथा ।
ततो हरिश्च ब्रह्मा च महादेवश्च तद्वचः ॥१४४॥
वराहस्य प्रतिश्रुत्य ओमित्युक्त्वा पुनः पुनः ।
तेषां कायपरित्यागे अकार्षुर्यत्नमुत्तमम् ॥१४५॥

The light which came out from their bodies separately looked like the garland of burning fire, had entered into the body of Hari, the way the light of their father's did. Thereafter Hari, Brahmā and Mahādeva made their pledge to honour the words of Varāha by repeatedly saying 'Yes' and made a great endeavour to make Varāha abandoning his body. 143-45

ततस्तुण्डप्रहारेण शरभः कण्ठमध्यतः ।
भित्त्वा वपुर्वराहस्य पातयामास तज्जले ॥१४६॥

Śarabha attacked Varāha at his neck with his snout and killed him, by splitting his body on the water. 146

तं पातयित्वा प्रथमं सुवृत्तं कनकं तथा ।
घोरं च कण्ठदेशेषु भित्त्वा भित्त्वा जघान ह ॥१४७॥

Having killed him first Śarabha killed Suvṛtta, Kanaka and Ghora, one by one, splitting their bodies on the neck. 147

त्यक्तप्राणास्तु ते सर्वे पेतुस्तोये महार्णवे ।
जले शब्दं वितन्वानाः कालानलसमन्विताः ॥१४८॥

They, with the radiance of the burning fire, after they were killed, fell on that mass of water and the fall caused a terrible noise. 148

पतितेषु वराहेषु ब्रह्मा विष्णुर्हरस्तथा ।
सृष्ट्यर्थं चिन्तयामासुः पुनरेव समागताः ॥१४९॥

The varāhas having been killed, Brahmā, Viṣṇu and Hara together discussed about the creation anew. 149

हरस्य तु गणाः सर्वे तदा भर्गं समागताः ।
उपतस्थुर्महाभागाश्चतुर्भागेन भाजिताः ॥१५०॥

The great *gaṇas* of Hara, divided into four groups, came to Bharga and paid their respect to him. 150

षट्त्रिंशत्तु सहस्राणि प्रमथा द्विजसत्तमाः ।
तत्रैकत्र सहस्राणि भागे षोडश संस्थिताः ॥१५१॥

O superior mosts of the twice-born ones ! the *pramathas* were thirty-six thousand (crore?) in number, and there were sixteen thousand in one of the four groups. 151

नानारूपधरा ये वै जटाचन्द्रार्धमण्डिताः ।
ते सर्वे सकलैश्वर्ययुक्ता ध्यानपरायणाः ॥१५२॥
योगिनो मदमात्सर्यदम्भाहंकारवर्जिताः ।
क्षीणपापा महाभागाः शम्भोः प्रीतिकाराः पराः ॥१५३॥

These great *pramathas* are ascetics, and of varied forms, with matted hair, and the crescent moon, endowed with all *vibhūtis*[1] engrossed in meditation, free from lust, vanity, pride and egoism, bereft of sins, they had always been the source of delight to Śambhu. 152-53

न ते परिग्रहं रागं काङ्क्षन्ति स्म कदाचन ।
संसार-विमुखाः सर्वे यतयो योगतत्पराः ॥१५४॥

All these ascetics were engrossed in meditation and averse to the worldly pleasure, never desired attachment or possessions. 154

ध्यानावस्थं महादेवं परिवार्य धृतव्रताः ।
कृत्वा परिषदं रुच्या तिष्ठन्ति विगतक्लमाः ॥१५५॥

They had never been tired in practising austerity, surrounded Mahādeva, who was on meditation in a tasteful assembly. 155

यदैव[2] परमं ज्योतिश्चिन्तयत्यम्बिकापतिः ।
तदैव ते पारिषदाः सर्वे संवेष्टयन्ति तम् ॥१५६॥

During the period the husband of Umā was meditating upon the Supreme light, this group of *pramathas* remained encircling him. 156

1. *vibhūtis* - eight facilities or supernatural power such as *aṇimā*, the power of becoming atom; *laghimā*, extreme lightness; *prāpti*, attaining anything; *prākāmya*, irresistible will; *mahimā*, greatness or unlimitable bulk; *īśitā*, supreme dominion; *vaśitā*, subjugation by power of magic; *kāmavaśāyitā* suppression of all desires.

2. सदैव M.

ते षोडश समाख्याता कोटयो ये यतव्रताः[1] ।
सिंहव्याघ्रादि-सारूप्या अणिमादिसमायुताः ॥१५७॥

These sixteen crore ascetics, who practised austerity were of the form of lion, tiger, etc. and endowed with eight *vibhūtis* (divine power), such as *aṇimā* and others. 157

अपरे कामिनः शम्भोः सुनर्मसचिवाः स्मृताः ।
विचित्ररूपाभरणा जटाचन्द्रार्धमण्डिताः ॥१५८॥
हरस्य तुल्यरूपेण विशदा वृषभध्वजाः ।
उमासदृशरूपाभिः प्रमदाभिः समागताः ॥१५९॥
विचित्रमाल्याभरणा दिव्यस्रग्गन्धभूषिताः ।
उमासहायं क्रीडन्तमनुगच्छन्ति भूषिताः ॥१६०॥
शृङ्गारवेषाभरणा अष्टौ ते कोटयो गणाः ।

Others with varied appearance and costumes were licentious, and the amusement companion of Śambhu; they with the matted hair and the crescent moon looked exactly like the bullmount Hara, and were accompanied by the women, as beautiful as Umā. The other group of *pramathas*, eight crore in number wearing garlands and ornaments and divine garlands perfumed with smell, attired themselves with the costumes suitable for love-making, and had followed Mahādeva wherever he had sported with Umā. 158-61a

अर्धनारीश्वराश्चान्ये अर्धनारीश्वरं हरम् ॥१६१॥
ध्यानस्थं प्रविविशुस्ते तुल्यरूपा हरस्य ये ।
उमासहायो हि यदा रमते ससुखं हरः ॥१६२॥
अर्धनारीशरीरास्तु द्वारपाला भवन्ति ते ।

The other groups of *pramathas* were half-men-half-women. They resemble Hara in their physiognomy. When *arddha-nārīśvara* (half-man-half-woman) Hara had been in meditation they entered there (and kept an watch). When Hara had taken his sexual pleasure with Umā in great contentment these half-men-half-women *pramathas* kept the door. 161b-163a

1. धृतव्रताः M.

आकाशमार्गे गच्छन्तमनुगच्छन्ति नित्यशः ॥१६३॥
ध्यानस्थं परिचर्यन्ति सलिलादिभिरीश्वरम् ।
नानाशस्त्रधराः शम्भोर्गणास्ते प्रमथाः स्मृताः ॥१६४॥

When the Lord (Hara) moved in the ether they kept on following him, and when he had been in meditation they had served him by supplying water etc. These *gaṇas* of Śambhu are called *pramathas*, who weilded varied weapons. 163b-164

प्रमथ्नन्ति च युद्धेषु युध्यमानान् महाबलान् ।
ते वै महाबलाः शूराः संख्यया नव कोटयः ॥१६५॥

They were called *pramathas* because they had destroyed completely the mighty warriors, who fought them in the battle; they are mighty and brave and nine crore in number. 165

अपरे गायनास्तालमृदङ्गपणवादिभिः ।
नृत्यन्ति वाद्यं कुर्वन्ति गायन्ति मधुरस्वरम् ॥१६६॥

Other *pramathas* were singers, they played on the musical instruments like cymbals, *mṛdaṅgas*, *paṇavas* and others. They sang melodious tunes and danced. 166

नानारूपधरास्ते वै संख्यया कोटयस्त्रयः ।
सततं चानुगच्छन्ति विचरन्तं महेश्वरम् ॥१६७॥

They are of varied shapes and forms, three crore in number. They had followed Maheśvara whenever he had been on the move. 167

सर्वे मायाविनः शूराः सर्वे शास्त्रार्थपारगाः ।
सर्वे सर्वत्र सर्वज्ञाः सर्वे सर्वत्रगाः सदा ॥१६८॥

All of them are possessor of illusory power, brave and well versed in scriptures, they are omniscients and omnipresents, and could move wherever they desired. 168

मुहूर्तात् सर्वभुवनं गत्वा यान्ति पुनर्भवम्[1] ।
अणिमाद्यष्टकैश्वर्ययुक्तास्ते महाबलाः ॥१६९॥

They are exceedingly strong, possess eight varieties of *vibhūtis* (super normal power) such as *aṇimā* and others and are capable of coming down to the earth after visiting the three worlds by their speed in a moment. 169

1. पुनःपुन, M.

अपरे रुद्रनामानो जटाचन्द्रार्धमण्डिताः ।
देवेन्द्रस्य नियोगेन वर्तन्ते त्रिदिवे सदा ॥१७०॥

Other with the matted hair and the crescent moon are called Rudra, they under the command of Devendra reside in the heaven. 170

तेषां संख्या चैककोटिस्ते सर्वे बलवत्तराः ।
कुर्वन्ति हि सदा सेवां हरस्य सततं गणाः ॥१७१॥

These *gaṇas* are one crore in number, they are powerful and always in the services of Hara. 171

विस्मयन्ति च पापिष्ठान् धर्मिष्ठान् पालयन्ति च ।
अनुगृह्णन्ति सततं धृतपाशुपतव्रतान् ॥१७२॥

They surprise the sinners, protect the virtuous and favour those who practise the austerity of *pāśupata*. 172

विघ्नांश्च सततं घ्नन्ति योगिनां प्रयतात्मनाम् ।
षट्त्रिंशत् कोटयश्चैते हरस्य सकला गणाः ॥१७३॥

They destroy all the impediments of the self-controlled ascetics. The total number of the *gaṇas* of Hara is thirty six crore[1]. 173

वराहगणनाशार्थं हिताय जगतां तथा ।
शङ्करस्याथ सेवार्थं समुत्पन्ना इमे गणाः ॥१७४॥

These *gaṇas* had been born for annihilating the *gaṇas* of Varāha, for the welfare of the world and to serve Śambhu. 174

वराहस्य गणान् दृष्ट्वा नरसिंहं तथा हरिम् ।
स्वयं शरभरूपः सन् ध्यायन्नादं तदाकरोत् ॥१७५॥

Śaṁkara, in the form of *Śarabha* having observed the *gaṇas* of Varāha, and also Hari in the form of Narasiṁha (half-man-half-lion) cried a loud cry. 175

1. In the verse 151 the number of *pramathas* is thirty-six thousand (*ṣaṭtriṁśat tu sahasrāṇi*) and in the verse 157 the number of a group is stated as sixteen crore. In some *purāṇas* the term *sahasra* is used to mean unlimited. However the calculation of the number of different groups does not tally with the total number of thirty-six. The numbers are 16, 8, 9, 3 and 1 and thus the total is 37. Moreover in place of 4 groups 5 groups are mentioned, the last one reside in the heaven.

तच्चीत्कराद्यतो जातास्तत्तेषां बहुरूपता ॥
क्रूरदृष्ट्या क्रूरयुद्धैः क्रूरकृत्यैरिमान् गणान् ।
वराहस्य घ्नतेत्येवं यतः प्रोक्तं कपर्दिना ॥१७६॥

Since they were born out of the loud cry (made by the *Śarabha*) they had been of many forms and shapes. 176

अतस्ते क्रूरकर्माणः प्रजाताश्च भयङ्कराः ।
न सदा क्रूरकर्माणि ते कुर्वन्ति महौजसः ॥१७७॥

"Kill these *gaṇas* of Varāha by your cruel glance, cruel action and cruel fighting"—this was the command of Kapardin (Śiva) to them, because of this they turned out to be the doer of cruel deeds, and dreadful, but these mighty *gaṇas* do not always indulge in cruel activities. 177

दृष्टिमात्रस्य ते क्रूराः क्रूरास्ते न तु कार्यतः ।
फलं जलं तथा पुष्पं पत्रं मूलं तथैव च ॥१७८॥

निवेदितानि भुञ्जन्ति वनपर्वतसानुषु ।
आहृत्यापि च भुञ्जन्ति पत्रं पुष्पादिकं च यत् ॥१७९॥

Though they look cruel, they are not cruels in their actions. They live in the forests and the slopes of mountains and partake fruits, flowers, leaves, roots and water, whatever is offered to them. They also eat flowers, leaves, etc. by collecting themselves.

भवेद्भर्गस्य यद्भोग्यं तद्भोगास्ते महौजसः ।
आमिषाणि च नाश्नन्ति[1] हित्वा चैत्रचतुर्दशीम् ॥१८०॥

They partake such things whatever is eatable by Bharga. Except on the fourteenth day (of the black fortnight of the moon) of the (solar) month of Caitra they do not eat meat. 180

तत्रामिषं हरो भुङ्क्ते चतुर्दश्यां मधौ सदा ।
ततः सर्वे गणास्तत्र भुञ्जते पललान्यपि ॥१८१॥

Hara uses to partake meat always on the fourteenth day (of the black fortnight of the moon, *Caturdaśi*) of the month of Madhu (Caitra), therefore, on that particular day all the *gaṇas* also eat meat. 181

1. आमिषं क्वापि नाश्नन्ति M.

हते वराहस्य गणे भर्गमासाद्य ते गणाः ॥
चतुर्भागाः स्वयं भूत्वा भूतकर्मेति वै जगुः ।
भूतत्वमभवत्तेषां चतुर्भागवतां तदा ॥१८२॥

All the *gaṇas* of Varāha having been killed, all the *gaṇas* (*pramathas*) went to Bharga, and dividing themselves into four divisions, started narrating the incidents of the past (*bhūtakarma*) hence, they were divided into four divisions and came to be known as the four *bhūtas*. 182

वचनात् पद्मयोनेस्तु भूतग्रामस्ततो मतः ।
यो लोको विदितः पूर्वं भूतग्रामश्चतुर्विधः ।
यतस्तेभ्योऽधिको यत्तद् भूतग्रामः स उच्यते ॥१८३॥

As has been stated by Padmayoni (Brahmā), they are called the multitude of *bhūtas*. These were the additional *bhūtas* over and above the four races of *bhūtas* known to the people since past, hence, they were called the community of *bhūtas*[1]. 183

इति वः कथितं सर्वं भूताः शम्भुगणाः यथा ।
यदाहारा यदाकारा यत्कृत्यास्ते महौजसः ॥१८४॥

How the mighty *gaṇas* of Śambhu were born, what were their shapes, activities and food, all these I narrated to you. 184

य इदं शृणुयान्नित्यमाख्यानं महदद्भुतम् ।
स दीर्घायुः सदोत्साही योगयुक्तश्च जायते ॥१८५॥

Whoever listens to this great marvellous story every day, he lives long and remains ever dynamic and becomes endowed with *yoga* (meditation). 185

इति श्रीकालिकापुराणे शरभवराहयुद्धो नाम त्रिंशोऽध्यायः ॥३०॥
Here ends the thirtieth chapter of the holy Kālikāpurāṇa, called the fight between Varāha and Śarabha.

1. *bhūta*=means any living being - divine, human, animal and even vegetable; commonly used to denote the species which fly, dive, move and germinate. They are the *bhūtagrāmscaturvidhaḥ*. These four groups are in addition to them.
2. एकत्रिंशोऽध्यायः V.

एकत्रिंशोऽध्याय:*

CHAPTER THIRTY-ONE

(Emergence of sacrifice from the body of Yajña-varāha)

ऋषय ऊचुः

कथं यज्ञवराहस्य देहो यज्ञत्वमाप्तवान् ।
त्रेतात्वमगमन् पुत्रा वराहस्य कथं त्रयः ॥१॥

The sages said :

(Tell us) how the body of Yajñavarāha acquired the characteristic of a *yajña*? How Varāha got three sons only. 1

आकालिकोऽयं प्रलयः कस्माद् भगवता कृतः ।
जनक्षयो महाघोरो वराहेण महात्मना ॥२॥

Why the god Varāha, the great soul, caused this untimely destruction of the world resulting in mass killing of the people? 2

कथं वा मत्स्यरूपेण वेदास्त्रातश्च शार्ङ्गिणा ।
कथं पुनरभूत् सृष्टिः केन चोर्वी समुद्धृता ॥३॥

How Viṣṇu, in his boar incarnation rescued the Vedas (from being destroyed)? How the world was again created? Who raised the earth (from the sea) to the surface? 3

ईश्वरः शारभं कायं त्यक्तवान् वा कथं गुरो ।
कीदृक् प्रवृत्तं तद्देहं तन्नो वद महामते ॥४॥

O protector! O great minded-one! how Īśvara (Śiva) did abandon the *śarabha*-body? What had happened to that body thereafter? 4

एतेषां द्विजशार्दूल भवान् प्रत्यक्षदर्शिवान् ।
तन्नोऽद्य श्रोष्यमाणानां कथयस्व महामते ॥५॥

O great minded-one! O prominent twice-born! you have perceived all these happenings directly (saw personally). therefore, tell us today, we desire to hear. 5

मार्कण्डेय उवाच

शृणुध्वं द्विजशार्दूला यत्पृष्टोऽहमिहाद्भुतम् ।
शृण्वन्त्ववहिताः सर्वे सर्ववेदफलप्रदम् ॥६॥

Mārkaṇḍeya said :

O prominent twice-born ones! (tigers of the twice-borns), what you have wanted to know from me, listen to that wonderful (story), it is to be heard by all with rapt attention, because it yields the same result as the Vedas do. 6

यज्ञेषु देवास्तुष्यन्ति यज्ञे सर्वं प्रतिष्ठितम् ।
यज्ञे न ध्रियते पृथ्वी यज्ञस्तारयति प्रजाः ॥७॥

The gods are pleased by the performance of sacrifices, the sacrifice saves the people, the earth is upheld by sacrifice, and everything is rooted in the sacrifice. 7

अन्नेन भूता जीवन्ति पर्जन्यादन्नसम्भवः ।
पर्जन्यो जायते यज्ञात् सर्वं यज्ञमयं ततः ॥८॥

The creatures live on food, the food-crop grows by the rains, from sacrifice the rain comes into being, hence all entities are the embodiment of sacrifice. 8

स यज्ञोऽभूद् वराहस्य कायाच्छम्भुविदारितात् ।
यथाहं कथये तद्वः शृण्वन्त्ववहिता द्विजाः ॥९॥

O twice-born ones! the sacrifice emerged from the body of Varāha, torn by Śambhu, I am telling you how it had happened (listen to it with attention). 9

विदारिते वराहस्य काये भर्गेण तत्क्षणात् ।
ब्रह्मविष्णुशिवा देवाः सर्वैश्च प्रमथैः सह ॥१०॥
निन्युर्जलात् समुद्धृत्य तच्छरीरं नभः प्रति ।
तद्बिभिदुः शरीरं तद् विष्णोश्चक्रेण खण्डशः ॥११॥

The body of Varāha having been torned by Bharga, Brahmā, Viṣṇu, Śiva and all the gods along with the group of *pramathas* picked that body to the ether from the sea; that body was cut into pieces by the discus of Viṣṇu. 10-11

तस्याङ्गसन्धयो यज्ञा जाताश्च वै पृथक् पृथक् ।
यस्मादङ्गाच्च ये जातास्तच्छृण्वन्तु महर्षयः ॥१२॥

O great sages! the joints of limbs of his body turned into different sacrifices; now hear what sacrifice was born from what limb. 12

---

* द्वात्रिंशोऽध्यायः V.

भ्रू नासासन्धितो जातो ज्योतिष्टोमो महाध्वरः।
हनुश्रवणसन्ध्योस्तु वह्निष्टोमो व्यजायत ॥१३॥

The great sacrifice Jyotiṣṭoma emerged from the joint of eye-brows and the nose, *Vahniṣṭoma* emerged from the joints of the jaws and the ears. 13

चक्षुर्भ्रुवोः सन्धिना तु व्रात्यष्टोमो[1] व्यजायत।
जातः पौनर्भवष्टोमस्तस्य पोत्रौष्ठसन्धितः ॥१४॥

From joint of the eyes with the eye brows emerged the sacrifice, called *Vrātya-ṣṭoma*, from the joint of the lips, (upper and lower) of that boar emerged the sacrifice of *Paunarbhava*. 14

वृद्धष्टोमबृहत्ष्टोमौ जिह्वामूलादजायताम्।
अतिरात्रं सवैराजमधोजिह्वान्तरादभूत् ॥१५॥

The two sacrifices, *Bṛhat-ṣṭoma* and *Vṛddha-ṣṭoma* arose from the root of the tongue, *Atirātra* and *Vairāja* emerged from under the tongue. 15

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥१६॥

Teaching is *Brahmayajña*, the offering of water to ancestors is *pitṛyajña*, offering oblation is *Daivayajña* and offering hospitality to mankind is called *Nṛyajña*. 16

स्नानं तर्पणपर्यंतं नित्ययज्ञाश्च सर्वशः।
कण्ठसन्धेः समुत्पन्नाः जिह्वातो विधयस्तथा ॥१७॥

All the sacrifices, which are to be performed daily beginning with bath up to the offerings of water, had emerged from the joint of the throat, so also the laws (*vidhi*) from the tongue (of the body of Varāha). 17

वाजिमेधमहामेधौ नरमेधस्तथैव च।
प्राणिहिंसाकरा येऽन्ये ते जाताः पादसन्धितः ॥१८॥

Vājimedha, *Mahāmedha* and *Naramedha* and all other sacrifices, which involve killing of living beings, were born from the joint of the feet. 18

1. त्वक्चक्षुर्भ्रूवेसन्धिर्व्रात्यस्तोमे M.

राजसूयोऽर्थकारी च वाजपेयस्तथैव च।
पृष्ठसन्धौ समुत्पन्ना ग्रहयज्ञास्तथैव च ॥१९॥

Rajāsūya and *Vājapeya* sacrifices, which bring prosperity arose from the back-joint, so also the *grahayajñas*. 19

प्रतिष्ठोत्सर्गयज्ञाश्च दानश्राद्धादयस्तथा।
हृत्सन्धितः समुत्पन्नाः सावित्रीयज्ञ एव च ॥२०॥

The sacrifice performed for establishment (*pratiṣṭha-yajña*) and for dedication (*utsarga-yajña*), the gift the *śrāddha* and also *sāvitriyajña*, all of them were emerged from the joint of the heart. 20

सर्वे सांस्कारिका यज्ञाः प्रायश्चित्तकराश्च ये।
ते मेढ्रसन्धितो जाता यज्ञास्तस्य महात्मनः ॥२१॥

All the sacrifices connected with *saṁskāras*[1] and atonement had emerged from the joint of the genital of that great soul. 21

रक्षःसत्रं सर्पसत्रं[2] सर्वं चैवाभिचारिकम्।
गोमेधो वृक्षयागश्च खुरेभ्यो ह्यभवन्निमे ॥२२॥

The sacrifices, such as *Rakṣaḥsatra*, *Sarpa-satra*, *Gomedha*, *Vṛkṣayāga*, and also all other sacrifices, aimed at doing harm to others (*abhicāra*) had emerged from the hoofs. 22

मायेष्टिः परमेष्टिश्च गीष्पतिर्भोगसम्भवः।
लाङ्गूलसन्धौ संजाता अग्निष्टोमस्तथैव[3] च ॥२३॥

The sacrifices such as *māyeṣṭi*, *parameṣṭi*, *gīṣpati*, the sacrifice aimed at for enjoyment, and Agni-soma (*Agniṣṭoma*) were produced in the joint of the tail. 23

नैमित्तिकाश्च ये यज्ञाः संक्रान्त्यादौ प्रकीर्तिताः।
लाङ्गूलसन्धौ ते जातास्तथा द्वादशवार्षिकम् ॥२४॥

The occasional sacrifices prescribed on the moving of the sun from one jodiac to other (*saṁkrānti*) and also the sacrifice performable extending twelve years (*dvādaśavārṣika*) were born from the joint of the tail. 24

1. *saṁskāra*=sanctifying ceremony, numbering 10 or more performed for purification.
2. रक्षासत्रं सर्पसत्रं M.
3. अग्नीषोमः M.

तीर्थप्रयोगसामौजः[1] यज्ञः सङ्कर्षणस्तथा ।
आर्कमाथर्वणश्चैव नाडीसन्धेः समुद्गताः ॥२५॥

The sacrifices such as *Tirtha-prayoga*, *Soma*, *Ojah-Samk rasana*, *Arka*, and *Ātharvaṇa* had emerged from the joint of veins. 25

ऋचोत्कर्षः क्षेत्रयज्ञः[2] पञ्चसर्गातियोजनः[3] ।
लिङ्गसंस्थानहेडम्बयज्ञा जाताश्च जानूनि ॥२६॥

Similarly the sacrifices like *Ṛcotkarṣa*, *Kṣetra-yajña*, *Pañcasarga*, *Atiyojana*, *Liṅgasaṁsthā a*, and *Hedumba-yajña* all of them came out from the two knees. 26

एवमष्टाधिकं जातं सहस्रं द्विजसत्तमाः ।
यज्ञानां सततं लोका यैर्भाव्यन्तेऽधुनापि च ॥२७॥

O superior mosts of the twice-born ones! thus one thousand and eight sacrifices were born from the body of Varāha, which even now support the people. 27

स्रुगस्य पोत्रात् सञ्जाता नासिकायाः स्रुवोऽभवत्[4] ।
अन्ये स्रुक्स्रुवभेदा ये ते जाता पोत्रनासयोः ॥२८॥

Sruk (a large wooden ladel for pouring the clarified butter in the sacrifice) and *sruva* (a small wooden ladel for collecting and pouring the melted butter into the big one) were produced from the nose of Varāha; the other varieties of *sruk* and *sruva* were also from his nostrils. 28

ग्रीवाभागेण तस्याभूत् प्राग्वंशो मुनिसत्तमाः ।
इष्टापूर्तियजुर्धर्मो जाताः श्रवणरन्ध्रतः ॥२९॥

The neck of Varāha turned into *prāgvaṁśa* (the east sacrificial pandel) *iṣṭāpūrta* (the religious act of sacrifice and digging wells etc.), along with *Yajur-dharma* (performing sacrifice) had emerged from the earholes. 29

दंष्ट्राभ्यो ह्यभवन् यूपाः कुशा रोमाणि चाभवन् ।
उद्गाता च तथाध्वर्युर्होता शामित्रमेव च ॥३०॥

अग्रदक्षिणवामाङ्ग-पश्चात् पादेषु सङ्गताः ।
पुरोडाशाः सचरवो जाता मस्तिष्कसञ्चयात् ॥३१॥

The teeth (of Varāha) turned into *yūpas* (the smooth posts to which the animal in a sacrifice is fastened), the hairs of the body into *kuśa* grass, the *udgātṛ* (one who chants Sāmaveda), the *adhvaryu* (one who recites the *yajur-mantras* and pours oblation), the *hotā* (one who invokes the gods by *Ṛkmantras*), and the *śāmitra* (one who cuts the sacrificial animals) were born from front, right, left, and the hind legs respectively. The *puroḍāśa* (lump of wheat paste) along with vessels were produced from the fat of the brain. 30-31

कसुर्नेत्रद्वयाज्जाता यज्ञकेतुस्तथा खुरात् ।
मध्यभागोऽभवद्वेदी मेढ्रात् कुण्डमजायत ॥३२॥

The *kasu* (the fire produced from the dried cow-dung) came out from the eyes, the *yajñaketu* (the symbol of the sacrifice, the sign) was produced from the hoofs, the middle portion turned into *vedī* (the altar) and the genital formed the *kuṇḍa* (the hole in the ground for kindling fire). 32

रेतोभागात्तथैवाज्यं स्वधामन्त्रा[1] समुद्गताः ।
यज्ञालयः पृष्ठभागाद्हृत्पद्माद्यज्ञ एव च ।
तदात्मा यज्ञपुरुषो मुञ्जाः कक्षात्समुद्गताः ॥३३॥

The clarified butter came out from the semen, so also the *mantras* beginning with *svadhā*. The cottage of the sacrifice came out from the back, the sacrifice itself and the *yajña-puruṣa*, the soul of the sacrifice, were born from the lotus like heart, and the *muñjas* (a kind of grass) were produced from the sides. 33

एवं यावन्ति यज्ञानां भाण्डानि च हवींषि च ।
तानि यज्ञवराहस्य शरीरादेव चाभवन् ॥३४॥

Thus all the utensils required for the sacrifice and the clarified butter etc. were produced from the body of Yajñavarāha. 34

एवं यज्ञवराहस्य शरीरं यज्ञतामगात् ।
यज्ञरूपेण सकलमाप्यायितुमिदं जगत् ॥३५॥

---

1. तीर्थप्रयोगयाज्ञोत्थं V.
2. यज्ञः V.
3. पञ्चसर्गा ...M.
4. स्रुवाभवद् V.

---

1. स्वधा मन्त्राः M.

In this way the body of Yajñavarāha was turned into a sacrifice for the contentment of the entire world. 35

एवं विधाय यज्ञं तु ब्रह्मविष्णुमहेश्वराः ।
सुवृत्तं कनकं घोरमासेदुर्यत्नतत्पराः[1] ॥३६॥

Thus having disposed of the body of Yajñavarāha Brahmā, Viṣṇu and Maheśvara reached Suvṛtta, Kanaka and Ghora (the three sons of Varāha) with great effort. 36

ततस्तेषां शरीराणि पिण्डीकृत्य पृथक् पृथक् ।
त्रिदेवास्त्रिशरीराणि व्यधमन्मुखवायुभिः ॥३७॥

These three gods reduced their bodies into three different moulds separately and then blew them up with the wind of their mouth. 37

सुवृत्तस्य शरीरं तु व्यधमन्मुखवायुना[2] ।
स्वयमेव जगत् स्रष्टा दक्षिणाग्निस्ततोऽभवत् ॥३८॥

The creator of the world (Brahmā) himself blew the body of Suvṛtta by the wind from his mouth, and *dakṣiṇāgni*[3] arose from it. 38

कनकस्य शरीरं तु ध्मापयामास केशवः ।
ततोऽभूद्गार्हपत्याग्निः पञ्चवैतानभोजनः ॥३९॥

Keśava with his mouth wind blew the body of Kanaka, and the *gārhapatyāgni*[4] was produced from there, which was called *pañca-vaitānabhojana* (eater of five oblations; is offered to the five winds in that fire). 39

घोरस्य तु वपुः शम्भुर्ध्मापयामास वै स्वयम् ।
तत आहवनीयोऽग्निस्तत्क्षणात् समजायत ॥४०॥

Śambhu himself blew the body of Ghora (with the mouth wind) and immediately *āhavanīyāgni*[5] was born from there. 40

1. यज्ञतत्पराः M.V.
2. ध्मापयामास वै तदा ...
3-5. *dakṣiṇāgni*, *gārhapatyāgni* and *āhavanīyāgni* are three sacred fires kindled for sacrifice. *dakṣiṇāgni* is the southern fire, *gārhapatyāgni* is the house-holder's fire received from the ancestors and transmitted to the descendants, *āhavanīyāgni* is the consecrated fire taken from the house-holders' perpetual fire preserved in the house-hold.

एतैस्त्रिभिर्जगद्व्याप्तं त्रिमूलं सकलं जगत् ।
एतद् यत्र त्रयं नित्यं तिष्ठति द्विजसत्तमाः ॥४१॥
समस्ता देवतास्तत्र वसन्त्यनुचरैः[1] सह ।

The entire world is covered by these three fires (*agnis*), these three are at the root of the world. O superior ones of the twice-born ones ! wherever these three exists all the gods with their attendents reside there. 41-42a

एतद्ब्रह्मपदं नित्यमेतदेव त्रयात्मकम् ॥४२॥
एतत्त्रयीविधिस्थानमेतत् पुण्यकरं परम् ।
यस्मिन् जनपदे चैते हूयन्ते वह्नयस्त्रयः ॥४३॥
तस्मिन् जनपदे नित्यं चतुर्वर्गो विवर्धते ।
एतद्वः कथितं सर्वं यत् पृष्टोऽहं द्विजोत्तमाः ॥४४॥

This is always the auspicious place, the embodiment of the Vedas, the repository of the laws of the Vedas, and this yields utmost virtues. In the kingdom, where oblations are made to these three *agnis* daily the four-fold objectives of mankind increase there. O superior-most ones of the twice-born ones ! I told you all, whatever you had asked. 42b-44

यथा यज्ञवराहस्य देहो यज्ञत्वमाप्तवान् ।
यथा च तस्य पुत्राणां देहतो वह्नयोऽभवन्[2] ॥४५॥

(I told you) how the body of *Yajñavarāha* acquired sacrifice-hood, and how the three *agnis* were born from the bodies of his sons. 45

इति श्रीकालिकापुराणे वराहतनौ यज्ञोत्पत्तिर्नाम एकत्रिंशोऽध्यायः[3] ।

Here ends the thirty-first chapter of the holy Kālikāpurāṇa, called the emergence of sacrifices from the body of *Yajñavarāha*.

1. रमन्त्यनुचरैः M.
2. देहात्त्रेतात्वमगमन् M.
3. द्वात्रिंशोऽध्यायः V.

द्वात्रिंशोऽध्यायः*

CHAPTER THIRTY-TWO

(*Fish Incarnation*)

मार्कण्डेय उवाच

आकालिकोऽयं प्रलयो यतो भगवता कृतः ।
तच्छृण्वन्तु महाभागा वाराहं लोकसंक्षयम् ॥१॥

Mārkaṇḍeya said :

The untimely deluge resulting in the destruction of the people created by the Lord in his boar incarnation is called *Vārāha-pralaya* (the deluge caused by the boar); hear about it from me. 1

यथा वा मत्स्यरूपेण वेदास्त्राताश्च शार्ङ्गिणा ।
तदहं संप्रवक्ष्यामि सर्वपापप्रणाशनम्[1] ॥२॥

How the weilder of the bow made of horn (Śārṅgī), the remover of all sins had saved the Vedas, I am narrating it in detail. 2

पुरा महामुनिः सिद्धः कपिलो विष्णुरीश्वरः[2] ।
साक्षात् स्वयं हरिर्योऽसौ सिद्धानामुत्तमो मुनिः ॥३॥
ध्यायतः सिद्धमित्येवं सर्वं जगदिदं स्वतः[3] ।
यतो[4] जातो हरेः कायात् कपिलस्तेन स स्मृतः[5] ॥४॥

The omniscient Hari in the past with the desire of creating the world sat upon meditation, and from his body (no sooner he desired) emerged Kapila, the great ascetic sage, the best of all the sages, who is none else than Viṣṇu himself. He was called Kapila, as he came out from the body of Viṣṇu. 3-4

स एकदा पुरा भूत्वा मनोः स्वायम्भुवेऽन्तरे ।
स्वायम्भुवं मनुं वाक्यं मुनिवर्योऽब्रवीदिदम् ॥५॥

That best sage Kapila flourished during the sway of Svāymbhuva-Manu, and once he spoke thus to Svāyambhuva-Manu. 5

कपिल उवाच

स्वायम्भुव मुनिश्रेष्ठ ब्रह्मरूप महामते ।
ममैवमीप्सितार्थं[6] त्वं देहि प्रार्थयतोऽधुना ॥६॥

Kapila said:

O Svāyambhuva ! you are the superior most among the sages and an incarnation of Brahman O great one ! I seek a boon from you, kindly grant me my desire. 6

जगत्सर्वं तवैवेदं त्वया च परिपालितम् ।
त्वया सर्वं जगत् सृष्टं[1] त्वमेव जगतां पतिः ॥७॥

The entire world belongs to you, and is under your protection, the world is created by you and you are the lord of it. 7

स्वर्गे पृथिव्यां पाताले देवमानुषजन्तुषु ।
त्वं प्रभुर्वरदो गोप्ता त्वमेवैकः सनातनः ॥८॥

Among the gods, men and animals (creatures) in the heaven, earth and the nether world you alone are eternal, the protector and the bestower of boons. 8

त्वं वै धाता विधाता च त्वं हि सर्वेश्वरेश्वरः ।
त्वयि प्रतिष्ठितं सर्वं सततं भुवनत्रयम् ॥९॥

You are the protector and the creator, the lord of all; the three worlds rest in you ever. 9

तपस्यतो तव समं[2] प्रतिभास्यति[3] सोऽनुगम् ।
कार्यकारणतत्त्वौघसहितानि जगन्ति वै ॥१०॥
तन्मे देहि रहः स्थानं त्रिषु लोकेषु दुर्लभम् ।
पुण्यं पापहरं रम्यं ज्ञानप्रभवमुत्तमम् ॥११॥

Kindly give me such a secret place, which is charming, sacred and remover of sins, rare in the three worlds, for practising penance by me, so that while I am in meditation, like you, the knowledge about the creation of the world with its causes flushes in my mind. 10-11

अहं हि सर्वभूतानां भूत्वा प्रत्यक्षदर्शिवान् ।
उद्धरिष्ये जगज्जातं निर्माय ज्ञानदीपिकाम् ॥१२॥

Having perceived all the creatures (in my mind) I shall save them all by the light of the knowledge created by me. 12

अज्ञानसागरे मग्नमधुना सकलं जगत् ।
ज्ञानप्लवं[4] प्रदायाहं तारयिष्ये जगत्त्रयम् ॥१३॥

---

* त्रयस्त्रिंशोऽध्यायः V. 1. हरं शुभम् M. 2. विष्णुरूपिणः M. 3. जगदिति श्रुतम् M. 4. ततो M. 5. सम्मतः M. 6. ममैकमीप्सितार्थं M.

1. जगद्व्याप्तं M. 2. तव समः M. यत्र समम् V. 3. प्रतिभास्यन्ति M. 4. ज्ञानदीप्तं M.

Now the entire world is submerged in the darkenss of ignorance, by providing them a rafter of knowledge I shall save all of them. 13

एतस्मिन्मां भवान् सम्यगुपपन्नमिहेच्छति ।[1]
त्वन्नो नाथश्च पूज्यस्त्व[2] पालकश्च[3] जगत्प्रभो ॥१४॥

You are our lord, protector, and the worthy of veneration. you should find out means for my achieving this end. 14

इत्येवमुक्तः स मनुः कपिलेन महात्मना ।
प्रत्युवाच महात्मानं[4] कपिलं संशितव्रतम् ॥१५॥

Manu on being addressed thus by Kapila, the noble one, the performer of austerity, gave this reply to him. 15

मनुरुवाच

यदि त्वयाखिलजगद्धितार्थं ज्ञानदीपिकाम् ।
चिकीर्षूणा यतः[5] कार्यं किं स्थानार्थनया तव[6] ॥१६॥

Manu said:

If you are bent upon producing the light of knowledge for the benefit of the entire world, what do you mean by asking for a place from me. 16

हिरण्यगर्भः सुमहत् तपस्तेपे पुराद्भुतम् ।
स मे ययाचे तपसे स्थानं कस्मै न च द्विज[7] ॥१७॥

O twice-born-one ! in the days of yore Hiraṇyagarbha (Brahmā) practised severe austerity, but he did never ask for a place either from me or from any one else. 17

शम्भुः सम्भोगरहितो देवमानेन वत्सरान् ।
आयुतानि[8] तपस्तेपे सोऽपि स्थान न चैक्षत ॥१८॥

Śambhu by being detached to enjoyment practised austerity for ten thousand years by the standard of the gods, but he never sought a place for him. 18

देवेन्द्रो वीतिहोत्रश्च शमनो रक्षसां पतिः ।
यादःपतिर्मातरिश्वा धनाध्यक्षस्तथैव च ॥१९॥
एते[9] तेपुस्तपस्तीव्रं दिक्पालत्वमभीप्सवः[10] ।
स्थानं[11] न मार्गयामासुः किञ्चनापि महामुने ॥२०॥

O great sage ! in the past Devendra (lord of the gods) Agni, Śamana Nairṛta (the lord of the demons), Varuṇa, Vāyu and Kubera (lord of the wealth), with a view to obtaining the position of the lord of the directions (*dikpālatva*), all of them practised severe austerity but none of them had ever sought any place from anybody. 19-20

देवागाराणि तीर्थानि क्षेत्राणि सरितस्तथा ।
बहूनि पुण्यभाञ्ज्यत्र तिष्ठन्ति कपिल क्षितौ ॥२१॥

O Kapila ! there are many sacred temples, sacred places of pilgrimage, and sacred rivers on this earth. 21

तेषामेकतमं त्वं चेदासाद्य कुरुषे तपः[1] ।
स्थानं ब्रह्मंस्तपःसिद्धिर्न भविष्यति तत्र किम् ॥२२॥

O brāhmaṇa ! sitting on any one of those places if you practise austerity, should it not be fruitful ? 22

मत्तः स्थानार्थना[2] तावत् केवलं[3] ते विकत्थनम् ।
अयं विकत्थनो धर्मो युज्यते न तपस्विनाम् ॥२३॥

The plea for seeking a place from me (by you) is nothing but braggart, such self-conceitedness does not behove well to the ascetics. 23

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचस्तस्य मनोः स्वायम्भुवस्य तु ।
चुकोप कपिलः सिद्धः प्रोवाच च तदा मनुम् ॥२४॥

Mārkaṇḍeya said :

The ascetic Kapila having heard these words of Svāyambhuva-Manu flew into rage and spoke thus to him. 24

कपिल उवाच

त्वयि विश्रम्भमाधाय तपसः[4] सिद्धयेऽचिरात् ।
स्थानं मया प्रार्थितं ते तन्मां क्षिपसि हेतुभिः ॥२५॥

Kapila said :

In good faith I have sought a place from you for the quick success of my austerity, but you have censured me on some pleas. 25

अनेनात्युग्रवचसा तवैवाहं न चक्षमे ।
स्वयं[5] त्रिभुवनाध्यक्ष इति ते गर्व ईदृशः ॥२६॥

---

1. एतस्मिन् स भवान् मम्यभ्युपत्त् मिहार्हसि M. 2. पूज्यश्च M.
3. पालय च M. 4. यतात्मानं M. 5. तपः M. 6. मम M.
7. समाययाच तपसे स्थानं कस्मैचनं द्विज M. 8. अक्षतानि M. 9. एतत् M.
10. दिक्पालत्वसमीप्सयाM. 11. स्थाने समादयामासुः गुरून् नापि महात्मनेM.

---

1. तेषामेकतम तस्मात् आसाद्य कुरुतां तपः M. 2. स्थानार्थिनः M.
3. कारणं M. 4. त्वं सिद्धस्तम्भयामास तपसः M. 5. अयं M.

You are so proud because (you hold that) you alone are the lord of the three worlds (and expressed your hautiness) by these extremely harsh words, which I shall never forgive. 26

अक्षम्यं ते वचो मेऽद्य प्रार्थनायां विकत्थनम् ।
यत् त्वं वदसि तस्य त्वं फलमेतदवाप्नुहि ॥२७॥

You have found self-conceitedness in my prayer submitted to you for a place from you for practising austerity. These harsh words of yours do not merit forgiveness, you must bear the consequences. 27

इदं त्रिभुवनं सर्वं सदेवासुरमानुषम् ।
हतप्रहतविध्वस्तमचिरेण भविष्यति ॥२८॥

This entire world along with gods, mankind, and demons, no sooner, shall be killed and annihilated and destroyed. 28

येनेयमुद्धृता पृथ्वी येन वा स्थापिता पुनः ।
यो वास्या अन्नकर्ता स्याद् यो वास्याः परिरक्षकः ॥२९॥
त एव सर्वे हिंसन्तु सकलं सचराचरम् ।
नचिराद्द्रक्ष्यसि मनो जलपूर्णं जगत्त्रयम् ।
हतप्रहतविध्वस्तं तव गर्वविशातनम् ॥३०॥

That, who raised this earth (from the ocean), who stabilised her, who provides food for the creatures, and who preserves her—let all of them kill this movable and immovable world together. O Manu! within no time you will find the three worlds killed, annihilated and destroyed and then submerged in water. Surely this will purge your pride. 29-30

एवमुक्त्वा मुनीन्द्रोऽसौ कपिलस्तपसां निधिः ।
अन्तर्दधे जगामापि तदा ब्रह्मसदो मुनिः ॥३१॥

Kapila, the lord of the ascetics, and the gem of austerity having said thus disappeared then and there, and proceeded to the abode of Brahmā. 31

कपिलस्य वचः श्रुत्वा विषण्णवदनो मनुः ।
भावीति प्रतिपद्याशु मनुर्नोवाच किञ्चन ॥३२॥

Manu having heard these words of Kapila turned discoloured in his face but considering the inevitability of what is destined. did not utter a single word. 32

ततः स्वायम्भुवो धीमांस्तपसे धृतमानसः ।
हिताय सर्वजगतां दिदृक्षुर्गरुडध्वजम् ॥३३॥

Then the intelligent Svāyambhuva for the welfare of the entire world, and with a view to perceiving God with the symbol of Garuḍa (Viṣṇu) decided to practise austerity. 33

विशालां बदरीं यातो गङ्गाद्वारान्तिकं खलु ।
तत्र गत्वा जगद्धर्ता मनुः स्वायम्भुवः स्वयम् ।
ददर्श बदरीं तत्र पुण्यां पापप्रणाशिनीम् ॥३४॥
सदा फलवतीं नित्यं मृदुशाद्वलमञ्जरीम् ।
सुच्छायां[1] मसृणां शीर्णशुष्कपत्रविवर्जिताम् ॥३५॥

Svāyambhuva, the lord of the world, then proceeded to the big *badari* (jujube tree) at the source of the Gaṅgā. Having gone there he beheld the sacred *badari*, the destroyer of sins, always full with fruits, covered with soft greenness pleasantly shadowy, smooth, without the worn out and dry leaves. 34-35

गङ्गातोयौघसंसिक्त-शिखामूलान्तराखिलाम् ।
उपास्यमानां सततं नानामुनितपोधनैः ॥३६॥

The roots, branches, and the middle part of the *badarī* are getting wet with the sprinking of water by the waves of the Gaṅgā, which has been constantly worshipped by the host of ascetics and sages. 36

तत्स्थानं सर्वतो भद्रं नानामृगगणान्वितम्[2] ।
फुल्लारविन्दसलिलं रमणीयं वृषप्रदम् ॥३७॥

That auspicious place, infested by various animals (deer), with lakes full with blossoming lotuses. looked charming and excellent. 37

प्रविश्य तपसे यत्नमकरोल्लोकभावनः ।
स भूत्वा नियताहारः परमेण समाधिना ॥३८॥

Manu, the protector of the people having entered into that (field) made an all out effort to practise austerity with regulated diet and great restraint. 38

आराधयामास हरिं जगत्कारणकारणम् ।
सर्वेषां जगतां नाथं नीलमेघाञ्जनप्रभम् ॥३९॥
शङ्खचक्रगदापद्मधरं कमललोचनम् ।
पीताम्बरधरं देवं गरुडोपरिसंस्थितम् ॥४०॥
जगन्मयं लोकनाथं व्यक्ताव्यक्तस्वरूपिणम् ।
जगद्बीजं सहस्राक्षं सहस्रशिरसं प्रभुम्[3] ॥४१॥

---

1. स्वच्छायां M. 2. नानामुनिषणार्चितम् M. 3. परम् M.

सर्वव्यापिनमाधारं[1] नारायणमजं विभुम् ।
जपन्नेतत्परं मन्त्रं सर्ववेदमयं मनुः ॥४२॥

Manu by muttering the following *mantra* commenced propitiating the lotus-eyed Hari, the cause of the causes of the world, the lord of the world, with conch, discus, mace and lotus in hands, wearing yellow-robe, seated on Garuḍa, the embodiment of the world, the lord of the people, manifest and unmanifest, the source of the world, with thousand eyes and thousand heads, omnipotent, Nārāyaṇa, the resort or the world, birthless, and all pervading, had been shining like the blue clouds and collyrium. 39-42

हिरण्यगर्भपुरुषप्रधानाव्यक्तरूपिणे ।
ॐ नमो वासुदेवाय शुद्धज्ञानस्वरूपिणे[2] ॥४३॥

"Salute to Vāsudeva, Hiraṇyagarbha, the universal soul, the supreme unmanifest being in the form of pure knowledge." 43

इति जप्यं प्रजपतो मनोः स्वायम्भुवस्य तु ।
प्रससाद जगन्नाथः केशवो[3] नचिरादथ ॥४४॥

While Svāyambhuva-Manu kept on repeating this *mantra* Keśava, the Lord of the world became pleased with him within no time. 44

ततः क्षुद्रझषो भूत्वा दूर्वादलसमप्रभः ।
कर्पूरकलिकायुग्मतुल्यनेत्रयुगोज्ज्वलः ॥४५॥
तपस्यन्तं महात्मानं मनुं स्वायम्भुवं मुनिम् ।
आससाद तदा क्षुद्रमत्स्यरूपी जनार्दनः ॥४६॥

Janārdana then appeared before Svāyambhuva-Manu, who was practising austerity, in the form of a small fish of green hue of *dūrvā* grass, was with two bright eyes resembling the buds of *karpūra* (camphor). 45-46

उवाच तं महात्मानं मनुं स्वायम्भुवं तदा[4] ।
सुसन्त्रस्तं स[5] कारुण्ययुक्तं भीतिसगद्गदम् ॥४७॥

Then the Fish spoke to the great Svāyambhuva-Manu who seemed to be frightened, with compassion in a voice soaked with emotion. 47

1. समाधारं M. 2. ···भगवते·· ज्ञानस्वभाविने M. 3. प्रसन्नो M.
4. तथा M. V. 5. सन्त्रस्तं तञ्च M.

तपोनिधे महाभाग भीतं मां त्रातुमर्हसि ।
नित्यमुद्वेजितं मत्स्यैर्विशालैर्भक्षितुं प्रति ॥४८॥

O great ascetic ! O distinguished one ! the big fish have dreaded me everyday, I am frightened by their attempt of swallowing me, you should save me. 48

प्रत्यहं मां महाभाग मीना धावन्ति भक्षितुम् ।
समन्ततोऽधिकाहन्तु त्वं नाथ गोपितुं क्षमः ॥४९॥

Every day the big fish chase me out every where to kill, and eat me; O my lord ! you should protect me. 49

अद्य प्रभूतैर्विपुलैर्दारितः पृथुरोमभिः ।
विश्रान्तोऽहं क्षुद्रतरो न च शक्तः पलायने[1] ॥५०॥

I am totally exhausted today due to the attack on me by a good number of big fish of thick heads; being a tiny one I am also not able to flee away. 50

प्राणाकाङ्क्षी महात्मानं भवन्तं शरणं मुनिम् ।
प्राप्तोऽहञ्चेदनुक्रोशस्तेऽस्ति मां प्रतिपालय ॥५१॥

Being eager to save my life I have taken refuge in thee, noble sage, should you take pity on me, you may save me. 51

[2]भयोद्भ्रान्तमनाश्चाहं वृक्षच्छायां च चञ्चलाम् ।
दृष्ट्वा चलतरङ्गांश्च मत्स्यादिव विभेम्यहम् ॥५२॥

Being frightened I am now of unsound mind and I am afraid of even the moving shadows of the trees, and the current of waves, as if these were the big fish. 52

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा मनुः स्वायम्भुवस्ततः ।
कृपया परया युक्तः प्रोचेऽहं रक्षिता तव ॥५३॥

Mārkaṇḍeya said :

Svāyambhuva-Manu having heard these words of the fish became afflicted with great compassion and told the fish, "I shall protect you." 53

ततः करोदरे तोयमादायाधाय तत्र तम् ।
समक्षं क्षुद्रमत्स्यस्य विहारं समलोकयत् ॥५४॥

Manu put some water on the cavity of his palm and placed that tiny fish in that water and observed it playing. 54

1. परायणे M. 2. ततो M.

ततो दयालुः स मनुस्तं[1] मत्स्यं चारुरूपिणम् ।
अलिञ्जरे तोयपूर्णे न्यधाद्विपुलभोगिनि ॥५५॥

Thereafter the kind-hearted Manu put that fine fish in a wide aquarium full with water. 55

स तस्मिन् मणिके मत्स्यो वर्धमानो दिने दिने ।
सामान्यरोहितप्राय-देहोऽभून्नचिरादथ ॥५६॥

That fish increased day by day in that aquarium and within a short time looked like a common *rohita* fish. 56

दशघटजलपूर्णं प्रत्यहं स महात्मा
मणिकमतिकुर्वन् वर्धयामास मत्स्यम् ।
स च सुविशदनेत्रो मत्स्यबालोऽचिरेण
मणिकसलिलमध्ये लोमशः पीनदेहः ॥५७॥

The great-hearted Manu used to pour ten buckets of water into the aquarium every day and thus reared the fish. That seedling of fish with wide open eyes turned fat-bodied and hairy in the water of that aquarium within a short period time. 57

इति श्रीकालिकापुराणे मत्स्यरूप-कथने द्वात्रिंशोऽध्यायः[2] ॥

Here ends the thirty-second chapter of the holy Kālikā-purāṇa, called the description of the fish incarnation.

1. मुनिस्तं V. 2. त्रयस्त्रिंशोऽध्यायः V.

त्रयस्त्रिंशोऽध्यायः*

CHAPTER THIRTY-THREE

(*The Fish Incarnation*)

मार्कण्डेय उवाच

तं यथा पीवरतनुं[1] दृष्ट्वा मत्स्यं मनुः स्वयम् ।
गृहीत्वा पाणिना फुल्लनलिनीं सरसीं ययौ ॥१॥

Mārkaṇḍeya said :

Manu having seen the fat fish took it up in his hand and proceeded to a lake full of blossoming lotuses. 1

तत्सरस्तत्र विपुलं पुण्ये नारायणाश्रमे ।
एकयोजनविस्तीर्णं सार्धयोजनमायतम् ॥२॥
नानामीनगणोपेतं शीतामलजलोत्करम् ।
तदासाद्य सरो मत्स्यं विनिधाय मनुस्तदा ॥३॥
पालयामास सुतवत् कृपया परया युतः ।
सोऽचिरेणैव कालेन पीनो वैसारिणोऽभवत् ॥४॥

The lake one *yojana* (12·9 K.M.) in length and one-and-half-*yojana* (19·2 K.M.) in width, situated in the sacred Nārāyaṇāśrama, was full with cool crystal water and varieties of fish. Manu after he arrived at the lake put the fish in its water. He, with great compassion used to rear that fish like his son, and within a short period of time it became fat with an expanding body. 2-4

न ममौ तत्र सरसि वृहत्त्वात् द्विजसत्तमाः ।
स एकदा महामत्स्यः पूर्वापरतटद्वये ॥५॥
शिरः पुच्छे निधायाशु तुङ्गदेहः समुच्छ्रितः ।
स्वायम्भुवं महात्मानं चुक्रोश त्राहि मामिति ॥६॥

O superior most of the twice-born ones ! the accommodation for the fish in that lake proved quite inadequate on account of its huge body. That huge fish, one day, extending its head and tail to the two banks of the lake raised its huge body (to the surface of the water) and cried Svāyambhuva loudly, "save me". 5-6

तं तथा च मनुर्ज्ञात्वा क्रोशन्तं स्थूलपुच्छकम् ।
आससाद तदा मत्स्यं जग्राह च करेण तम् ॥७॥

* चतुस्त्रिंशोऽध्यायः V. 1. ततस्तया पीनतनुं ''' M.

Manu realising its position rushed there and picked up that fish with fat tail by his hand. 7

न शक्नोम्यहमुद्धर्तुं पृथरोमाणमद्भुतम् ।
इति सञ्चिन्तयन्नेव प्रोद्दधार करेण तम् ॥८॥

"I am afraid, I shall not be able to pick up this mysterious fish with fat hairs" pondering and doubting like this he picked up the fish on his hand. 8

भगवानपि विश्वात्मा मत्स्यरूपी जनार्दनः
स्वायम्भुवकरं प्राप्य लघिमानमुपाश्रयत् ॥९॥

The Lord Janārdana, the embodiment of the world, who incarnated in the form of a fish, became light at the hand of Svāyambhuva-Manu. 9

ततः कराभ्यामुद्धृत्य स्कन्धे कृत्वा द्रुतं मनुः[1] ।
निनाय सागरं तत्र तोये च निदधे ततः ॥१०॥

Manu caught the fish by both his hands, put it on his shoulder, proceeded to the ocean and placed it in the water (of the ocean). 10

यथेच्छमत्र वर्धस्व न कोऽपि त्वां वधिष्यति ।
अचिरेणैव सम्पूर्णदेहं त्वं समवाप्नुहि ॥११॥

"Grow up here as much as you like, nobody will kill you here, have your full growth in a short period of time." 11

इत्युक्त्वा स महाभागः सर्वप्राणभृतां वरः ।
लघुत्वं चिन्तयंस्तस्य विस्मयं परमं गतः ॥१२॥

The great Manu, the superior most of all the living beings having said this pondered over the light weight of that huge fish, and was surprised. 12

मत्स्योऽपि नचिरादेव पूर्णकायस्तदा महान् ।
सर्वतः पूरयामास देहाभोगेन सागरम् ॥१३॥

In a short period of time the fish with its full grown huge body covered the entire ocean. 13

तं पूर्णकायमालोक्य व्यतीत्याम्भः समुच्छ्रितम् ।
शिलाभिर्निचितं[2] स्फीतं मानसाचलसंनिभम् ॥१४॥
रुन्धन्तं सागरं सर्वं देहाभोगाचलीकृतम् ।
स्वायम्भुवो मनुर्धीमान् मेने मत्स्यं न तं तदा ॥१५॥

1. कृत्वाब्जं मनुः M. 2. शल्कैः शिलाभिः रचितं M.

The fish rose above the water in the ocean due its massive body and embedded with stones, looked like the mountain Mānasa. It blocked the ocean by its expanding body. The intelligent Manu having observed this thought that it was not an ordinary fish. 14-15

ततः पप्रच्छ तं साम्ना मत्स्यं स्वायम्भुवो मनुः ।
विचिन्त्य लघिमानं च पश्यन् मूर्ति तदाद्भुतम् ॥१६॥

Svāymbhuva-Manu pondering over the light weight of the mysterious fish with a huge body asked it politely. 16

मनुरुवाच

न त्वां मत्स्यमहं मन्ये कस्त्वं मे वद सत्तम ।
महत्त्वं लघिमानं ते चिन्तयन् सुमहत्तर ॥१७॥

Manu said:

O noble sir! taking into consideration the massivity and the light weight of your body I do not think you to be a fish. 17

त्वं ब्रह्माह्यथवा विष्णुः शम्भुर्वा मीनरूपधृक् ।
न चेद्गुह्यं महाभाग तन्मे वद महामते ॥१८॥

O great one! I presume you to be either Brahmā or Viṣṇu or Śambhu in the form of a fish. O noble sir! if it be not a secret, do tell me (who are you). 18

मत्स्य उवाच

आराध्योऽहं त्वया नित्यं यो हरिः स सनातनः ।
तवेष्टकामसिद्ध्यर्थं प्रादुर्भूतः समाहितः ॥१९॥

The fish said:

"I am that eternal Hari, whom you should always propitiate. I have now manifested myself, in restraint, for the fulfilment of your desires. 19

यत् त्वमिच्छसि भूतेश मत्तस्त्वं मीनमूर्तितः[1] ।
तत् करिष्येऽद्य तां मूर्तिमिमां विद्धि मनो मम ॥२०॥

O lord of the people! whatever you desire to get from me, I, who am in the form of the fish, shall grant you all. O Manu! know it well this is my fish image." 20

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा विष्णोरमिततेजसः ।
ज्ञात्वा प्रत्यक्षतो विष्णुं मनुस्तुष्टाव केशवम् ॥२१॥

1. ""मत्तः शान्तेन मूर्तिना M.

Mārkaṇḍeya said :

Manu having heard these words of Viṣṇu of unlimited prowess and perceiving him visually started praying Keśava (Viṣṇu). 21

मनुरुवाच

नमस्ते जगदव्यक्तपरापरपते हरे।
पावकादित्यशीतांशु नेत्रत्रयधराव्यय ॥२२॥

Manu said:

O Hari ! I salute thee, who art with three eyes in the form of fire, sun and moon, the lord of the manifested and unmanifested world, the finite and infinite ones. 22

जगत्कारण सर्वज्ञ जगद्धाम हरे पर ।
परापरात्मरूपात्मन् पारिणां पारकारण ॥२३॥

O Hari, thou art supreme, the cause and the substratum of the world, the omniscient, thou doth exist as the individual and the supreme soul, and the salvation for those who seek it.23

आत्मानमात्मना धृत्वा धरारूपधरो हरे।
बिभर्षि सकलान् लोकानाधारात्मंस्त्रिविक्रम ॥२४॥

O Hari ! O Trivikrama ! Thou doth uphold thyself by (Thy) Self, manifest in the form of the earth, and support all the living beings. 24

सर्ववेदमयश्रेष्ठ धामधारणकारण ।
सुरौघपरमेशान नारायण सुरेश्वर ॥२५॥

O Nārāyaṇa ! Thou art the lord of the gods, the epitome of the essence of all the Vedas, the cause for the preservation of the world and superior to all gods. 25

अयोनिस्त्वं जगद्योनिरपादस्त्वं सदागतिः ।
त्वं तेजः स्पर्शहीनश्च सर्वेशस्त्वमनीश्वर ॥२६॥

Being the source of the world thou art without birth; footless though thou art always on moving ; thou art the source of the light. but not subject to the touch. the lord of all but without any lord. 26

त्वमनादिः समस्तादिस्त्वं नित्यानन्तरोऽन्तरः ।
यद्धैममण्डं जगतां बीजं ब्रह्माण्डसंज्ञितम् ॥२७॥

Though beginning of all, thou art the beginningless, eternal, though different, thou art nor different (from the world). 27

तद्बीजं[1] भवतस्तेजस्त्वयोक्तं सलिलेषु च ।
सर्वाधारो निराधारो निर्हेतुः सर्वकारणम् ॥२८॥

The golden egg of the world, what is called *brahmāṇḍa* is the energy and the light of thine, and thou hast laid it in the water. Though thyself without a substratum thou art the resort of all, thou art causeless but the cause of all. 28

नमो नमस्ते विश्वेश लोकानां प्रभव प्रभो ।
सृष्टिस्थित्यन्तहेतुस्त्वं विधिविष्णुहरात्मधृक् ॥२९॥

O Lord ! Thou art the lord of the world and the source of the world, I salute thee again and again. In the form of Brahmā, Viṣṇu and Hara thou art the cause of creation, preservation and destruction of the world. 29

यस्य ते दशधा मूर्तिरूर्मिषट्कादिवर्जिता ।
ज्योतिः पतिस्त्वमम्भोधिस्तस्मै तुभ्यं नमो नमः ॥३०॥

Thou art the resort of light, the ocean itself, Hail to Thee, whose ten images are devoid of (the influence) six waves (*ūrmiṣaṭka*)[2], lust, anger, etc. 30

कस्ते भावं वक्तुमीशः परेश
स्थूलात्स्थूलो योऽणुरूपोर्थवर्गात् ।
तस्मै नित्यं मे नमोऽस्त्वद्य योऽभ्र-
दादित्यवर्णं तमसः परस्तात् ॥३१॥

O Lord of the infinite ! Thou art the grossest among gross elements, subtler than the categories (*padārtha*)[3]. Who is able to describe thy real character. My homage to him, who is of the hue of the bright rays of the sun and beyond the darkness. 31

सहस्रशीर्षा पुरुषः सहस्रपात्
सहस्रचक्षुः पृथिवीं समन्ततः ।
दशाङ्गुलं यो हि समत्यतिष्ठत्
स मे प्रसीदत्विह विष्णुरुग्रः ॥३२॥

---

1. तव तत् तेजस्य प्राणिनां तत M.
2. *ūrmi-ṣaṭka*=cold and heat of the body, greediness and illusion of mind. hunger and thirst of life.
3. *padārtha*=In the *Vaiśeṣika-sūtra* six categories (*padārtha*) are stated : these are substance, quality, activity, universal, particular and *samavāya* (inherence).

Let that Viṣṇu, be pleased with me who is terrible, the person with thousand heads, thousand feet, and thousand eyes, who proves bigger than the earth by ten digits after covering it in all sides. 32

नमस्ते मीनमूर्ते हे नमस्ते भगवन् हरे ।
नमस्ते जगदानन्द नमस्ते भक्तवत्सल ॥३३॥

O Hari ! hail to thee, who art in the form of fish : Thou art the source of joy to the world and favourably disposed towards the devotees, I salute thee. 33

मार्कण्डेय उवाच

स्वायम्भुवेन मनुना संस्तुतो मत्स्यरूपधृक् ।
वासुदेवस्तदा प्राह मेघगम्भीरनिःस्वनः ॥३४॥

Mārkaṇḍeya said:

Vāsudeva, who assumed the form of fish being thus propitiated by Svāyambhuva-Manu spoke in a voice, which sounded like the deep thundering of clouds. 34

श्रीभगवानुवाच[1]

तुष्टोऽस्मि तपसा तेऽद्य भक्त्या चापि स्तुतो मुहुः ।
सपर्यया च दानेन वरं वरय सुव्रत ॥३५॥

Śrī Bhagavān said :

"I am pleased with you today, you have been praising me constantly with adoration and offering gifts with devotion. O virtuous ones ! seek boons (which you desire). 35

इष्टार्थं सम्प्रदास्यामि तुभ्यं नात्र विचारणा ।
वरयस्वेप्सितान् कामान् लोकानां वा हितं च यत् ॥३६॥

I shall grant you your desire, you must not doubt about it. Ask for whatever is desired by you, or, which is beneficial to the world. 36

मनुरुवाच

यदि देयो वरोमेऽद्य लोकानां यो हितो भवेत् ।
तन्मे देहि वरं विष्णो तं वक्ष्यामि शृणुष्व मे ॥३७॥

Manu said :

O Viṣṇu ! should you grant me any boon, grant me one, which is beneficial to the three worlds. I am going to ask for it, hear me please. 37

1. भगवानुवाच V.

शशाप कपिलः पूर्वं मदर्थे भुवनत्रयम् ।
हतप्रहतविध्वंस्तं सकलं ते भवेदिति ॥३८॥
येनेयमुद्धृता पृथ्वी येनेयं प्रतिपालिता ।
संहरिष्यति यस्त्वेनां तेऽधुना प्लावयन्त्विमाम् ॥३९॥

The sage Kapila, in the past, being angry with me cursed. "Let the three worlds be killed, annihilated and destroyed. Who had raised the earth from the ocean, who has been preserving it, and who shall destroy it—let all of them flood the earth". 38-39

ततोऽहं दीनहृदय[1] स्त्वामेव शरणं गतः ।
न यथेदं त्रिभुवनं भविष्यति जलप्लुतम् ।
हतप्रहतविध्वस्ते तथा त्वं देहि मे वरम् ॥४०॥

Being disheartened by the curse I took refuge in thee. Bestow that boon so that the three worlds are not submerged under water and not killed, annihilated and destroyed. 40

श्री भगवानुवाच[2]

न मत्तः कपिलो भिन्नस्तथा न कपिलादहम् ।
यदुक्तं तेन मुनिना मयोक्तं विद्धि तन्मनो ॥४१॥

Śrī Bhagavān said :

Neither Kapila is different from me nor do am I from him, O Manu ! take it as my words whatever had uttered by the sage Kapila. 41

तस्माद् यदुदितं तेन तत्सत्यं नान्यथा भवेत् ।
करिष्ये तत्र साहाय्यं स्वायम्भुव निबोध तत् ॥४२॥

Whatever he had uttered would come to be true and could not be otherwise. O Svāyambhuva ! however I will extend some assistance to you in this regard. 42

हतप्रहतविध्वस्ते तोयमग्ने जगत्त्रये ।
[3]न चिरादेव तत्रोयं भीषायंय्यामि वै मनो ।
[4]श्यामलेनाथ शृङ्गेण त्वं मां ज्ञास्यसि वै तदा ॥४३॥

The three worlds having been killed, annihilated and destroyed and submerged under water, you shall recognise me by my green horn. 43

1. दीनवदन—M. 2. भगवानुवाच V. 3. 'नचिरादित्यारम्य मनो'इत्यधः अधिकः पाठः V. 4. नास्ति इयं पंक्तिः वेङ्कटेश्वरसंस्करणे ।

यावज्जलप्लवस्तावद्यया कार्यं त्वया मनो ।
तन्मे निगदतः पथ्यं शृणुष्वावहितोऽधुना ॥४४॥

O Manu ! you now hear me with attention what you shall have to do till the time the great flood prolongs, I am just telling you. 44

सर्वयज्ञियकाष्ठौघैरेका नौका विधीयताम् ।
तामहं दृढयिष्यामि यथा नो भिद्यते जलैः ॥४५॥

Construct a boat with sacrificial woods, I shall make the boat firm and strong, so that it is not wrecked by the water. 45

दशयोजनविस्तीर्णां त्रिंशद्योजनमायताम् ।
धारिणीं सर्ववीजानां भुवनत्रयवर्धिनीम् ॥४६॥

Make it ten *yojanas* in breadth and thirty *yojanas* in length so that it accommodates all the living beings, and replenish the three worlds (in future). 46

सर्वयज्ञियवृक्षाणां भूरिवल्कलतन्तुभिः ।
नवयोजनदीर्घां तु व्यामत्रयसुविस्तृताम् ॥४७॥
कुरुष्व त्वं मनो नूर्णं बृहतीमौरिका वटीम् ।
जगद्धात्री जगन्माया लोकमाता जगन्मयी ।
दृढयिष्यति तां रज्जुं न त्रुट्यति यथातथा ॥४८॥

O Manu ! twist quickly one big rope with the massive fibres of the barks of the trees, pure to sacrifice, mind that the rope must be nine *yojanas* in length and three *vyāyāma*[1] in circumference. The illusory power of the world, who is Jagaddhātrī (upholdress of the world), the mother of the world, who resides all over the world will make the rope strong so that it does not break easily. 47-48

सर्वाणि वीजान्यादाय सवेदान् सप्त वै ऋषीन् ।
तस्यां नावि निषण्णस्त्वं वर्तमाने जलप्लवे ॥४९॥

The flood having been occurred you should collect the seeds of everything along with the Vedas and the seven sages, and then put them in the boat. 49

दक्षेण सह सङ्गम्य स्मरिष्यसि मनो मम ।
स्मृतोऽहं तूर्णमायास्ये भवतो निकटं प्रति ।
श्यामलेनाथ शृङ्गेण त्वं मां ज्ञास्यसि वै तदा ॥५०॥

1. *Vyāyāma*=a particular length of measure ; two arm-length.

O Manu ! after consulting Dakṣa you recall me, on being recalled I shall come to you immediately, you shall be able to recognise me by my green horn. 50

यावत् प्रहृतविध्वस्त-हतं स्याद्भुवनत्रयम् ।
तावत् पृष्ठेन तां नावं वोढाहं नात्र संशयः ॥५१॥

Till the time the worlds are annihilated, killed and destroyed I shall carry the boat on my back, do not harbour any doubt about this. 51

जलप्लुते तु सम्पूर्णे शृङ्गे मम च तां तरीम् ।
त्वं तदा वटीरिकया सन्धानिष्यसि वै दृढम् ॥५२॥

By the time when the flood will completely submerge the world, you must tie up the boat firmly to my horn with that rope. 52

बद्धायां नावि मे शृङ्गे देवमानेन वत्सरान् ।
सहस्रं प्रेरयिष्यामि तां नावं शोषयन् जलम् ॥५३॥

The boat having been tied up to my horn I shall carry it for one thousand years by the standard of the gods and dry up the water. 53

ततः शुष्केषु तोयेषु प्रोतुङ्गे शिखरे गिरेः ।
हिमाचलस्य बद्ध्वाहं तस्मिन्नावमहं मनो ॥५४॥

O Manu ! thereafter the flood water having been receded I shall bound the boat to the highest peak of the Himālayas. 54

अहमाराधितो[1] येन जप्येन भवता मनो ।
सर्वसिद्धिर्भवेत्तस्य यस्तोषयति तेन माम् ॥५५॥

O Manu ! the *mantra* with which you propitiated me and got your desire fulfilled, any one else, who meditates upon me with that *mantra* would get his desire fulfilled. 55

[तां वै गोपयिता नित्या यावद्भूः शोषयेज्जलम् ।
चिन्तितोऽहं त्वया प्राप्स्ये यदाहि निकटं तव ।
शृङ्गेण श्यामलनैव त्व मां ज्ञस्यसि पुष्करं ॥
पुनः सृष्टिं ततः कृत्वा मत्प्रसादान्महामते ।
मोक्षञ्चदुर्लभामृद्धिमवाप्स्यसि सनातनम् ॥
अधिकः पाठः पाण्डुलिप्यां वेङ्कटेश्वरे च ।]

[Additional verses] :

Till the time the earth sucks up the flood-water you must protect the boat with care. Being meditated upon when I

appear in front of you, you shall recognise me by my green horn in (the lake of) Puṣkara. Then creating the world anew by my grace, O great one! you shall get the eternal prosperity, which is rare in the three worlds.]*

मार्कण्डेय उवाच

इति दत्त्वा वरं तस्मै मत्स्यस्तेन नमस्कृतः ।
अन्तर्दधे जगन्नाथो लोकानुग्रहकारकः ॥५६॥

Mārkaṇḍeya said :

That fish, the lord of the world, the doer of good to the people thus bestowing the boons (upon Manu), disappeared then and there after being saluted by Manu. 56

स्वायम्भुवोऽपि भगवानन्तर्धानं गते हरौ ।
यथोक्तं हरिणा पूर्वं नावं रज्जुं तथाकरोत् ॥५७॥

Hari having been disappeared lord Svāyambhuva got the boat and the rope manufactured as has been advised by Hari earlier. 57

सर्वयज्ञियवृक्षौघाञ्छित्त्वा स्वायम्भुवस्तदा ।
उद्धृत्य कारयामास वास्यादिभिरसौ तरिम्[1] ॥५८॥
तेषां [2]वल्कसमुद्भूतसूत्रसङ्घैर्वटीरिकाम् ।
पूर्वोक्तेन प्रमाणेन कारयामास वै मनुः ॥५९॥

Manu caused all varieties of sacrificial trees cut and the planks extracted by the axe, and other weapons and manufactured the boat and the rope too, as per measurement given. 58-59

ततः कालेन महता वृत्तं युद्धं महाद्भुतम् ।
विष्णोर्यज्ञवराहस्य शरभस्य हरस्य च ॥६०॥

In course of time a terrible fight took place between Viṣṇu, in the form of a sacrificial boar (Varāha) and Śambhu, in the form of Śarabha.[3] 60

ततो जलप्लवे जाते विध्वस्ते भुवनत्रये ।
तथा रज्ज्वा तरिं बद्ध्वा बीजान्यादाय सर्वशः ॥६१॥

वेदानृषींस्तदा सप्तदश[1]श्चादाय वै मनुः ।
तस्यां नावि समाधाय तोयमग्ने चराचरे ॥६२॥
स्वायम्भुवस्तदा मत्स्यं हरिं सस्मार नौगतः ।
ततो जलानामुपरि सश्रृङ्ग इव पर्वतः ॥६३॥
[2]उदितश्चैकशृङ्गेण विष्णुर्मत्स्यस्वरूपधृक् ।
आगतस्तत्र नचिराद्यत्रास्ते तरिणा मनुः ॥६४॥

Then due to the occurrance of flood the three worlds having been destroyed, Manu collected the seeds of all, the Vedas and seventeen (?) sages and put them all in that boat. The boat remained floated on the flood water, which submerged the movables and immovables. Manu then tied up the boat with that rope and he himself being seated in the boat meditated upon Hari, in the form of fish. Viṣṇu then appeared on the surface of the water in the form of a fish with one horn, and looked like a mountain with one peak. He (the fish) rushed immediately towards Manu, where he was staying with the boat. 61-64

तरिमारुह्य विपुले तोयराशौ भयङ्करे ।
यावच्चलाचलं तोयं तावत् पृष्ठे तरिं न्यधात् ॥६५॥

He (the fish) coming to the boat, which was moving violently in that terrific mass of water, put it on his back and kept it there till the water remained moving. 65

जले प्रकृतिमापन्ने श्रृङ्गे बद्ध्वा वटीरिकाम् ।
तां नावं नोदयामास सहस्रं दैववत्सरान् ॥६६॥

When the water became normal he tied up the boat to his own horn and kept it carrying for one thousand years by the standard of the gods. 66

स्वं[3] नावमवष्टभ्य दधार परमेश्वरः ।
योगनिद्रा जगद्धात्री समासीद्वटीरिकाम् ॥६७॥

The Lord Parameśvara himself supported firmly the boat, and Yoganidrā, who supports the world, herself resided on the rope. 67

ततः शनैः शनैस्तोये शोषं गच्छति वै चिरात् ।
पश्चिमं हिमवच्छृङ्गं सुमग्नं तोयमध्यतः ॥६८॥

---

* These two verses are not traceable in the MSS of Assam and hence not included in the edition prepared by this translator.

1. नावं दृढतरां ततः M.···रसौ तरीय V.
2. शल्कसमुद्भूत···वटीमणिम् M.···वल्कलमुद्भूत···V.
3. A mythical animal with six or eight feet.

1. सप्तदश M. 2. उद्दीप्त M. 3. स्वयं M.

After a long time when the water receded slowly, the submerged western peak of the Himālayas, came out from the water. 68

द्वे सहस्रे योजनानामुच्छ्रितस्तय हिमप्रभोः।
पञ्चाशत्तु सहस्राणि शृङ्गं ततस्य चोच्छ्रितम् ॥६९॥

While the Himālayas rose two thousand *yojanas* above the water, its peak became fifty thousand *yojanas* in height. 69

तस्मिन् शृङ्गे ततो नावं बध्वा मत्स्यात्मधृग् हरिः।
जगाम शोषणायाशु जलानां जगतां पतिः।
एवं हि मत्स्यरूपेण वेदास्त्राताश्च शार्ङ्गिणा ॥७०॥

Hari, the Lord of the world, who was in the form of a fish proceeded to suck up the water after he tied up the boat to that peak. Thus Hari saved the Vedas in his fish incarnation. 70

मार्कण्डेय उवाच

कपिलस्य तु शापेन कृत आकालिको लयः।
अकालिकोऽयं प्रलयो यतो भगवता कृतः।
इति वः कथितं सर्वं यथावद्द्विजसत्तमाः ॥७१॥

Mārkaṇḍeya said :

The untimely deluge was caused by the curse of the sage Kapila. This was called untimely deluge because it was caused by the Lord Kapila. O superior most ones of the twice-born ones! I have narrated everything factually to you. 71

इति श्रीकालिकापुराणे अकालप्रलयकथने त्रयस्त्रिंशोऽध्यायः।[1]

Here ends the thirtythird chapter of the holy Kālikā-purāṇa, called the untimely deluge.

–0–

1. चतुस्त्रिंशोऽध्यायः V.

चतुस्त्रिंशोऽध्यायः*

CHAPTER THIRTYFOUR

(The description of creation of the world)

मार्कण्डेय उवाच

यथा पुनरभूत् सृष्टिरकालप्रलये गते।
येन चैवोद्धृता पृथ्वी तच्छृणन्तु द्विजोत्तमाः ॥१॥

Mārkaṇḍeya said :

O superior most ones of the twice-born ones! the untimely destruction of the world having been ended how the world had been created a-new, and who had raised the earth (from water) ; hear all these from me. 1

व्यतीते प्रलये विष्णुः कूर्मरूपी महाबलः।
पृष्ठे निधाय पृथिवीमुद्धृत्याथ सपर्वताम्।
समाञ्चकार सकलां पूर्ववत्परमेश्वरः ॥२॥

The deluge having been over, the Supreme Lord Viṣṇu assumed the form of a mighty tortoise raised the earth along with the mountains, and levelled the surface, as it was before. 2

शरभस्य वराहस्य तत्पुत्राणां पदक्रमैः।
यत्र भूमिर्विशीर्णाभूत्तां तां समां कमठोऽकरोत् ॥३॥

Wherever the topography of earth was rendered uneven and tormed by the thumping of the legs of the Śarabha, Varāha and his sons, the tortoise made all those portions levelled. 3

कृत्वा समां ततो भूमिं पूर्ववत् परमेश्वरः।
अनन्तं धारयामास पृथिवीतलसंश्रितम् ॥४॥

The Lord tortoise after restoring the earth to its former shape supported Ananta, who was beneath the earth. 4

ततो ब्रह्मा च विष्णुश्च हरश्च परमेश्वरः।
नावोदरस्थान् सप्तमुनीन्मनुं स्वायम्भुवं तदा।
नरनारायणौ चोभौ दक्षञ्चोचुः समागताः ॥५॥

Then Brahmā, Viṣṇu and the Lord Hara came near to the boat and spoke to the seven sages, Svāyambhuva-Manu,

* पञ्चत्रिंशोऽध्यायः V.

Nara and Nārāyaṇa, and Dakṣa—all of whom were in the womb of the boat. 5

शृण्वन्तु मुनयः सर्वे नरनारायणौ तथा ।
दक्षस्वायम्भुवमनो वयं ब्रूमोऽधुना च यत्[1] ॥६॥

O sages ! Nara and Nārāyaṇa, Dakṣa and Svāyambhuva-Manu ! all of you hear us, what we are going to speak now. 6

सृष्टिर्नष्टा वराहस्य शरभस्य च सङ्गरात् ।
अतोऽस्माकं यथाकार्यं सृष्टिराकर्णयन्तु तत् ॥७॥

The world had been destroyed due to the fight of Varāha and Śarabha, therefore, what should we do, is to create a-new world, listen to that. 7

नरनारायणवेतौ सृष्ट्यर्थं समुपस्थितौ ।
संस्थापनाय देवानां परमं तप्यतां तपः ॥८॥

These two Nara and Nārāyaṇa have arrived for the creation, let them practise severe austerity for the proper rehabilitation of the gods. 8

अप्याय्य तपसा चोभौ जनलोकगतान् सुरान् ।
आनयन्त्वपराञ्छश्वत् संसृजन्तु गणान् बहून् ॥९॥
नक्षत्राणि ग्रहांश्चैव तेषां स्थानानि वै मुने ।
एतयोस्तपसा यान्तु स्थिरतां पूर्वजन्मनो ॥१०॥

O Manu ! let them satisfy the gods living among the people by their austerity and bring them to their places, and create many more *janas* (places). Let the respective abodes of the constellation, stars and the sages be stabilised as before by the power of austerity of these two. 9-10

सूर्यस्य रथसंस्थानं तथा चन्द्ररथस्थितिम्[2] ।
करोत्वयं महाभागः स्वयमेव जनार्दनः ॥११॥

Let the Great Janārdana, himself put the chariots of the sun and the moon at their proper places. 11

पृथिव्यां सर्वबीजानि स्वायम्भुवमनो त्वया ।
उप्यन्तां सर्वतः शस्यपूर्णा भवतु मेदिनी ॥१२॥

O Svāyambhuva-Manu ! let you sow all the varieties of seeds all over the earth so that the earth becomes full of crops. 12

1. तु यत् M. 2. स्थितम् V.

प्ररोहयौषधीर्वृक्षान् लतावल्लीश्च सर्वतः[1] ।
स्वायम्भुव महान्त्येतत् प्राप्तान्यृतुफलानि च ॥१३॥

Take steps to grow *oṣadhis* (the trees that die after yielding the fruits), the trees, the creepers, and the climbing plants all over the earth, so that abundance of fruits become available in every season. 13

दक्षः सप्तमुनीन्द्रैस्तु यज्ञेन यजतां हरिम् ।
वराहपुत्रदेहोत्थमग्नित्रयमिदं यजन् ॥१४॥

Let Dakṣa along with seven great sages worship Hari by sacrifices after kindling up the three *agnins* (fire) emerged from the bodies of the sons of the boar (*Varāhaputras*). 14

असौ यज्ञो वराहस्य देहाज्जातस्तु सृष्टये ।
अनेनैव तु यज्ञेन दक्षः सृष्टिं तनोत्विमाम् ॥१५॥

The sacrifice was born from the body of yajña-varāha for creation (of the world), let Dakṣa expand the creation with the sacrifice. 15

नरनारायणाभ्यान्तु मुनिभिः सप्तभिस्तथा ।
दक्षेण भवता चापि यज्ञेनैभिस्तयाग्निभिः ॥
सम्पूर्यतामियं सृष्टिः स्वर्गे भुवि रसातले ॥१६॥

Let Nara and Nārāyaṇa, the seven sages, Dakṣa, and yourself too, complete the creation with (the instrumentality of) sacrifice and three fires (*agni*) in heaven, earth and the nether world. 16

वयं च सृष्टिमाप्याय्य यथा सम्पद्यते त्वियम् ।
यतिष्यामस्तथा नित्यं यूयं कुरुत सर्जनम् ॥१७॥

We shall also make endeavour for the completion of the creation : you go on creating. 17

ततः सम्पद्यतां सृष्टिर्यथा पूर्वं तथैव च ।
प्रथमं त्वन्तु बीजानि प्ररोहय मनोऽधुना ॥१८॥

Let the creation of the world be so as it was before, O Manu ! at first you sow these seeds on the earth. 18

मार्कण्डेय उवाच

इत्यादित्य महाभागा विधिविष्णुवृषध्वजाः ।
यथास्थानं स्थापयितुं पर्वतान् प्रययुस्ततः ॥१९॥

1. सर्वशः M.

Mārkaṇḍeya said :

Then highly distinguished Brahmā, Viṣṇu and Vṛṣadhvaja (Śiva) after issuing these instructions, with a view to place the mountains in the proper place left that place. 19

मेरुमन्दरकैलासहिमवत्प्रभृतिष्वथ[1] ।
पुराणि सर्वदेवानां ते वै चक्रुः पृथक् पृथक् ॥ २० ॥

They constructed separate cities for all the gods on the mountains of Meru, Mandāra, Kailāsa, the Himālayas and others. 20

परित्यज[2] ततो नावमवधृत्य[3] वसुन्धराम् ।
स्वायम्भुवः क्षितौ वीजान्यवपत् सर्वसम्पदे[4] २१ ॥

Svāyambhuva-Manu, on the other hand, got down on the earth from the boat and sowed the seeds for all round prosperity. 21

ततो वृक्षलतावल्लीगुल्मानि च वनानि च ।
वालशस्यानि धान्यानि तथैवोषधयः समाः ॥ २२ ॥
वीजकाण्डप्ररोहाश्च प्रताना जलजानि च ।
प्रफुल्लानि विकोषानि[5] फलकन्ददलानि[6] च ॥ २३ ॥
वभुवः शाद्वलान्येव सर्वेषां प्राणवृद्धये ।
पृथिवी शस्यसम्पन्ना[7] वृक्षास्ते शाद्वलाः शुभाः ।
दृष्टाः पूर्वं यथा तस्मान्मनुनाचित्तहर्षिणा ॥ २४ ।

Then for thriving of the living beings the trees, creepers, climbing plants, herbs, grasses, wheats, paddies, *oṣadhis* (the plants that die after yielding fruits), seasonal crops, plants that sprouts from seeds and the bulbous roots (or that grows from the branches) started blossoming, the buds turned into flowers, the plants shoot forth tendrills, petals and branches; the earth became full with abundant crops, green grasses and the finest trees. As soon as Manu beheld the earth in her former state he was delighted. 22-24

ततो नरो महायोगी तपस्तेपे महत्तमम्[8] ।
नारायणश्च देवानां भावनाय महामतिः ॥ २५ ॥

Then the great ascetic Nara and the great-minded Nārāyaṇa commenced severe austerity for the prosperity of the gods. 25

नारायणो नरश्चोभौ परमावृषिसत्तमौ ।
तपसाराध्य परमं तेजोमयमनामयम् ॥ २६ ॥
आनिन्याते जनगणान् देवान् देवर्षिसत्तमान् ।
ये मृता अमराः पूर्वं गणशस्तान् पृथक् पृथक् ।
तपोबलेन महता सर्जयामासतुर्मुनी[1] ॥ २७ ॥

Nara and Nārāyaṇa, the two great sages, with austerity propitiated the Supreme Being, who is the embodiment of light, and free from diseases, and thus brought into being all the people, the gods and the most chaste sages. The two sages created a-new those gods in groups, by the power of their severe austerity, who died earlier. 26-27

सूर्याचन्द्रमसौ देवौ दिक्पालांश्च तथा दश ।
जनार्दनः स्वयं चक्रे पातालतलवासिनः ॥ २८ ॥

Janārdana himself created two divine beings, the sun and the moon, the ten protectors of the directions and also those, who reside in the nether world. 28

सूर्यचन्द्रमसोश्चक्रे यथासंस्थानमच्युतः[2] ।
पूर्ववद् योजयामास दिवारात्रस्थितौ च तौ ॥ २९ ॥

Acyuta also placed them (the sun and the moon) in their proper places and ordained them to shine in day and night respectively, as before. 29

ओषधिषु च जातासु[3] यज्ञवृक्षेषु सत्तमाः ।
शस्यवीजेषु जातेषु देवेषु च पृथक् पृथक् ॥ ३० ॥
दक्षः कर्तुं समारेभे ज्योतिष्टोमं महाध्वरम् ।
कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गौतमः ॥
जमदग्निर्भरद्वाज एते सप्तर्षयोऽमलाः ॥ ३१ ॥
एतैः सप्तमुनीन्द्रैस्तु दक्षो ब्रह्मसुतः स्वयम् ।
महायज्ञं ततश्चक्रे यावद्द्वादशवत्सरान् ॥ ३२ ॥

O chastemost ones ! the *oṣadhi-s* and the sacrificial trees having been grown all over, and after the gods were replaced in their respective places separately Dakṣa commenced per-

1. प्रभृतीनथ M. 2. परिमृज्य M. 3. ...नावयधृत्य... V. 4. सर्वसम्पदम् M. 5. विशोकानि M. 6. दल-स्कन्द-बनानि च M. 7. सम्पूर्णा M. 8. महत्तरम् M.

1. सर्जयामास तान् मुनीन् M. 2. रथसंस्थानम् V.M. 3. सर्वासु M.

forming the great sacrifice Jyotiṣṭoma. Kaśyapa, Atri, Vaśiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja—these seven are the purest sages. Dakṣa, the son of Brahmā himself in collaboration with these seven lords of the sages performed the great sacrifice lasting for twelve years. 30-32

हूयमानेषु तत्रैव त्रिष्वग्निषु पुनः पुनः ।
इज्यमाने वराहे तु यज्ञरूपे तदा द्विजैः ।
चतुर्विधाः प्रजा जाता यज्ञादेव द्विजोत्तमाः ॥ ३३ ॥

O superior most ones of the twice-born ones! when the twice-born ones used to offer oblation into three fires (*dakṣiṇa-gārhapatya* and *āhavanīya*) repeatedly, and worshipped Varāha, who was in the form of a sacrifice the four classes of people were born from the sacrifice itself. 33

ततो दक्षस्य सञ्जाताः पुत्र्यः पुण्यास्त्रयोदश[1] ।
स्वरूपगुणसम्पन्नाः सृष्ट्यर्थममितप्रजाः ॥३४ ॥
ताः पुत्रीः प्रददौ दक्षः कश्यपाय महात्मने ।
ताभ्यो जातास्च बहवस्तैर्व्याप्तं सकलं जगत् ॥ ३५ ॥

Thirteen virtuous daughters, equal in merit to Dakṣa were born to Dakṣa. Then Dakṣa for the creation gave these daughters, capable of bearing innumerable children, to the great soul Kaśyapa. Many off-spring were born to them who covered the entire world. 34-35

स सर्वासां प्रजानां तु कश्यपो जनको ह्यभूत् ।
निश्चितं द्विजशार्दूलाः कश्यपात् सकलं जगत् ॥ ३६ ॥

Kaśyapa became the father of all the creatures; O superior ones of the twice-born ones! undoubtedly the entire world came into being from Kaśyapa. 36

तासां नामानि तज्जाताःप्रजाः सर्वाः पृथक् पृथक् ।
शृणवन्तु मुनयः सर्वे सम्यक् कथयतो मम ॥ ३७ ॥

The creatures were born to these (thirteen daughters of Dakṣa) separately. O sages! I am telling you their names properly, hear it from me. 37

अदितिर्दितिर्दनुः काला दनायुः[2] सिंहिका मुनिः ।
क्रोधा प्रधा वरिष्ठा च विनता कपिला तथा ॥
कद्रूस्त्रयोदशसुता एता दक्षस्य कीर्तिताः ॥ ३८ ॥

Aditi, Diti, Danu, Kālā, Danāyu, Siṁhikā, Muni, Pradhā, Variṣṭhā, Vinatā, Kapilā, Krodhā, and Kadru, these are the thirteen daughters of Dakṣa. 38

सञ्जातो दक्षिणाङ्गुष्ठान्मनसा ध्यायतो विधेः ।
तेन देवमनुष्येषु दक्ष इत्येव कथ्यते ॥ ३९ ॥

Because he (Dakṣa) was born from the right thumb of the meditative Brahmā, he was called Dakṣa (right). 39

ब्रह्मणो मानसाःपुत्रा दश पूर्वं प्रकीर्तिताः ।
तेषां षट्सृष्टिकर्तारो व्यतीतेऽस्मिन् जनक्षये[1] ॥ ४० ॥

Of the ten mind-born sons of Brahmā, described before, six of them became the progenitors after the destruction of the people was over. 40

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
मरीचेस्तनयो जातः कश्यपो लोकभावनः ॥ ४१ ॥

They are Marīci, Atri, Aṅgirasa, Pulastya, Pulaha and Kratu. Kaśyapa, the benefactor of the world was the son of Marīci. 41

अस्यैव दक्षकन्याभ्यः प्रजा जज्ञेऽथ भूरिशः ।
अस्य जायाप्रजातानां नामतो विनिबोधत ॥ ४२ ॥

From him innumerable creatures were born to the daughters of Dakṣa. The names of those, who were born to his wives, hear from me. 42

धाता मित्रोऽर्यमा शक्रो वरुणः सोम एव च ।
भर्गो विवस्वान् पूषा च सवितृत्वष्टृविष्णवः ॥ ४३ ॥
अदितेर्द्वादशसुता आदित्यास्ते प्रकीर्तिताः ।
एषां कनीयान् गुणवान् सदा यस्तपति प्रजाः ॥ ४४ ॥
स वै वंशकरो मुख्यो गद्यते वो दिवाकरः ।
एक एव दितेः पुत्रो हिरण्यकशिपुर्बली ॥ ४५ ॥

Dhātā, Mitra, Aryamā, Śakra, Varuṇa, Soma, Bharga, Vivasvān, Pūṣā, Savitā, Tvaṣṭa and Viṣṇu—these are the twelve sons of Aditi, known as Ādityas. The youngest of them, known as Divākara, who keeps the people always warm by his rays, is the main progenitor. Diti had only one son, the mighty Hiraṇyakaśipu. 43-45

चत्वारस्तस्य तनया हृष्टा मदबलान्विताः ।
प्रह्लादो ह्यथ संह्लादो बाष्कलः शिविरेव च ॥ ४६ ॥

---

1. चतुर्दश M. 2. दनयुः V.

1. जनक्षये M.

He has four sons powered with hautiness and strength, they are Prahlāda, Saṁhlāda, Bāṣkala and Śibi. 46

प्रह्लादस्य त्रयः पुत्रास्तेषामाद्यो विरोचनः।
कुम्भो निकुम्भो बलवांस्त्रयः प्राह्लादजाः[1] स्मृताः ॥ ४७ ॥

Of the three sons of Prahlāda Virocana is the eldest, the other two being Kumbha and Nikumbha. 47

विरोचनसुतो जातो दानशौण्डो बलिर्महान्।
बलेश्च पुत्रो विदितो बाणो नाम महाबली ॥ ४८ ॥

Bali, the son of Virocana is renowned as generous giver; the mighty Bāṇa is the son of Bali. 48

शम्भोरनुचरः श्रीमान् महाकालाह्वयश्च सः।
बाणस्य च शतं पुत्राः कुसुम्भमकरादयः ॥ ४९ ॥

He is follower of Śambhu and known as Mahākāla (mighty) also. Bāṇa has one hundred sons—Kumbha, Makara and others. 49

चत्वारिंशद्दनोः पुत्रा विप्रचित्तिपुरःसराः।
शम्बरो नमुचिश्चैव पुलोमा च तथैव च ॥ ५० ॥
असिलोमा तथा केशी दुर्जयोऽयःशिरास्तथा।
अश्वशीर्षो क्षयः शङ्कुर्वियन्मूर्धा महाबलाः ॥ ५१ ॥
वेगवान् केतुमांश्चैव स्वयं[2] स्वर्भानुरेव च।
अश्वो ह्यश्वपतिः कुण्डो वृषपर्वाजकस्तथा ॥ ५२ ॥
अश्वग्रीवश्च सूक्ष्मश्च तुरुण्डुर्माण्डलस्तथा[3]।
ऊर्ध्वबाहुश्चैकचक्रो[4] विरूपाक्षो हराहरौ ॥ ५३ ॥
नियन्त्रश्च निकुम्भश्च कूपटश्चपटुस्तथा।
सरभः सुलभश्चैव सूर्याचन्द्रमसौतथा ॥ ५४ ॥

Danu has forty sons; they are Vipra, Citti, Śambara, Namuci, Pulomā, Asilomā, Keśī, Durjjaya, Ayaḥśira, Aśvaśīrṣa, Kṣaya, Śaṁku, Viyanmūrdhā, Mahābala, Vegavān, Ketumān, Svayam, Svarbhānu, Aśva, Aśvapati, Kuṇḍa, Vṛṣaparvā, Ajaka, Aśvagrīva, Sūkṣma, Turuṇḍu, Māṇḍala, Ūrddhabāhu, Ekabāhu Ekacakra, Virūpākṣa, Hara, Ahara, Niyantra, Nikumbha, Kūpaṭa, Sarabha, Paṭu, Sulabha, Sūrya and Candramā. 50-54

1. प्रह्लादयः B.V. 2. अयः V. 3. भुजङ्गं तुर्मणस्तथा M.
4. ईश्वरादं श्चैक चक्रो M.

अन्यावेतौ दनोः पुत्रौ सूर्याचन्द्रमसौ तथा।
दिवाकर-निशानाथौ तावन्यौ देवपुङ्गवौ ॥ ५५ ॥

Sūrya and Candramā, these two are the sons of Danu, they are different from the two supreme gods, Divākara (sun) and Niśākara (moon). 55

एषां पुत्रैश्च पौत्रैश्च तत्पुत्रैश्चैव भूरिभिः।
जगद्व्याप्तमिदं सर्वं बलवीर्यसमन्वितैः ॥ ५६ ॥

The mighty and powerful sons, grand sons and great grand sons of these forty, who are innumerable in number, covered the entire world. 56

दनायुषोऽभवन् पुत्राश्चत्वारो बलवत्तराः।
वीरभद्रो विक्षरश्च वत्सो वृत्तस्तथैव च ॥ ५७ ॥

Danāyu has got four powerful sons, namely, Vīrabhadra, Vikṣara, Vatsa and Vṛtta. 57

एषां चतुर्णां बहवः पुत्रा जाता द्विजोत्तमाः।
रूपसत्वबलोपेता एकैकस्य शतंशतम् ॥ ५८ ॥

These four had many sons; each of them had one hundred sons, endowed with figure, valour and strength. 58

कालायास्तनया जाताः कालेया इति विश्रुताः।
विख्यातास्ते महावीर्याश्चत्वारो दानवाधिपाः ॥ ५९ ॥

The sons of Kālā are known as Kāleya, they are the kings of the *dānavas*, powerful and renowned.

विनाशनश्च क्रोधश्च क्रोधहन्ता तथैव च।
क्रोधशत्रुस्तथा[1] चैते कालापुत्राः प्रकीर्तिताः ॥ ६० ॥

Vināśana, Krodha, Krodhahantā and Krodhacakra, these four are the sons of Kālā. 60

सिंहिकायाः सुतो जातो राहुश्चन्द्रार्कमर्दनः।
सुचन्द्रश्चन्द्रहन्ता च तथा चन्द्रविमर्दनः ॥ ६१ ॥

Siṁhikā gave birth to four sons, namely, Rāhu, the churner of the sun and the moon, Sucandra, Candrahantā and Candravimardana. 61

* वेगवान् केतुमान् चैव अयःसुर्भानुरेव च।
अश्वोह्यपतिः कृष्टुरष्टपर्वाजिरस्तथा ॥ ६२ ॥
क्रोधायास्तनया जाताः क्रूरकर्मकरास्तथा।
सिंहिकाचैव क्रोधा च द्वे सुते क्रूरिके मदा ॥
ताभ्यां च प्रभवो वंशो ह्यतः क्रूरतरः स्मृतः ॥ ६३ ॥

1. क्रोधशत्रुः M. * अधिकः पाठः M.

Vegavān, Ketumān, Ayaḥsu, Bhānu, Aśvodyapati, Kṛṣṭu, Aṣṭaparvā and Ajuru are the sons born to Krodhā, who indulged in cruel activities. Siṁhikā and Krodhā—these two daughters of Dakṣa were cruels by their nature, it was why the dynasties that sprang from them were known for their cruelity. 62-63

एक एव मुनेः पुत्रो जातः शुक्रः कविर्महान् ।
दैत्यदानवकालेयप्रभृतीनां सदा गुरुः ॥ ६४ ॥

Muni had only one son, Śukra, the great poet and the preceptor of the *daityas dānavas*, *Kāleyas* and others. 64

चत्वारस्तस्य तनया जाता असुरयाजकाः ।
त्वष्टावरस्तथात्रिश्च सौकलश्चेति वाग्मिनः ॥ ६५ ॥
तेजसा सूर्यसदृशा ब्रह्मलोक-प्रभावनाः ।
असुराणां[1] सदैत्यानां कालेयानां तथैव च ॥ ६६ ॥
क्रोधात्मजानाञ्च तथा सिंहिकातनयस्य च ।
सूतिप्रसूतिभिः सर्वं जगद्व्याप्तं चराचरम् ॥६७॥

Four sons were born to Śukra, namely Tvaṣṭā, Avara, Atri and Saukala, who were like the sun in their splendour. They were orators and the priest of the *asuras* and the creators of *brahma-loka*. The sons and grand sons of *asuras*, *daityas*, *Kāleya*, sons of Krodhā, and the sons of Siṁhikā inhabited the entire movable and immovable world. 65-67

तेषां तु यान्यपत्यानि वर्धितानि क्रमाद्द्विजाः ।
तेषां बहुत्वात् सङ्ख्यातं चिरेणापि न शक्यते ॥६८॥

O twice-born ones ! the sons, grand sons born to them gradually were too many; it is not possible to enumerate them even in a long time. 68

तार्क्ष्यश्चारिष्टनेमिश्च अनूरुर्गरुडस्तथा ।
आरुणिर्वारुणिश्चैव विनतातनयाः स्मृताः ॥६९॥

The sons of Vinatā are Tārkṣya, Ariṣṭanemi, Anuru, Garuḍa, Āruṇi and Vāruṇi. 69

शेषो वासुकिराजश्च तक्षकः कुलिकस्तथा ।
कूर्मश्च सुमनाश्चेति काद्रवेयाः प्रकीर्तिताः ॥७०॥

Śeṣa, Vāsukirāja, Takṣaka, Kulika, Kūrma, Sumanā—these are the sons of Kadrū and known as Kādraveyas. 70

भीमसेनोग्रसेनश्च सुपर्णो गरुडस्तथा ।
गोपतिर्धृतराष्ट्र सूर्यवर्चाश्च वीर्यवान् ॥७१॥

1. शम्बराणां M.

अर्कदृष्टः प्रयुक्तश्च विश्रुतः सुश्रुतस्तथा ।
भीमश्चित्ररथश्चैव विख्यातः सर्वविद्बली[1] ॥७२॥
शालिशीर्षश्च पर्जन्यः कलिर्नारद एव च ।
इत्येते देव गन्धर्वा मुनिपुत्राः प्रकीर्तिताः ॥७३॥

Bhimasena, Ugrasena, Suparṇa, Garuḍa, ?). Gopati, Dhṛtarāṣṭra, Sūryavarcā, Viryavān(?), Arkadṛṣṭa. Prayukta, Viśruta, Suśruta, Bhīma, Citraratha, Vikhyāta, Sarvavid, Balī, Śāliśīrsa, Parjanya, Kali and Nārada—these are the sons of Muni, some of them are gods while others are *gandharvas*. 71-73

अनवद्यां सानुरागां संवरां[2] मार्गणां प्रियाम् ।
असूयां सुभगां भीमामिति कन्यामसूयत ॥७४॥

She also gave birth to eight daughters, namely, Anavadyā, Sānurāgā, Samvarā, Mārgaṇā. Priyā, Asūyā, Subhagā and Bhīmā. 74

प्राधा सर्वगुणोत्थानात् कश्यपात्तु तपोधनात् ।
विश्वावसुः सुचन्द्रश्च सुपर्णः सिद्ध एव च ॥७५॥
बर्हिः पूर्णश्च पूर्णाङ्गो ब्रह्मचारी रतिप्रियः ।
भानुश्च दशमश्चैते प्राधापुत्राः प्रकीर्तिताः ॥७६॥
इत्येते देवगन्धर्वाः सन्ततं पुण्यलक्षणाः ।

Prādhā got ten sons from the virtuous ascetic Kaśyapa; they are Viśvāvasu, Sucandra, Suparṇa, Siddha, Barhi, Pūrṇa, Purṇāṅga, Brahmacārī, Ratipriya and the tenth Bhānu. These are the sons of Prādhā. These virtuous sons of Prādhā are known as gods or *gandharvas*. 75-77a

प्राधासूत महाभागा देवी देवर्षिसत्तमात् ॥७७॥
अलम्बुषा मिश्रकेशी गामिनी च मनोरमा ।
विद्युत्पन्नानघारम्भा ह्यरुणा रक्षितातुला ॥७८॥
सुबाहुः[3] सुरता चैव मुरजा सुप्रिया तथा ।
वपुस्तिलोत्तमा चेति मुख्या अप्सरसः स्मृताः ॥७९॥

The noble lady Prādhā also became mother by the divine sage Kaśyapa of the nymphs, the prominent among them were Alambuṣā, Miśrakeśī, Gāminī, Manoramā, Vidyutpannā Anaghā, Rambhā, Aruṇā, Rakṣitā, Atulā, Subāhu, Suratā. Murajā, Supriyā, Vapu and Tillottamā. 77b-79

1. ...बली V. 2. सवरां V. 3. सुराद्‌: M.

अतिबाहुस्तुम्बुरुश्च हाहा हूहूस्तथैव च।
गन्धर्वाणामिमे मुख्या देवतुल्याः प्रकीर्तिताः ॥८०॥

Atibāhu, Tumburu, Hā-hā and Hū-hū, these are the prominent *gandharvas*, they are equal to gods. 80

अमृतं ब्राह्मणा गावो मुनयोऽप्सरसस्तथा।
कपिलातनयाः[1] प्रोक्ता महाभागा महोत्सवाः ॥८१॥

Amṛta (nectar), the brāhmaṇas, the cows, the sages, and the nymphs are the progeny of Kapila ; all of them are noble and highly joyous. 81

इति दक्षसुतानां ये कश्यपात्तनयाः स्मृताः।
तैरिदं सकलं व्याप्तं जगत्स्थावरजङ्गमम् ॥८२॥

Thus the entire movable and immovable world was covered by the progeny of the Dakṣa's daughter and Kaśyapa. 82

एवं यज्ञवराहस्य यज्ञरूपस्य पातनात्।
त्रिभ्योऽग्निभ्यो मनोस्तस्मात् स्वायम्भुवमहात्मनः ॥८३॥
मुनिभ्यश्चैव सप्तभ्यः कश्यपादिभ्य एव च।
नरनारायणाभ्यान्तु व्यतीतेऽकालिके लये।
पुनः प्रजाः पुरा सृष्टा हरिणानेकरूपिणा ॥८४॥

The body of the *Yajñavarāha* having been destroyed and the untimely deluge was ever, Hari assuming various forms, got the creatures created, once again, from three fires, Svāyambhuva-Manu, the seven sages headed by Kaśyapa, and Nara and Nārayaṇa. 83-84

एवं पुनरभूत् सृष्टिः सृष्टिस्थित्यन्तकारिणः।
हरेस्तस्य प्रसादेन नरनारायणात्मनः ॥८५॥

Thus by the grace of Hari, who is the creator, preserver, destroyer (of the world), who was in the persons of Nara and and Nārāyaṇa, the world once again came into being. 85

इति श्रीकालिकापुराणे सृष्टिकथने चतुस्त्रिंशोऽध्यायः[2] ॥३४॥

Here ends the thirty fourth chapter of the holy Kālikāpurāṇa called the creation of the world.

–0–

1. कपिला च तथा M. 2. पञ्चत्रिंशोऽध्यायः V.

पञ्चत्रिंशोऽध्यायः*

CHAPTER THIRTY FIVE

[*Abandonment of the Śarabha body by Īśvara (Śiva)*]

मार्कण्डेय उवाच

ईश्वरः शारभं कायं यथा तत्याज यत्नतः।
तन्मे निगदतो भूयः शृणुध्वं द्विजसत्तमाः ॥१॥

Mārkaṇḍeya said :

O superior most ones of the twice-born ones ! how Īśvara had abandoned the Śarabha-body with great-effort ; I am telling you again, hear it from me. 1

हते यज्ञवराहे तु ब्रह्मा लोकपितामहः।
उवाच शरभं गत्वा सामयुक्तं जगद्धितम् ॥२॥

Yajñavarāha (the sacrifice incarnates as boar) having been killed Brahmā, the Progenitor of the people went to Śarabha and spoke to him in a conciliatory manner for the welfare of the world. 2

देहाभोगेन भवतः पूरितं भूरियोजनम्।
उपसंहर तस्मात् त्वं कायं लोकभयङ्करम् ॥३॥

O Lord ! your enormous body has many *yojanas* (great length), therefore, you should abandon that body of yours, which has frightened the people. 3

तव युद्धेन सकलं प्रणष्टं भुवनत्रयम्।
आकाशं गन्तुं त्वां दृष्ट्वा बिभेत्यद्य जनार्दनः।
तस्मात् त्वमूर्ध्वलोकानां हिताय त्यज वै तनुम् ॥४॥

Due to your terrible fight with Varāha the three worlds had been destroyed. Now-a-days Janārdana beholding you becomes afraid of going up to the sky, therefore, for the sake of those living in the heaven, you are to abandon your (Śarabha) body. 4

मार्कण्डेय उवाच

ततस्तस्य वचः श्रुत्वा सुरज्येष्ठस्य शङ्करः।
तत्याज शारभं कायं तोयोपर्येव तत्क्षणात् ॥५॥

* षट्त्रिंशोऽध्यायः V.

Mārkaṇḍeya said :

Śaṁkara having heard the words of Brahmā, the senior most of gods, immediately abandoned that Śarabha body on the surface of water. 5

त्यक्तस्य तस्य देहस्य शङ्करेण महात्मना ।
अष्टौ पादा अष्टमूर्तेस्तेषु चाष्टसु भेजिरे ॥६॥

After Śaṁkara of eight-fold form had abandoned that Śarabha-body, Śarabha's eight feet had entered into his eight forms. 6

आद्यन्तु दक्षिणं पादमाकाशमगमद्द्रुतम् ।
तद्वामं मिहिरं भेजे पश्चाद् दक्षिणजं विधौ ॥७॥

(Of the four lower feet of Śarabha) the first right foot went to the ether swiftly, the left one (second) went to the sun, the other right foot (third) went to the moon. 7

वामन्तु ज्वलनं भेजे पृष्ठाग्रं पद्गतं क्षितिम् ।
पृष्ठाग्रवामं सलिलं तत्पश्चाद् दक्षिणं तथा ॥८॥
वायौ[1] वामपदं भेजे होतारं सर्वतोमुखम् ।
एवं तस्याष्टमूर्तेस्तु अष्टमूर्तिषु तत्क्षणात् ।
अष्टौ पादास्तथा भेजुः स्वं स्वं तेजो ययुः पदम् ॥९॥

The other left foot (fourth) reached the fire ; (of the four upper feet on the back of the body) the first right foot (fifth) merged into the earth, then the left foot (sixth) went to the water, the (other) right foot (seventh) went to the wind, and then the (other) left foot (eight) turned into *hotā*, having faces in all directions. Thus the eight feet of Śarabha went to eight forms of Śiva and acquired their respective strength. 8-9

मध्यं तु शारभं कायं शङ्करस्य महात्मनः ।
कपाली भैरवो भूतश्चण्डरूपी दुरासदः ॥१०॥

The middle portion of that *Śarabha*-body, assumed by the great Śaṁkara, turned into Bhairavas, the wearers of human skull, the terribles and inaccessibles. 10

मस्तिष्कमेदसा युक्तं मांसं जुह्वति ते शुचौ ।
ब्रह्मकपालपात्रस्थं सुराभिर्देवपूजनम् ॥११॥

They make offerings of human flesh and brain, mixed with fat, into the fire after these were put on a human skull, (*brahmakapāla*) and worship gods with wine. 11

1. वपो M.

बलिर्मनुष्यमांसेन पानं तु रुधिरं सदा ।
सुरया पारणं यज्ञे कपालोद्भूटधारणम् ॥१२॥

Human flesh is their sacrifice (they offer human sacrifice) blood is their drink, and wine is the means for the completion of sacrifice (*yajña*), they wear human skull in a curious way. 12

व्याघ्रचर्मपरिधानं समलं त्रिवलीवृतम् ।
एवं कुर्वन्ति सततं कपालव्रतधारिणः ॥१३॥
कपाली भैरवस्तेषां देवः पूज्यस्तु नित्यशः ।
श्मशानभैरवो योऽसौ यो महाभैरवाह्वयः ॥१४॥

They always wear tiger skins marked by three lines with dirt, are under the vow of fulfilling the austerity, called *kapālavrata* (doing with the human skull) and they behave like this. Kapāli-Bhairava. (Bhairava with human skull) is their god for worshipping. Bhairava, who resides in the crematorium is known by the epithet Mahā-Bhairava. 13-14

बालसूर्यसमोद्योतः सदाष्टादशबाहुभिः ।
विभ्राजमानो रक्ताक्षः सर्वदा नायिकाव्रजैः ॥१५॥
कालीप्रचण्डाप्रमुखैः क्रीडमानस्तु नित्यशः ।
सद्योदग्धनृमांसाशी गलल्लोलसद्भुजः ॥१६॥
लोहिताहारविघसः प्रेताशनगतः सदा ।
स्थूलवक्त्रोऽथ लम्बोष्ठो[1] ह्रस्वस्थूलपदालयः ।
विनोदी वादनो लोके साट्टहासात्तु भैरवः ॥१७॥

He, with eighteen hands and red eyes resembling the rising sun in radiance, always induiges in sexual dalliance with a host of female consorts, heaned by terrible Kālī, Bhairava always eats the human flesh which is being burnt just at the moment, wears a garland of human hands dangling from his neck, his body is always besmeared with sandal paste, while his seat is the human corpse, his face is large, the lips are thick, the feet and the body are thick and short; he is always in an amusing mood, beats a drum and utters loud cries. 15-17

एवं स च महादेवो महाभैरवरूपधृक् ।
मध्यशारभकायेन क्षयं दध्रे महाभुजः ॥१८॥

1. सम्बोष्ठः ?.

Thus Mahādeva by the middle portion of his Śarabha body assumed the powerful shape of Mahābhairava. 18

स जगाम ततो देवा हरस्य प्रमथान् प्रति ।
गणैः सार्धं तथाकाशे विक्रीडति स भैरवः ॥१९॥

There after Bhairava flew to the sky to meet the group of *pramathas* of Hara and had been engaged there playing with those *gaṇas* (*pramathas*). 19

स महाभैरवो देवः पूज्यमानो जगज्जनैः ।
अद्यापि कुरुते नित्यमिष्टकामस्य साधनम् ॥२०॥

The god Mahābhairava is worshipped by the people all over the world even today, he being worshipped fulfils the desire of the people. 20

चैत्र-शुक्लचतुर्दश्यां मध्वासवपयःफलैः ।
मांसैर्मत्स्यैः सरुधिरैः सकृद्यो भैरवं यजेत् ॥२१॥
स सर्वकामान् संसाध्य भोगान् भुक्त्वा यथेप्सितः ।
प्रयाति शम्भुभवनमारुह्य वृषभं परम् ॥२२॥

Any person, who worships Bhairava, even once on the fourteenth day of the bright fortnight of the month of Caitra (March-April) with honey, wine, fruits, meat, fish, and blood gets his all desires fulfilled, and enjoys the enjoyable things to the heart's content then proceeds to the abode of Śambhu by mounting a superior bull. 21-22

एतद्वः कथितं सर्वं यत्पृष्टोऽहं द्विजोत्तमैः ।
भवद्भिर्यच्च वोऽन्यद् वा रोचते पृच्छ मां तु तत् ॥२३॥

O superior most ones of the twice-born ones! I just told you everything what you wanted to know from me. Should you like to ask any more questions, you are at liberty to do so. 23

इति श्रीकालिकापुराणे शरभकायत्यागे पञ्चत्रिंशोऽध्यायः[1] ।

Here ends the thirtyfifth chapter of the holy Kālikāpurāṇa, called the description of abandonment of the Śarabha body by Mahādeva.

1. षट्त्रिंशोऽध्याय : V.

षट्त्रिंशोऽध्यायः *

CHAPTER THIRTYSIX

(Removal sufferings of Pṛthvī)

ऋषयः ऊचुः

कथं वराहपुत्रोऽसौ नरको नाम वीर्यवान् ।
सञ्जातो असुरसत्त्वः स देवदेवीसुतोऽपि सन् ॥१॥

Mārkaṇḍeya said:

How the mighty son of Varāha by the name Naraka, born of the divine parents turned into a demon. 1

चिरजीवी कथं सोऽभूत् किमर्थमुदरे चिरम् ।
पृथिव्यां न्यवसज्जातः[1] कुत्र वा स महाबलः ॥२॥
सोऽसुराणां कथं राजा पुरं तस्य किमाह्वयम् ।
मलिनीरतिसञ्जातः स क्षितौ पोत्रिणस्तथा ॥ ३ ॥
श्रूयते मुनिशार्दूल कथं भूतस्तथाविधः ।
एतत्सर्वमशेषेण पृच्छतां त्वं वदस्व नः ॥ ४ ॥

How is it that he lived for eternity? What has caused him to stay in the womb of Pṛthvī, his mother, for a very long time? After his birth where did he reside? How he happened to be the king of the demons? What is the name of the city where he lived? O great sage! we have come to know that he (Naraka) was born out of the sexual intercourse by Varāha (the incarnation of Viṣṇu) with Pṛthvī, who was then impure on account of her monthly course (*rajasvalā*). Please narrate everything to us, we are eager to hear all these. 2-4

त्वं नो गुरुश्च शास्ता च सर्वं प्रत्यक्ष दर्शिवान् ।
कथं लब्धवरो भूतो ब्रह्मणा प्रभविष्णुना ॥ ५ ॥

You are our preceptor and master, you know everything by the knowledge of perception. Please tell us why he (Naraka) was granted the boon by Brahmā, the all powerful one. 5

मार्कण्डेय उवाच

शृण्वन्तु मुनयः सर्वे यत् पृष्टोऽहं द्विजोत्तमाः ।
यथा स नरको जातो धरासुतो[2] महासुरः ॥ ६ ॥

* सप्तत्रिंशोऽध्यायः V. 1. पृथिव्या न्यवसन् जातः V. 2. धरागर्भो V.B.

Mārkaṇḍeya said :

O superior most ones of the twice-born ones ! O sages ! hear it from me, what you have wanted to know as to how Naraka (the son of a divine parents) had turned into a demon. 6

रजस्वलाया गोत्राया गर्भे वीर्येण पौत्रिणः ।
यतो यातस्ततोभूतो देवपुत्रोऽपि सोऽसुरः ॥ ७ ॥

Though Narak was the son of God, he turned into a demon because he was born from the semen of Viṣṇu discharged into the womb of Pṛthvī at a time when she was impure on account of her menstruation. 7

गर्भसंस्थं महावीरं ज्ञात्वा ब्रह्मादयः सुराः ।
वराहपुत्रं दुर्धर्षं महाबलपराक्रमम् ॥ ८ ॥
गर्भ एव तदा देवाः शक्त्या दध्रुश्चिरं दृढम् ।
यथा कालेऽपि सम्प्राप्ते नो गर्भाज्जायते स च ॥ ९ ॥

Brahmā and the other gods after they had learnt about the fact that an all powerful, invincible and mighty son of Varāha would be born, who in the form of embryo had been developing in the womb of Pṛthvī, delayed his birth, by their divine power to such an extent that even after the completion of the period of conception the mother could not deliver him. 8-9

ततस्त्यक्तशरीरस्तु वराहस्तनयैः सह ।
अतीव शोकसन्तप्ता जगद्धात्र्यभवत् क्षितिः ॥ १० ॥

By that time Varāha, and all of his sons died and Pṛthvī, who provides shelters to all the people, plunged into grief. 10

शोकाकुला सा व्यलपच्चिरकालं मुहुर्मुहुः ।
प्रकृतिस्था क्षितिर्भूता माधवेन प्रबोधिता ॥ ११ ॥

In her extreme sorrow Pṛthvī started crying again and again for a long long time and came to her senses only when Mādhava consoled her. 11

ततः कालेऽपि सम्प्राप्ते दैवशक्त्या यदा धृतः ।
न गर्भः प्रसवं याति तदाभूत् पीडिता क्षितिः ॥ १२ ॥

The time rolled on but Pṛthvī did not give birth to her son, because the birth of the son had been obstructed by the gods by their divine power, and Pṛthvī suffered extremely due her hard pregnancy. 12

कठोरगर्भा सा देवी गर्भभारं न चाशकत् ।
यदा वोढुं तदा देवं माधवं शरणं गता[1] ॥ १३ ॥

At last Pṛthvī being unable to carry on the child any longer in her womb, whom she had been carrying for a long time, took refuge in Mādhava. 13

शरण्यं शरणं गत्वा माधवं जगतां पतिम् ।
प्रणम्य सिरसा देवी वाक्यमेतदुवाच ह ॥ १४ ॥

The goddess Pṛthvī surrendered herself completely to Mādhava, the Lord of the universe, the refuge of all, and saluted Him bowing her head, and thus she spoke. 14

पृथिव्युवाच

नमस्ते जगदव्यक्तरूप कारणकारण ।
प्रधान पुरुषातीत स्थित्युत्पत्तिलयात्मक ॥ १५ ॥

Pṛthvī said :

O Lord ! thou art the unmanifested world, the cause of the causes, above purusa pradhāna, the embodiment of the creation, existence and destruction ; I salute thee. 15

जगन्नियोजनपर स्वाहाभोगधरोत्तम ।
जगदानन्दनन्दात्मन् भगवन् जगदीश्वर ॥ १६ ॥

O Lord of the world ! Thou art the responsible for the going of the world process, the superior enjoyer of the offerings in the sacrifice, the joy of the world and the embodiment of joy ; I salute thee. 16

नियोजको नियोज्यश्च विभ्राजन् विष्णुरव्यय ।
नमस्तुभ्यं जगद्धातस्त्रिलोकालय विश्वकृत् ॥ १७ ॥

O indeclinable ! Thou art the ruler and the ruled, the shining Viṣṇu the creator and the protector of the world, and the ultimate resort of the three worlds, I salute thee. 17

यः पालयति नित्यानि स्थापयत्येव तत्परः ।
त्वं त्वां नियमरूपेण नमामि जगदीश्वर[2] ॥ १८ ॥

O Lord of the world ! Thou doth protect the eternal ones and preserve others in a given way, I salute thee. 18

त्वं माधवः प्रवेकश्च कामः कामालयो लयः ।
प्रसूतिच्युतिहेत्वर्थं-त्राणकारणमीश्वरः ॥ १९ ॥

O Lord ! Thou art Mādhava, the excellent one, Cupid

1. यदो M, 2. परमेश्वरम् M.

(Kāmā) and the resort of Cupid and the end : the cause of the creation destruction and salvation, I salute thee. 19

न यस्य ते क्लेदाय स्युरापो नोष्मा तथोष्मणे ।
नशीताय भवेच्छीतं तस्मै तुभ्यं नमोनमः ॥ २० ॥

O Lord ! the water cannot make thou wet, the heat cannot make thou hot, and the cold cannot make thou cool; I salute thee. 20

न समुद्रः प्लवकरो न शोषाय दहात्मकः ।
न मृत्यवे यस्य यमस्तस्मै तुभ्यं नमोनमः ॥ २१ ॥

O Lord ! the ocean cannot cross thou, the heat cannot dry thou thou art beyond death cause by yama, I salute thee 21

यच्चिद्धार्यं योगिभिः तान्तहृहै
सन्मार्गाणां यात्यरिध्येयकृत्यम् ।
नित्यं यद्रूपमार्गाविसक्तं
स त्वं त्राहि त्राणमिच्छन् धरित्रीम् ॥ २२ ॥

He who is carried by the peaceful hearts of the ascetics ; who destroys the plans of the enemies, who are treading the wrong path ; who is eternal and not attracted by the path of form. May thou desirous of removing the fear, protect the earth. 22

मार्कण्डेय उवाच

इति स्तुतो हृषीकेशो जगद्धात्र्या तदा हरिः ।
प्रादुर्भूतस्तदा प्राह धरित्रीं दीनमानसाम्[1] ॥ २३ ॥

Mārkaṇḍeya said :

Hṛṣikesa (Mādhava) being thus prayed by Pṛthvī, who had been immensely suffering, appeared in front of her and spoke thus. 23

श्रीभगवानुवाच

कथं दीनमना[2] देवि धरित्रि परिदेवसे ।
तव वा किं कृता पीडा वेत्तुमिच्छामि तामहम् ॥ २४ ॥

Śrī Bhagavān said :

O goddess Pṛthvī ! why do you look so dejected ? What are the cause of your sufferings ? Who has harmed you ? I would like to know all these. 24

---

1. दुःखकातराम् M. 2. दुःखमना M.

मुखं ते परिशुष्कं तु शरीरं कान्तिवर्जितम् ।
आकुलं नयनद्वन्द्वं भ्रूविभ्रमविवर्जितम् ॥ २५ ॥
ईदृशं तव रूपं तु दृष्टपूर्वं कदापि न ।
रूपस्य तु विपर्यासे दुःखबीजं च भाषय ॥ २६ ॥

Your face seems to be dry, and the body looks lack-lustre, the two eyes of yours are bereft of the playful movement of the eye-brows they betray the sign of fear I had never seen you before like this ; tell me what has taken away your charm, and caused you to suffer. 25-26

एतच्छ्रुत्वा वचस्तस्य माधवस्य जगत्पतेः ।
विनयावनता देवी पृथ्वी प्राह सगद्गदम् ॥ २७ ॥

After hearing these words of Mādhava, the lord of the universe, Pṛthvī saluted him in reverence and started speaking in a emotion-chocked voice.

पृथिव्युवाच

न गर्भभारं संवोढुं माधवाहं क्षमाधुना ।
भृशं नित्यं विषीदामि तस्मात् त्वं त्रातुमर्हसि ॥ २८ ॥

Pṛthvī said :

O Mādhava ! I am no longer able to carry on the embryo, I am terribly suffering from it every moment ; you must save me from this distress. 28

त्वया वराहरूपेण मलिनी कामिता पुरा ।
तेन कामेन कुक्षौ मे यो गर्भोऽयं त्वयाहितः ॥ २९ ॥
काले प्राप्तेऽपि गर्भोऽयं न प्रच्यवति माधव ।
कठोरगर्भा तेनाहं पीडितास्मि दिने दिने ॥ ३० ॥

In the past, in your boar incarnation, you enjoyed me sexually when I was impure ; while satisfying your lust you made me pregnant with a child. O Mādhava ! though the due time of delivery was over, the child has not yet born, and on account of hard pregnancy I have been suffering day after day. 29-30

यदि न त्राहि मां देव गर्भदुःखाज्जगत्पते ।
न चिरादेव यास्यामि मृत्योर्वशमसंशयम् ॥ ३१ ॥

O Lord of the universe ! should you not relieve me from this unbearable pain of pregnancy, within no time I shall surely die. 31

कयापि नेदृशो गर्भः पूर्वं माधव वै धृतः ।
योऽचलां चालयति मां सरसीमिव कुञ्जरः ॥ ३२ ॥

O Mādhava ! no woman has ever been carrying on like me before ; in fact this (burden of embryo) has been shakening me, who is ever unshaken, the way an elephant churns a lake. 32

एतच्छ्रुत्वा वचस्तस्याः पृथिव्याः पृथिवीपतिः[1] ।
आह्लादयन् प्रत्युवाच हरिस्तप्तां लतामिव ॥ ३३ ॥

Hari, the Lord of the universe hearing these words from the mouth of Pṛthvī, who had been fadding away like a creeper by the heat of the sun, spoke to Pṛthvī cheering her up. 33

श्रीभगवानुवाच

न धरे ते महद्दुःखं चिरस्थायि भविष्यति ।
शृणु येन प्रकारेण चानुभूतमिदं त्वया ॥ ३४ ॥

Śrī Bhagavān said :

O Dharā ! this severe pain of yours shall not surely last long. Hear from me the reason which has caused you to suffer from this pain. 34

मलिन्या सहसङ्गे न यो गर्भः सन्धृतस्त्वया ।
सोऽभूदसुरसत्वस्तु घृष्टेः पुत्रोऽपि दारुणः ॥ ३५ ॥

You had conceived this embryo due to the sexual intercourse with me when you were in an impure state, therefore, though the child in your womb is none but the son of Varāha (Viṣṇu) would inherit the nature of demon, and would be powerful. 35

ज्ञात्वा तस्य च वृत्तान्तं गर्भस्य द्रुहिणादयः ।
दैवीभिः शक्तिभिर्बद्धस्तव कुक्षौ तु तत्पुरः ॥ ३६ ॥

Brahmā and the other gods after they came to know of this fact about the embryo, caused by their divine power, the pregnancy to continue and the child to remain in your womb. 36

सर्गादौ यदि जायेत भवत्यास्तादृशः सुतः ।
भ्रंशयेत् सकलान् लोकांस्त्रीनिमान् ससुरासुरान् ॥ ३७ ॥

Should such a son ever be born to you, at the beginning of the creation, he (your son) will destabilse the three worlds and drive out the gods and the demons from their respective positions. 37

अतस्तस्य बलं वीर्यं ज्ञात्वा ब्रह्मादयः सुराः ।
प्राक्सृष्टिकाले ते गर्भं तथा धूर्जगतां कृते ॥ ३८ ॥

Brahmā and the other gods in anticipation his prowess and strength, for the sake of the world, obstructed the birth of your child before the creation of the world. 38

अष्टाविंशतितमे प्राप्ते आदिसर्गाच्चितुर्युगे ।
त्रेतायुगस्य मध्ये तु सुतं त्वं जनयिष्यति ॥ ३९ ॥

In the middle of *tretā-yuga*, the second in the cycle of four *yugas*, the twentyeighth from the beginning of the creation, you will give birth to a son. 39

यावत् सत्ययुगं याति त्रेतार्धं च वरानने ।
तावद् वह महागर्भं दत्तः कालो मया तव ॥ ४० ॥

O beautiful one ! therefore, bear this heavy burden of pregnancy for the entire *satya yuga* and till the end of the half of *tretā yuga* ; this is the time limit I had given to you. 40

न यावज्जायते धात्रि गर्भस्ते ह्यतिदारुणः ।
तावद् गर्भवती दुःखं न त्वं प्रप्स्यसि भामिनी ॥ ४१ ॥

O Majestic one ! till the time you are relieved of this heavy burden of hard pregnancy, though, remain pregnant you shall not feel the pain caused by it. 41

मार्कण्डेय उवाच

इत्युक्त्वा भगवान् विष्णुः पृथिवीं गर्भिणीं तदा ।
नाभौ पस्पर्श दयितां शङ्खाग्रेणातिपीडिताम् ॥ ४२ ॥

Mārkaṇḍeya said :

Lord Viṣṇu thus saying touched the naval of Pṛthvī, his beloved, who had been suffering from severe pain due to hard pregnancy, with the tip of his conch. 42

सा स्पृष्टा विष्णुना पृथ्वी शरीरं लघु चासदत् ।
गर्भेऽपि लघिमानं सा प्रापातीव सुखप्रदम् ॥ ४३ ॥

Being touched by Viṣṇu Pṛthvī felt relieved and her body became light, the heavy weight of the embryo became light and comfortable. 43

अगर्भा यादृशी नारी तादृशी साप्यजायत ।
धृतगर्भापि मुदिता सा बभूव जगत्प्रसूः ॥ ४४ ॥

1. पृथिवीधरः V. B.

Pṛthvī, the source of the world, though had been carrying became delighted and appeared like a woman, who had not been pregnant at all. 44

ततः पुनरिदं वाक्यमुक्त्वा स भगवान् क्षितिम् ।
पुनः प्रसादयामास सामभिर्बहुभिश्च ताम् ॥ ४५ ॥

The Lord Viṣṇu made her cheerful by speaking many sweet words of consolation, and again spoke thus. 45

श्री भगवानुवाच*

जगद्धात्रि महासत्त्वे त्वं धृतिर्धारणात्मिका ।
सर्वेषां धारणाद्देवि त्वं धात्रीति प्रगीयसे ॥ ४६ ॥

Śrī Bhagavān said :

O Noble soul, you protect the entire world and you are the embodiment of preservation, and existence, you are called Dhātri, because of the fact that you support one and all. 46

क्षमा यस्माज्जगद्धर्तुं शक्ता क्षान्तियुतात्र यत् ।
सर्वं वसु त्वयि न्यस्तं यस्माद्वसुमती ततः ॥ ४७ ॥

You are capable of upholding the world, you are the embodiment of patience, hence you are called Kṣamā ; all the wealths are vested in you, and hence, you are called Vasumati. 47

तद्दुःखं त्यज पुत्रस्ते यदा सञ्जायते तदा ।
मां स्मरिष्यसि देवि त्वं पुत्रं ते पालयाम्यहम् ॥ ४८ ॥

Therefore, O goddess ! make yourself free from this sorrow ; when you give birth to your son, recall me, myself shall rear up that son 48

इदं रहस्यं कुत्रापि न प्रकाश्यं त्वया धरे ।
यन्मया कथितं देवि रहस्यं परमं परम् ॥ ४९ ॥

O Dharā ! what I have spoken to you is the secret of secrets, this should not be divulged to any body else. 49

गर्भस्तव महाभागे त्रेतायामध्यभागतः ।
उत्पत्स्यते हते वीरे रावणे रामसंज्ञिना ॥ ५० ॥

In the middle of *tretā yuga* when Rāvaṇa will be killed by Rāma your son would born. 50

मार्कण्डेय उवाच

इत्युक्त्वा भगवान् विष्णुस्तत्रैवान्तरधीयत ।
आज्ञाप्य पृथिवीं देवीं गर्भभारप्रपीडिताम् ॥ ५१ ॥

Mārkaṇḍeya said :

Viṣṇu thus advising the goddess Pṛthvī, who had suffered from prolonged pregnancy, disappeared from the scene. 51

धरापि कुशला क्षामा लघुकाया बलैर्युता ।
अगर्भेव ययौ देवी मुदा परमया युता ॥ ५२ ॥

Goddess Pṛthvī being relieved of the heavy burden of pregnancy felt light and strong, and considered herself fortunate; she became exceedingly delightful like a woman as if she was not pregnant 52

इति श्रीकालिकापुराणे धरादुःखविमोचने षट्त्रिंशोऽध्यायः[1] ॥ ३६ ॥

Here ends the thirtysixth chapter of the holy Kālikā-purāṇa, named the removal of sufferings of Pṛthvī.

* सर्वत्र नास्ति ।

1. ...सप्तत्रिंशोऽध्यायः V.

सप्तत्रिंशोऽध्यायः*

CHAPTER THIRTY SEVEN

(The birth story of Naraka)

मार्कण्डेय उवाच

अथ काले बहुतिथे व्यतीते द्विजसत्तमाः ।
विदेहविषये राजा जनको नाम वीर्यवान् ॥ १ ॥

Mārkaṇḍeya said :

O superior most ones of the twice-born ones ! in the past there reigned a mighty king, named Janaka in the kingdom of Videha. 1

सर्वराजगुणैर्युक्तो राजनीतिविवर्धितः ।
सत्यवाक् शीलवान् दक्षो ब्रह्मण्यः प्रयतः शुचिः ॥ २ ॥
देवद्विजगुरूणां च पूजासु निरतः सदा ।
बभूव सर्वलोकानां पितेव परिपालकः ॥ ३ ॥

He was endowed with all the princely qualities and prospered by persuing the state polity; he was faithful capable, self-controlled and pure and bore a good character, he kept himself engaged in worshipping the gods, the brāhmaṇas and the preceptors. He assumed the role of the father to his subjects and protected them all. 2-3

तस्य राज्ञः सुतो नाभूत् प्राप्ते कालेऽपि वै यदा[1] ।
तदा स विमना भूत्वा चिन्ताध्यानपरोऽभवत् ॥ ४ ॥

Though the proper time for the birth of children had passed, the king was yet to be blessed with a son; due to this the king became dejected and was always brooded in melancoly thoughts. 4

एकदा सोऽथ शुश्राव नारदस्य मुखान्नृपः ।
अपुत्रो नृपतिर्वृद्धो नाम्ना दशरथो महान् ॥ ५ ॥

Once he heard from the sage Nārada that once upon a time there was a king by the name Daśaratha in the city of Ayodhyā, who become old without having any progeny. 5

पुत्रान् लेभे महासत्वानध्वरेण महामतिः ।
अयोध्यायां नगर्यां तु ऋष्यशृङ्गपुरोगमैः ॥ ६ ॥
मुनिभिर्विहितैर्यज्ञैर्लब्धवान् सभूपः[1] सुतान् ।
रामं च भरतं चैव शत्रुघ्नं लक्ष्मणं तथा ॥ ७ ॥
महासत्वान् महावीरान् देवगर्भोपमाञ्छुभान् ।

The king got (four)great sons, namely, Rāma, Lakṣmaṇa, Bharata and Śatrughna after the performance of a sacrifice by the sages headed by Ṛṣyśṛṅga. These sons of Daśaratha were highly spirited ones, great heroes and were noble like the sons of the god. 6-8a

तच्छ्रुत्वा जनको राजा प्रविश्यान्तःपुरं स्वकम् ।
भार्याभिर्मन्त्रयामास यज्ञार्थं पुत्रजन्मने ॥ ८ ॥
मन्त्रयित्वा तदा राजा महिषीप्रमुखैःस्वयम् ।
चतसृभिस्तु भार्याभिर्यज्ञार्थं दीक्षितोऽभवत् ॥ ९ ॥

After hearing this the king Janaka entered into his seraglio and started discussion with his queens about getting sons and the performance of a sacrifice. 8b-9

ततः पुरोधसं राजा गौतमं मुनिसत्तमम् ।
तत्पुत्रं च शतानन्दं पुरोधायाकरोन्मखम्[2] ॥ १० ॥

Then the king appointed Gautama, and his son Śatānanda the priests for the performance of the sacrifice. 10

द्वौ पुत्रौ तस्य सञ्जातौ यज्ञभूमौ मनोहरौ ।
एका च दुहिता साध्वी भूम्यन्तरगता शुभा ॥ ११ ॥

Two handsome sons were born to the king in that place of sacrifice and also a chaste daughter arose from the earth in that place of sacrifice. 11

नारदस्योपदेशेन यज्ञभूमिं ततो नृपः ।
हलेन दारयामास यज्ञवाटावधिस्वयम् ॥ १२ ॥

Thereafter the king under the advice of the sage Nārada ploughed the entire field up to the sacrificial pandāl (*yajñvata*). 12

तद्भूमिजातसीतायां शुभां कन्यां समुत्थिताम् ।
लेभे राजा मुदा युक्तः सर्वलक्षणसंयुताम् ॥ १३ ॥

There arose from the furrow of the plough in that sacri-

---

* अष्टत्रिंशोऽध्यायः V. 1. सदा B.

1. स नृप; V. 2. पुरोधायोकरोन् V.

ficial place a beautiful girl, whom the king adopted in great joy. 13

तस्यां तु जातमात्रायां पृथिव्यन्तर्हिता स्वयम् ।
जगाद वचनं चेदं गौतमं नारदं नृपम् ॥ १४ ॥

No sooner the girl was born Pṛthvī disappeared (from there) and addressed Nārada, Gautam and the king Janaka (from ether). 14

पृथिव्युवाच

एषा सुता मया दत्ता तव राजन् मनोहरा ।
एनां गृहाण सुभगां कुलद्वयशुभावहाम् ॥ १५ ॥

Pṛthvī said :

O king ! I have given you this beautiful daughter, accept her; she will do good to both the families (of her father's and husband's). 15

अनया मे महाभारस्तत्त्वतो हेतुभूतया ।
क्षयं यास्यति भारार्तिं मोचयिष्यामि दारुणाम् ॥ १६ ॥

In fact, she will be instrumental for the removal of the heavy burden of mine under which I have been groaning. 16

रावणाद्या महावीराः कुम्भकर्णादयोऽपरे ।
नाशं यास्यति दुर्धर्षाः कृतेऽस्या राक्षसाः परे ॥ १७ ॥

On account of her Rāvaṇa, Kumbhakarṇa and other demons will be destroyed. 17

त्वं च मोदं दुराधर्षं दुहितृकृतिजं नृपः ।
अवाप्स्यसि सुराणां च पितृणामृणशोधनम् ॥१८॥

O King ! by the activities of this daughter of yours you will be extremely delighted and shall be able to repay the debts that you owe to your forefathers. 18

किन्त्वेकः समयः कार्यस्त्वया मम नरोत्तम ।
तमहं ते प्रवक्ष्यामि पुरो नारदगौतमौ ॥१९॥

O king ! you shall have to enter into an agreement with me, which I am just spelling out in the presence of Nārada and Gautama. 19

निहते रावणे वीरे भारार्ति-रहिता सुखम् ।
सुपुत्रं जनयिष्यामि यज्ञभूमावहं तव ॥२०॥

After the mighty warrior Rāvaṇa was killed and I was relieved from the sufferings, I shall give birth to a son at your sacrificial ground. 20

तं पुत्रवत् पालयिता भवान् नृपतिसत्तम ।
यावद्व्यतीतबाल्यः सन् भविता तनयो मम ॥२१॥

O king ! you shall have to rear that son of mine as your own son till he crosses his childhood. 21

व्यतीतबाल्यं तमहं पालयिष्ये स्वयं नृप ।
तस्य स्यान्मानुषो भावो यथा त्वं तत्करिष्यसि ॥२२॥

Till he reaches his youth I myself shall look after him, you should take such care that my son acquire human character. 22

मार्कण्डेय उवाच

इति पृथिव्या वचनं श्रुत्वा राजा तदा मुदा ।
प्रणम्य पृथिवीं प्राह साम्ना स जनकाह्वयः ॥२३॥

Mārkaṇḍeya said :

The king, renowned as Janaka, after he heard the words of Pṛthvī became delighted and said pleasant words saluting her. 23

राजोवाच

यत् त्वं ब्रूषे जगद्धात्रि करिष्ये तद्वचस्तव ।
ममापीष्टं प्रयच्छस्व प्रसीद परमेश्वरि ॥२४॥

The King said :

O Supreme goddess ! you preserve the world, surely I shall do everything what you had said, please fulfil my desire also. 24

देवि प्रत्यक्षतो रूपं द्रष्टुमिच्छाम्यहं तव ।
शक्तिस्त्वं लोकजननी त्वां नमामि प्रसीद मे ॥२५॥

O goddess ! I have a great desire to see you with my own eyes; you are the very strength of the people and their progenitoress, I salute you. 25

इति तस्य वचः श्रुत्वा जनकस्य तदा क्षितिः ।
मुनीनां सन्निधौ रूपं दर्शयामास भूभृते ॥२६॥

Pṛthvī hearing the request of the king revealed herself to the king in the presence of the sages. 26

नीलोत्पलदलश्यामामक्षमालाब्जधारिणीम् ।
बाहुयुग्मेन शुभ्रेण मृणालायतशोभिना ।
सुन्दरीं लोकधात्रीं तां दृष्ट्वा शश्वत् नृपोऽनमत् ॥२७॥

The goddess Pṛthvī, as blue as the petals of blue lotus,

looked beautiful, her two hands were like the stems of lotus, she was wearing a garland in her neck and a lotus in one of her hands. The king paid his obeisance to her for a long time. 27

ततः सा पृथिवी देवी सीतां जातां नृपात्मजाम् ।
करेण शश्वत् संस्पृश्य वचनं चेदमब्रवीत् ॥२८॥

Then the goddess Pṛthvī took Sītā, the newly born daughter of the king, in her hand and spoke thus. 28

इयं ते मानुषं भावमवाप्स्यति जगत्प्रसूः ।
तव पुत्री नृपश्रेष्ठ समयं प्रतिपालय ॥२९॥

O superior of the kings ! this daughter of yours, who is the mother of the world, shall acquire human character; but you must honour the agreement (made with me). 29

मार्कण्डेय उवाच

इत्युक्त्वा पृथिवी देवी राजानं जनकाह्वयम् ।
सम्भाष्य नारदादींस्तांस्तत्रैवान्तरधीयत ॥३०॥

Mārkaṇḍeya said :

The goddess Pṛthvī thus addressing the king and also the sages headed by Nārada, disappeared then and there. 30

जनकोऽपि सुतां[1] लब्ध्वा सर्वलक्षणशालिनीम् ।
सुतद्वयं तथा प्राप्य मुदितः स्वगृहं ययौ ॥३१॥

The king Janaka after he got two sons and a daughter, who possessed all the auspicious signs (of a good woman) returned to his place in a joyous mood. 31

ततः काले तु सम्प्राप्ते रावणे राक्षसे हते ।
मानुषेण स्वरूपेण विष्णुना प्रभविष्णुना ॥३२॥
गत्वा विदेहराजस्य यज्ञभूमिं तदा क्षितिः ।
सुषुवे तनयं वीरं यत्र सीता पुराभवत् ॥३३॥

In course of time after the demon Rāvaṇa was killed by Viṣṇu in his human incarnation, the goddess Pṛthvī proceeded to the sacrificial ground of the king Janaka and gave birth to a son, the would be hero, exactly at the same place where Sītā was born from the earth in the past. 32-33

जाते पुत्रे तदा देवी जगद्धात्री जगत्प्रभुम् ।
सस्मार समये विष्णुं स्मरन्ती समयं पुरा ॥३४॥

1. सुतान् V.

The moment the son was born the goddess Pṛthvī recalled Viṣṇu, the lord of the universe in accordance with the agreement in the past. 34

स्मृतमात्रस्तदा देवः समयं प्रत्यपालयत् ।
क्षितेर्यत्र सुतो जायस्तत्र प्रादुर्बभूव ह ॥३५॥

The sooner the lord Viṣṇu was recalled by Pṛthvī he, honouring his promise, appeared at that place where the son of Pṛthvī was born. 35

प्रादुर्भूतं तदा देवी प्रणम्य परमेश्वरम् ।
संस्तूय सुनृतं शश्वदिदमाह जगत्प्रभुम् ॥३६॥

Upon seeing the Supreme Lord of the universe manifested before her, in his own form, the goddess Pṛthvī spoke the truth after saluting him. 36

पृथिव्युवाच

एष ते तनयोजातः सुकुमारो महाप्रभः ।
संस्मरन् समयं पूर्वं त्वमेनं प्रतिपालय ॥३७॥

Pṛthvī said :

O Lord ! this is the son born to you, delicate and brilliant honouring your promise (made to me) you should rear him up.

श्रीभगवानुवाच

अयं ते तनयो देवी महाबलपराक्रमः ।
भविता मानुषं भावं तन्वानः सुचिरं बुधः ॥३८॥

Śrī Bhagavān said :

O goddess ! this son of yours of great strength and prowess shall be a wise person by demonstrating his human character for a long time. 38

यावन्मानुषभावं ते तनयो भावयिष्यति ।
तावत् कल्याणभाग्भूत्वा चिरं राज्यं करिष्यति ॥३९॥

So long he retains his human nature, he shall be free from all disasters, and reign over a kingdom for a long time.

त्यक्तमानुषभावस्तु यदा चायं विचेष्टते ।
तदा तु नास्य सुचिरं जीवितं सम्भविष्यति ॥४०॥

But the moment he acts against it by giving up his human nature, he shall no longer remain alive. 40

सम्प्राप्ते षोडशे वर्षे राज्यमासादयिष्यति ।
धनरत्नगजैश्वर्ययुक्तोऽयं रथसञ्चयैः ।
आसाद्य महतीं नित्यं श्रियं भोक्ष्यति वीर्यवान् ॥४१॥

At sixteenth he shall acquire a kingdom full of wealth, gems, elephants, horses and chariots. He shall be highly prosperous and enjoy all the happiness. 41

यस्मिन् यस्मिन् युगे भावो यो वा भवति व नृणाम् ।
तं भावं तथैवायं करिष्यति तथा कुरु ॥४२॥

Therefore, O Pṛthvī ! take such care to see that he behaves like the king of the time, what a king should do at a particular period of time, he must do that. 42

एतस्य निभृतं राज्यं यत् प्राग्ज्योतिषसंज्ञकम् ।
पुरं तत्र चिरं शास्ता राज्यमेष सुतस्तव ॥४३॥

The kingdom reserved for him is called Prāgjyotiṣa, your son shall reign over that kingdom in the city of the same name for a long time. 43

मार्कण्डेय उवाच

इत्युक्त्वा पृथिवीं विष्णुः समाभाष्य जगत्पतिः ।
दृश्यमानस्तया क्षिप्रं तत्रैवान्तर्दधे प्रभुः ॥४४॥

Mārkaṇḍeya said :

Lord Viṣṇu having said thus disappeared then and there while the goddess Pṛthvī was looking on. 44

प्रसूय पृथिवी पुत्रं मध्यरात्रे महाद्युतिम् ।
जनकं ज्ञापयामास रहस्यं पूर्वमीरितम् ॥४५॥

After Pṛthvī gave birth to the son, who was shining in his brilliance, she informed the king Janaka at midnight about the secret of the birth of the son as per discussion held in the past. 45

विदेहराजो ज्ञात्वैव पृथिवीजनितं सुतम् ।
तत्रैव यज्ञवाटं स रात्रावागात् कृतक्रियः ॥४६॥

The moment Janaka, the king of Videha came to know that Pṛthvī had given birth to a son, he immediately proceeded to the sacrificial ground in the night itself after performing his routine duty of the day. 46

गच्छन्तं यज्ञवाटं तं दृष्ट्वा सर्वसहा तदा ।
नोक्त्वा किञ्चन तं शश्वदन्तर्धानं गता नृपम्[1] ॥४७॥

Pṛthvī, however observed the king proceeding to the sacrificial ground but said nothing and disappeared immediately. 47

1. द्रुतम् M.

अथ गत्वा तदा तत्र विदेहाधिपतिः सुतम् ।
धरायां ददृशे कान्त्या चन्द्रार्कज्वलनोपमम् ॥४८॥

The king of Videha after his arrival on the spot saw the son, who was shining like the moon, sun, or the fire. 48

रुदन्तं बहुशः स्निग्धं चलद्हस्तपदद्वयम् ।
वपुष्मन्तं श्रियादीप्तं कार्तिकेयमिवापरम् ॥४९॥

He saw that the child was moving constantly his hands and feet, and crying mildly, whom he considered to be another Kārttikeya. 49

उद्गच्छन् स रुदन् बालो यज्ञभूमिं व्यतीत्य च ।
कियद्दूरं जगामाशूत्तानशायी महाद्युतिः ॥५०॥

The highly spirited child was lying supine on the ground crying, he by his movement crossed the limit of the sacrificial place and crawled some distance beyond it. 50

मनुष्यस्य शिरस्तत्र मृतस्य प्राप्य बालकः ।
स्वशिरस्तत्र विन्यस्य रुदंस्तस्थौ क्षणं तदा ॥५१॥

Finding a skull of a dead man lying there the child put his head on the skull and kept on crying incessantly. 51

ततो विदेहराजोऽपि मार्गमाणः क्षितेःसुतम् ।
व्यतीत्य यज्ञभूमिं तमाससादाञ्जसा बहिः ॥५२॥

The king of Videha in search of the son of Pṛthvī had crossed the boundary of the sacrificial place and found him all on a sudden outside (the sacrificial place). 52

आसाद्य बालकं दीप्तं प्रदीप्तमिव पावकम् ।
कान्त्या चन्द्रमसस्तुल्यं[1] तेजोभिर्भास्करोपमम् ॥५३॥
शरमध्यगतं पूर्वं पार्वकिं पावको यथा ।
स्वयं जग्राह तं राजा पृथिव्याः समयं स्मरन् ॥५४॥

The king found the body like the blazing fire in his brilliance, like the moon in lustre and like the sun in splendour, and picked him up remembering the promise he made to Pṛthvī in the past, the way the Fire god picked up Kārttikeya[2] from the midst of *sara* grasses. 53-54

उद्गृह्णन् तच्छिरोदेशे ददृशे मानुषं शिरः ।
शशंसचाचिरं शीर्षं मानुषं गौतमाय सः ॥५५॥

1. कान्त्या चन्द्रं विनिन्दन्तं M.

2. Kārttikeya—son of Śiva and Pārvatī. According to one mythology the generative energy of Śiva was cast into the fire and then received by Gaṅgā, a male child was born, he was reared by six Kṛttikās, hence he is called Kārtika or Kārttikeya.

After the king picked up the boy he found a skull of man lying under his (boy's) head, and he narrated the incident to Gautam without delay. 55

अथ वालं समादाय प्रविश्यान्तःपुरं स्वकम् ।
महिष्यै कथयामास प्राप्तं पुत्रं गुहोपमम् ॥५६॥

There after taking the boy on his lap the king entered into the royal seraglio and told his queen all about how he got the son equal to Kārttikeya. 56

सा तं दृष्ट्वा विशालाक्षं सिंहस्कन्धं महाभुजम् ।
विस्तीर्णहृदयं कान्तं नीलोत्पलदलच्छविम् ।
मुमोद पालनीयोऽयं मयेति न्यवदत् नृपम् ॥५७॥

The queen finding the boy of the blue complexion resembling the blue lotus, with big eyes, long arms, wide chest and shoulders and as strong as that of lion, considered him very pleasant looking and said to the king thus: "This boy should be reared by me." 57

तां राजापि ततः प्राह पुत्रोऽयं मम सुन्दरि ।
यज्ञभूमौ समुत्पन्नः स्वच्छन्दं पाल्यतामयम् ॥५८॥

The king then told the queen. "O beautiful one! this is my son, born in the sacrificial ground of mine, you should rear him up as you consider the best". 58

यत् पृथिव्या रहः प्रोक्तं न तद्देव्यै न्यवेदयत् ।
सत्यसन्धो नृपश्रेष्ठः प्रियाया अपि भाषितम् ॥५९॥

The superior king inspite of being requested by his beloved queen to tell the story, he true to his promise, did not tell anything to her what had spoken by Pṛthvī in confidence in the past. 59

मम सुतसुतवंशान् पालयित्री धरेय-
मिति नरपतिवर्यो मोदवांस्तद्दिने च ।
सुरतनयसमानं तुत्रमासाद्य देवी
जितरिपुरतिधीमान् स्यादयञ्चेत्यमोदत् ॥६०॥

The great king was very much delighted that day on the thought that the goddess Pṛthvī would protect his son and the dynasty of his son for ever, on the other hand, the queen also having obtained the son equal to the son of god, felt extremely happy envisaging that this son of her would be very wise one and slain all his enemies. 60

इति श्रीकालिकापुराणे नरकजन्म-कथने सप्तत्रिंशोऽध्यायः[1]।३७।

Here ends the thirty seventh chapter of the holy Kālikāpurāṇa, named the description of the birth of Naraka.

1. अष्टत्रिंशोऽध्यायः V.

अष्टत्रिंशोऽध्यायः[1]

CHAPTER THIRTY EIGHT

(*Anointment of Naraka*)

मार्कण्डेय उवाच

अथ तस्य नृपश्रेष्ठो गौतमेन महर्षिणा ।
संस्कारं कारयामास विधिना मानुषेण तु ॥१॥

Mārkaṇḍeya said :

There after the great king got performed all the rites (*saṁskāras*) of Naraka by the sage Gautama in accordance with the prescribed rules (of such rites) meant for the sons of man.

नरस्य शीर्षे स्वशिरो निधाय स्थितवान् यतः ।
तस्मात्तस्य मुनिश्रेष्ठो नरकं नाम वै व्यधात् ॥२॥

The great sage Gautama named the boy Naraka, because he was found lying putting his head on the skull of a dead man. 2

अपरान् वालसंस्कारान् क्षात्रेण विधिना मुनिः ।
केशान्तावधि सञ्चक्रे ऋग्यजुः साममन्त्रकैः ॥३॥

The sage performed the other rites also up to the rite of ceremonial tonsure, which was prescribed for a boy, by reciting the relevant hymns pertaining to ṛk., *Yajus* and *Sāman*. 3

ववृधे तस्य सदने नरको नाम भूसुतः ।
दिनं दिनं धृतान्यश्रीः शरदीव निशाकरः ॥४॥

Naraka, the son of Pṛthvī had grown up, day by day, like the moon in the autumnal night, in the seraglio of Janaka. 4

स राजा तं सदा भावैर्मानुषैर्योजयन् स्वयम् ।
गौतमस्य सुतेनाथ शतानन्देन धीमता ।
ग्राहयामास तन्नित्यं क्षात्रं भावं च मानुषम् ॥५॥

The king always tried his best for inculcating the human spirit to the boy (Naraka), and Śatānanda, the son of Gautama also did his best for the development of the warrior (*kṣatriya*) character and the human nature of the boy. 5

1 एकोनचत्वारिंशोऽध्यायः V.

तथैव पृथिवी देवी धात्रीवेषेण तं सुतम् ।
नियतं ग्राहयामास मानुषं चरितं शुभम् ॥६॥

The same way the goddess Pṛthvi, who brought him up disguising as a nurse, always taught him to adopt the good quality of human being. 6

यदैव पुत्र उत्पन्नस्तदैव पृथिवीस्वयम् ।
मायामानुषरूपेण नृपान्तःपुरमाविशत् ॥७॥

The goddess Pṛthvi, after her son was born, entered into seraglio (of Janaka) disguising herself as a nurse. 7

प्रविश्य तत्र सा देवी नृपस्यानुमतेऽभवत् ।
धात्री तस्य द्विजश्रेष्ठाः कात्यायन्या ह्यवस्थया ॥

O superior most ones of the twice-born ones ! after entering into the royal palace, she, with the permission of the king served as the wet nurse to boy. 8

यावत् षोडशवर्षाणि तस्य बालस्य भावीनि ।
तावत् स्वयं पालयन्ती ग्राहयामास संनयम्[1] ॥६॥

Till Naraka attained the age of sixteen she served him as his nurse and taught him ethics and polity. 9

स वर्धमानोऽनुदिनं नरकः पृथिवीसुतः ।
अत्यक्रामत् सुतान् सर्वान् जनकस्य महात्मनः ॥१०॥

As the days after days passed on, Naraka had grown up to his full youth, and he surpassed all other sons of the great Janaka. 10

शरीरेणाथ वीर्येण रूपेण बलवत्तया ।
धनुषा गदया वीरो ह्यत्यक्रामन् नृपात्मजान् ॥११॥

That youthful hero (Naraka) by his physic, strength, appearance, valour, skill in archery and in the technique of weilding club surpassed all the sons of Janaka. 11

स शास्त्रवादकुशलो धनुर्वेदे च कोविदः ।
वर्षैः षोडशभिर्भूतो वीरैरन्यैर्दुरासदः ॥१२॥

At the age of sixteenth he became well-versed in the art of debating on scripture, became an adept in the science of archery, and proved invincible in war. 12

विदेहाधिपतिर्दृष्ट्वा महाबलपराक्रमम् ।
ततो न्यूनान् स्वपुत्रांश्च नातिहृष्टमनाभवत् ॥१३॥

1. विनयम् M.

The king of Videha (Janaka) having observed him (Naraka) mighty and powerful and his sons, in comparison, inferrior to him became totally disappointed. 13

निरस्यासौ च मत्पुत्रान् मम राज्यं ग्रहीष्यति ।
काले प्राप्ते महावीरो मतिस्तस्याभवत् पुरा ॥१४॥

"This mighty hero" thought the king "in course of time shall userp my kingdom depriving my sons."

अन्तःपुरे यदा पुत्रान् सर्वान् रमयते नृपः ।
तदा तु नरकं वीक्ष्य हर्षं प्राप्नोति नाधिकम्[1] ॥१५॥

When all the sons were engaged in sports inside the royal palace, the king having observed the performance of Naraka felt not at all happy. 15

तस्य तद्बुबुधे देवी नृपस्याथ वसुन्धरा ।
महिषी विस्मयं चक्रे तस्मिन् भावे तु भूभृतः ॥१६॥

Vasundharā, the chief queen of the king understood what the king felt, and was surprised at his attitude. 16

अथैकदा महादेवी जनकस्य महात्मनः ।
पप्रच्छ नृपतिश्रेष्ठं विदेहाधिपतिं पतिम् ॥१७॥

One day the chief queen asked her husband Janaka, the great king of Videha. 17

महिषी उवाच*

नाथ पृच्छामि ते किंचिद्रहस्यं यदि नो तव ।
तदा मां तद्वदस्व त्वं कृपा चेद्विद्यते मयि ॥१८॥

Mahiṣi said :

"O my husband ! I would like to ask you something, kindly reply to my question, if you have love and affection for me, provided however, it is not a secret of yours. 18

यदैव तनयाः सर्वे विहरन्ति पुरस्तव ।
तदैव नरकं दृष्ट्वा विमना[2] इव लक्ष्यसे ॥१९॥

You seem to be dejected on beholding Naraka when all our sons play together in front of you. 19

तन्मे रात्रिन्दिवं बाढं विस्मयः प्रतिवर्धते ।
संशयश्च भयं चैव न जहाति च मां सदा ॥२०॥

Yes, on accout of this my surprise grows more and more every day and night, and I am subject to apprehension and suspicion. 20

1. नाप्नोति चाधिकम् M. 2. विशीर्णं V.D. * इदं न नास्ति ।

रूपवान् धीर्यवानेष नये च विनये तथा।
कुशल: प्रतिबुद्धश्च पुत्रस्तव महाबल: ॥२१॥
न सभाजयसे कस्मात् पुत्रमत्यैर्दुरासदम्।
तदहं ज्ञातुमिच्छामि यदि तथ्यं वदस्व मे ॥२२॥

'This son of yours is handsome and full of vigour, well adept in polity and disciplines of learning, wise and very strong. Why do not you congratulate your son who is invincible by others? I would like to know this? Tell me if it can be told. 21-22

मार्कण्डेय उवाच

इति तस्य वच: श्रुत्वा प्रियाया: पृथिवीपति:।
तूष्णीं भूत्वा क्षणं देवीमिदं वचनमब्रवीत् ॥२३॥

Mārkaṇḍeya said:

The lord of the earth (Janaka) after hearing his beloved thus speaking remained silent for a moment and then spoke to the queen. 23

राजोवाच

कथयिष्ये प्रिये तत्त्वं यत् पृष्ठोऽहं त्वयाधुना।
मासत्रये व्यतीते तु समयं प्रतिपालय ॥२४॥

The king said:

O my beloved queen! I shall speak to you the truth, about which you have asked me just now, after three months, till then (allow me to) observe the pledge. 24

निगूढ: कश्चिदत्रास्ति देवस्य समयो मम।
तेनाधुना न किञ्चित्ते कथयिष्यामि तद्रह: ॥२५॥

I have got a secret agreement, made with the gods, therefore, now I shall not speak anything divulging the secret. 25

मार्कण्डेय उवाच

राज्ञो ह्ययं सभार्यस्य संवादोऽभवदन्तिके।
मानुषी पृथिवी धात्री तं शुश्राव यदा तदा ॥२६॥

Mārkaṇḍeya said:

While the king carried on this dialogue with his wife, the goddess Pṛthivi, as she was in human form, was standing nearby (unobserved) and heard everything. 26

श्रुत्वा तयोस्तु संवादं महिषीभूपयो: क्षिति:।
मासत्रयेण समयं दत्तं देव्यै धराभृता ॥२७॥
तत्काले विमनस्कं च भूपं नरकसंज्ञया।
त्रिभिर्मासैर्व्यतीतैः स्यादस्य षोडशवत्सर: ॥२८॥
ततो नृपो महिष्यास्तु कथयिष्यति तद्रह:।
ततो मम रहस्यं तु विदितं सम्भविष्यति ॥२९॥

The goddess Pṛthvi after hearing the talk of the king with his queen thought within herself that the king had given three months time to the queen (for keeping the secrecy), further he (the king) seemed to be perturbed whenever he hears the name Naraka; on the other hand, after three months Naraka will be sixteen years old and then surely the king shall speak out the secret to his queen. Thus the secret relating to me shall become known (to all). 27-29

चिन्तयित्वेति सा देवी जगद्धात्री सुतं प्रति।
निश्चित्येदं तदा कृत्यं प्राप्तकालमचेष्टत ॥३०॥

The goddess Jagaddhātrī (earth) thus pondering over the matter became concerned about her son; decided what is to be done and started doing it instantly. 30

ततो रहसि भूपं तं समासाद्य सगौतमम्।
इदमाह जगद्धात्री स्वपुत्रार्थे यशस्विनी ॥३१॥

The famous Jagaddhātrī met the king secretly who was with priest Gautama, and in the interest of her own son she spoke thus. 31

पृथिव्युवाच*

यो मया समयो दत्त: पालित: स त्वयानघ।
पुत्रश्च पालितो मेऽयं नरको विनयैर्युत: ॥३२॥
सम्प्राप्तयौवन: पुत्रो योजितश्च त्वया नयै:।
तव प्रसादात् पुत्रो मे सुखी वृद्धो गृहे तव ॥३३॥

Pṛthvī said:

"O pious one! you have redeemed your pledge that you gave to me. You had brought up my son, and by your bounty my son had been growing up in your palace in happiness; he is now a full grown youth. You taught him different disciplines and polity. 32-33

* सर्वत्र नास्ति

तमहं पूर्वसमयान्नयिष्यामि स्वमात्मजम् ।
अनुजानीहि भद्रं ते नरकस्य गतिं प्रति ॥३४॥
रक्षितव्यश्च भवता समयः सपुरोधसा ।
छन्नमेव[1] नयिष्यामि भूपते मा कृथा व्ययाय्[2] ॥३५॥

Now, in accordance with the promise made earlier (by me) I would like to take away my son O noble one ! kindly allow the departure of Naraka. O king ! your majesty and the priest should honour the decision of maintaining secrecy, because I shall get away my son incognito ; please do not do otherwise. 34-35

मार्कण्डेय उवाच

इत्युक्त्वा जगतां धात्री विदेहाधिपतिं नृपम् ।
तत्रैव पश्यतां तेषामन्तर्धानमुपागमत्[3] ॥३६॥

Mārkaṇḍeya said :

The mother goddess Pṛthvī having said thus to the king of Videha disappeared then and there, while they looked on. 36

नृपोऽपि तस्यास्तद्वाक्यमङ्गीकृत्य क्षितिं प्रति ।
तस्याः प्रत्यक्षतः स्थानं जगाम सपुरोहितः ॥३७॥

The king assured Pṛthvī to act as per her words and proceeded to his place, while the goddess was perceiving on. 37

अथैकदा धरा देवी मायामानुषरूपिणी ।
उपांशु नरकं प्राह धात्री तस्य महात्मनः ॥३८॥

One day the goddess Pṛthvī, the nurse of Naraka spoke to Naraka in a solitary place assuming the human form with her illusory power 38

त्वया समं महाबाहो गङ्गां यातुं मनो मम ।
यदि त्वं यासि यास्यामि रथेनाद्यैव पुत्रक ॥३९॥

"O my son ! O dear ! I desire to go to Gaṅgā with you : if you decide, I shall go today itself in a chariot." 39

नरक उवाच

न पितुर्वचनं यास्ये विना मातस्त्वया समम् ।
अनुज्ञाप्य रथेनाहं यास्ये गङ्गां त्वया समम् ॥४०॥

Naraka said :

O mother ! I shall not go with you without the permission of my father, therefore, only after being permitted by the king I shall proceed to Gaṅgā with you in a chariot. 40

*अनुज्ञाप्य महाराज करिष्यामि तवेप्सितम् ।
गुरुञ्च तनयं तस्य शतानन्दं द्विजोत्तमम् ॥४१॥

Being permitted by my preceptor Śatananda, the son of Gautama, I shall proceed to Gaṅgā with you in a chariot.† 41

धात्र्युवाच

न ते पितायं जनको यः सर्वजगतां प्रभुः ।
स ते पिता तं गङ्गायां पश्य गत्वा मया सह ॥४२॥

The nurse (Pṛthvī) said :

Janaka is not your father, the Lord of the world is your father. Come with me to Gaṅgā and meet your father. 42

अयं पिता पालकस्ते न राज्यं सम्प्रदास्यति ।
यस्ते वर्धयिता तात तमासादय पुत्रक ॥४३॥

Janaka is only your foster-father, he shall not bequeth the kingdom to you. O my son ! meet him, who had given birth to you. 43

अत्रं यद्मद्रहस्यं तद् गङ्गायामेव पुत्रक ।
कथयिष्याम्यहं सर्वं रहोभङ्गस्ततोऽन्यथा ॥४४॥

O my son ! a secret is hidden in it about me ; I shall speak that only after we reached Gaṅgā, otherwise there shall be breach of trust. 44

मार्कण्डेय उवाच

जातसम्प्रत्ययो धात्र्या वचसा नरकस्तदा ।
विहाय यानं छन्देन पद्भ्यां गङ्गां ययौ तदा ॥४५॥

Mārkaṇḍeya said :

Naraka, as he was convinced by the words of the nurse left the chariot and proceeded on foot leisurely. 45

अथ गङ्गां समासाद्य संस्नाप्य विधिवत् सुतम् ।
आत्मानं दर्शयामास पृथिवी स्वसुताय च ॥४६॥

After they reached Gaṅgā, the goddess Pṛthvī bathed her son following the rules (of bath) and then exhibited her real identity to her son. 46

---

1. गुप्तमेव M. 2. कथाम् M. 3. '''मुपागतम् M.

* अधिकः पाठो वेङ्कटेश्वर संस्करणे ।

† This verse seems to be an interpolated one.

मायामानुषमूर्ति तां विहाय जगतां प्रसूः ।
नीलोत्पलदलश्यामं सर्वलक्षणसंयुतम् ॥४७॥
सर्वाङ्गसुन्दरं चारु नानालङ्कारभूषितम् ।
पुत्राय दर्शयामास नरकाय वसुन्धरा ॥४८॥

Vasundharā,[1] the mother of the world, then abandoned her illusory human form and had shown her real physique to Naraka, which dazzled like the green hue of the petals of blue lotus, possessed all auspicious signs, was bedecked with various ornaments, beautiful in all parts and looked pleasant. 47-48

कथामेताञ्च पूर्वस्मिन्नुद्भूतां पृथिवी तदा ।
कथयामास पुत्राय प्रतीतिर्जायते यथा ॥४९॥

Then Pṛthvī spoke to her on convincingly about the incidents that had taken place ealier. 49

पृथिव्युवाच

मम गर्भे यथा पुत्र वर्धसे त्वं दिने दिने ।
ब्रह्मादयस्तदा देवा आलोक्य स्वयमेव ते ॥५०॥

Pṛthvī said :

O my son ! when you as embryo had been developing day by day in my womb Brahmā and other gods having observed it and discussed among themselves. 50

मलिनीक्षितिसञ्जातः पुत्रो विष्णोर्महात्मनः ।
आसुरं भावमास्थाय सर्वानस्मान् हनिष्यति ॥५१॥

"This son of great Viṣṇu has been conceived by Pṛthvī, while she was impure, (she had her period of menstruation while she was engaged in sexual intercourse with Varāha) because of this he shall inherit the devilish character and kill us all." 51

इति चिन्तापरा देवाः कुमन्त्रं चक्रिरे तदा ।
अवं नोत्पद्यतां गर्भाद्गर्भे तिष्ठत्वयं सदा ॥५२॥

Thus thinking they hatched a mean conspiracy to this effect "let this embryo (son) must not come out of the womb (of mother), let it remain inside the womb for ever." 52

1. The verse no. 16 of this chapter says Vasundhara is the chief queen of Janaka. Here Vasundharā is the mother of earth.

ततो मम भवान् गर्भे सुबहूनि युगान्यथ ।
अवसद्दुःखवान् पुत्र देवानां च कुमन्त्रतः ॥५३॥

On account of this mean conspiracy by the gods you had to remain in my womb for many many long years, and due to this I suffered immensely. 53

मृतकल्पाभवमहं भवतो धारणात् सुत ।
ततोऽहं शरणं याता भगवन्तं सनातनम् ॥५४॥

O my son for carrying you in my womb I became almost dead, then I took refuge to the Eternal God. 54

नारायणस्य वाक्यात् तु भवानुत्पन्नवांस्ततः ।
इति सत्यं मम वचः पुत्र जानीहि निश्चितम् ॥५५॥

Then by the words of Nārāyaṇa you were born. O my son ! take those words of mine as the gospel truth. 55

मार्कण्डेय उवाच

अथ यावन्नपुत्रस्य विस्मयः समपद्यत ।
तावदेवं[1] स्वयं देवी प्रोचे पुत्रमिदं वचः ॥५६॥

Mārkaṇḍeya said ;

The goddess Pṛthvī went on speaking to her son till he was astonished. 56

*यथा विदेहराजस्य यज्ञभूमावसूयत ।
विदेहराजेन समं यादृशः समयोऽभवत् ॥५७॥
यथा मानुषरूपेण धात्री सा समपद्यत ।
तत् सर्वं कथयामास नरकाय महात्मने ॥५८॥

How she had given birth to him in the sacrificial ground of the king of Videha, how she entered into a secret agreement with the king, how she assumed a human body and disguised as nurse—all these things she told Naraka, the great. 57-58

अथ तां पृथिवीं प्राह नरकः पुनरेव हि ।
पृथिव्याः वचनं श्रुत्वा स्वल्पसंशयसंयुतः ॥५९॥

Naraka even after hearing these words of Pṛthvī still entertained some doubts, and therefore, asked her again. 59

1. यावदेव···V.

* "अहं ते जननी तात" इत्यारभ्य "पालितश्चेह भूभृता" (63-65) इत्यन्तं श्लोकत्रयं वेङ्कटेश्वरे अत्रैव अनुप्रविष्टम् ।

नरक उवाच

यद्येवं मे पिता विष्णुर्माता त्वं पृथिवी शुभे ।
आगच्छतु जगन्नाथो ममैवाभ्युपपत्तये ॥६०॥

Naraka said :

O gracious one ! if Viṣṇu be my father and you Pṛthvī my mother, as you have stated now, let Viṣṇu, the lord of the world descend on earth for my prosperity. 60

स एव सर्वं लोकेशो यदि मां भाषतेऽच्युतः ।
पिताहं ते त्वियं माता श्रद्धधे तदहं शुभे ॥६१॥

O auspicious one ! should Acyuta, the lord of all the people speak himself testifying 'I am your father, this Pṛthvī is your mother' then only I shall bonour your words as true. 61

त्वया मानुषरूपेण धात्र्याहं प्रतिपालितः ।
तद्रूपं द्रष्टुमिच्छामि यदि ते रूपमीदृशम् ॥६२॥

You brought me up as a human nurse, instead of this figure of yours I would like to see that figure. 62

पृथिव्युवाच

अहं ते जननी तात मया ज्ञातोऽसि पुत्रक ।
पृथिव्यहं जगद्धात्री मद्रूपं मृन्मयमन्त्विदम् ॥६३॥

Pṛthvī said :

O my son ! I am your mother, I gave birth to you, I am Pṛthvī, I bear this world, this is my earthen figure. 63

पिता तव महाबाहो प्रभुर्नारायणोऽव्ययः ।
अच्युतो जगतां धाता महात्मा शूकरात्मधृक् ॥६४॥
तेनाहितस्त्वं मद्गर्भे सुचिरं त्वं पुरावसः ।
सम्प्राप्ते समये जातः पालितश्चेह भूभृता ॥६५॥

O my son of great prowess ! indeclinable Nārāyaṇa, the great preserver of the world is your father. Acyuta, in his boar incarnation caused me to conceive you, and you remained in my womb for a long long time. In course of time you were born and you had been brought up by the king. 64-65

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा हर्षशोकाकुलस्तदा ।
नरकः पृथिवीं देवीमिदमाह धनुर्धरः ॥६६॥

Markaṇḍeya said :

Naraka, the weilder of bow, having heard her speech became afflicted with grief and joy and spoke thus to the goddess Pṛthvī. 66

नरक उवाच

न माता विदिता पूर्वं माताहमिति भाससे ।
विष्णुः पितेति च वचो न पिता विदितो मम ॥६७॥

You are telling me "you are my mother." But I did not know you earlier to be my mother. You are further saying "Viṣṇu is my father" (but till now) I did not know him as my father. 67

जानामि पितरं चाहं विदेहाधिपतिं नृपम् ।
तस्य भार्यां सुमत्याख्यामहं जानामि मातरम् ॥६८॥

I know that the king of Videha is my father, and his wife Sumati my mother. 68

भ्रातरस्तत्सुता सर्वे सीता मे भगिनी शुभा ।
सुमतिर्मम मातेति लोको जानाति सन्ततम् ॥६९॥

All their sons are my brothers, Sītā is my sister and Sumati is my mother ; the world knows all these. 69

कात्यायनी च धात्री मे यथानेव कृता त्वया ।
एतत् सर्वं त्वया मिथ्या शंसितं मम साम्प्रतम् ।
यथा तवाहं तनयः सत्यमाख्याहि तन्मम ॥७०॥

Kātyāyanī is my nurse, whom you have imitated just now. All these are totally false what you had spoken to me. How am I your son ? Tell me in truth. 70

मार्कण्डेय उवाच

पुत्रस्य वचनं चेति श्रुत्वा सर्वंसहा तदा ।
सर्वं तत् पूर्ववृत्तान्तं तनयाय न्यवेदयत् ॥७१॥

Mārkaṇḍeya said :

Sarvaṁsahā (Pṛthvī) having heard the words of her son narrated to him all the incidents of the past. 71

यथा मलिन्या सम्भोगो वराहस्याभवत् पुरा ।
यथा गर्भं धृतो देवैर्येन वा कारणेन सः ॥७२॥
यथा च गर्भदुःखार्ता माधवं शरणं गता ।
यथा तेन प्रदत्तश्च समयो जनकं प्रति ॥७३॥

How in the remote past Varāha had sexual intercourse with her while she had gone through the period of her menstruration, how and why the gods prevented his birth, how she

suffered terribly due to prolonged pregnancy, how at last she took her shelter in Mādhava and how he had offered the condition to Janaka. 72-73

ऋषयः ऊचुः

किमर्थं समयो दत्तो विष्णुना प्रभविष्णुना।

निहते रावणे वीरे रामेण सुमहात्मना ॥७४॥

भविष्यति सुतस्ते वै तत्र नः संशयो महान्।

एतान् त्वं संशयान् छिन्धि गुरो शास्तासि नः सदा ॥७५॥

The sages said :

Why all the powerful Viṣṇu had set up the condition to Janaka to wait till the killing of Rāvaṇa by Rāma for having a son ? On this point we have great doubt. Please remove our doubts, because you are the preceptor of ours and you always discipline us. 74-75

मार्कण्डेय उवाच

भारार्ता रावणादीनां पृथिवी मांसभोगिनाम्।

अधोगता योजनानि पञ्च वै द्विजसत्तमाः ॥७६॥

Mārkaṇḍeya said :

"O superior most ones of the twice-born ones! Pṛthvī being oppressed by the burden of Rāvaṇa and other flesh eaters had gone down five *yojanas* (64 kms). 76

अयं वराहवीर्येण जातो गर्भे क्षितेः पुनः।

असावपि महाराजो दशग्रीवो यथाभवत् ॥७७॥

"This child is from the semen of Varāha and it is growing in the womb of Pṛthvī. When he will be born he will also be like the king Rāvaṇa. 77

अधो यास्यति भारार्ता सातीव पृथिवी त्विति।

समयो दत्तवान् विष्णू रावणे निहते सति।

धरायै भारविहतिव्याजेन द्विजसत्तमाः ॥७८॥

And on account of this the earth will go further down. Thus concluding Viṣṇu fixed the time limit to the killing of Rāvaṇa by Rāma. It was done with a view to lessening the burden of Dharā (earth). 78

त्वत्पूर्वरूपं दृष्ट्वा वै वचनाच्च जगद्गुरोः।

जातश्रद्धो महाभागे स्थास्यामि समये तव ॥७९॥

Thereafter Naraka said Pṛthvī : O great one ! only when I see your previous figure and hear the words of the lord of the world I shall be convinced, and abide by your decision.* 79

पुत्रस्य वचनं श्रुत्वा पृथिवी प्रथमं तदा।

मायामानुषरूपं तत् प्रतिजग्राह तत्पुरः ॥८०॥

Pṛthvī having heard the words of her son then assumed her former shape, the illusory human form, in front of him. 80

यथा कात्यायनीरूपं येन रूपेण पालितः।

नरकः सा तु तद्गृह्य तत्याज पृथिवी तनुम् ॥८१॥

She assumed that form of Kātyāyanī, by which Naraka was brought up, and then abandoned the shape of Pṛthvī. 81

अथ दृष्ट्वैव नरको धात्रीं कात्यायनीं तदा।

पप्रच्छ पूर्वं वृत्तान्तं यद्वृत्तं नृपमन्दिरे ॥८२॥

As soon as Naraka had seen his nurse Kātyāyanī in front of him, he kept on asking about the past incindent which had taken place in the palace of the king. 82

सा तथा कथयामास यथा सम्प्रति पालितः।

यद्वृत्तं पूर्वतो गेहे नृपस्य जनकस्य तु ॥८३॥

She stated that how he had been brought up by her to this time, and what had happened in the seraglio of the king (Janaka) in the past. 83

जातसम्प्रत्ययस्तत्र नरकः समपद्यत।

पृथिवी च पुनर्देवीरूपं स्वं जगृहे तदा ॥८४॥

Naraka became fully convinced, and Pṛthvī also assumed her own form of goddess once again. 84

अथ सस्मार पृथिवी जगन्नाथं हरिं प्रभुम्।

समये पूर्वविहिते प्रणम्य शिरसा मुहुः ॥८५॥

Then Pṛthvī as per terms of previous agreement (with Viṣṇu) recollected Hari, the lord of the world, saluted him again and again by bowing her head. 85

स्मृतमात्रस्तदा क्षित्या माधवो गरुडध्वजः।

प्रसन्नो जगतां नाथः प्रत्यक्षत्वं गतस्तदा ॥८६॥

The moment Pṛthvī recollected Mādhava, the Lord of the world, having Garuḍa for his symbol, became pleased and came to her visual perception immediately. 86

---

* This verse seems to be out of context, and in fact verses 70 79 are not available in some editions

तं दृष्ट्वा पृथिवी देवी देवं गरुड़वाहनम् ।
नीलोत्पलदलश्यामं शंखचक्रगदाधरम् ॥८७॥
पीताम्बरं जगन्नाथं श्रीवत्सोरस्कमव्ययम् ।
प्रणनाम महाभक्त्या पस्पर्श शिरसा महीम् ॥८८॥

The goddess Pṛthvī beheld the God, who was indeclinable who was riding on his mount Garuda, was the complexion of the petals of blue lotus, wearing conch, discus and mace, and yellow cloths, had a hairy hole in the chest (*śrīvatsa*), she saluted him by touching the ground with her head. 87-88

परमेश जगन्नाथ जगत्कारणकारण ।
प्रसीदेति वचश्चापि तदा प्रोचे जगत्प्रसूः ॥८९॥

Then the mother of the world (Pṛthvī) said a prayer in the following word. "O Supreme Lord! thou art the Lord of the world, the cause of the causes, be pleased with me." 89

नरकस्तु हरिं दृष्ट्वा निमील्य नयनद्वयम् ।
तत्तेजसा चाभिभूतस्तदा भूमावुपाविशत् ॥९०॥

On the other hand Naraka having beheld Hari became stupified by the rediance of his luster; he closed his eyes and sat down on the ground. 90

उपविष्टे तदा देवी तनये नरकाह्वये ।
प्रसादयामास तदा पुत्रार्थे वरवर्णिनी ॥९१॥

Naraka having been sat down, the beautiful goddess Pṛthvī propitiated the God for the sake of her son. 91

प्रसाद्यमानो धरया हरिर्नारायणोऽव्ययः ।
शङ्खाग्रेण तदा पुत्रं पस्पर्श नरकाह्वयम् ॥९२॥

Hari, who is Nārāyaṇa and indeclinable, being propitiated by Dharā (Pṛthvī) touched the son at his naval with the tip of his conch. 92

स्पृष्टमात्रोऽथ हरिणा नरकोऽभूत् सुदर्शनः ।
दृष्टश्चोत्साहवांश्चैव बलवान् समपद्यत ॥९३॥

Naraka, as soon as he was touched by Hari turned into a pleasant looking youth, courageous and strong. 93

तत उत्थाय नरको हरिं नारायणं प्रभुम् ।
भक्त्या प्रणम्य गोविन्दं साष्टाङ्गं च मुहुर्मुहुः ॥९४॥

Naraka then stood up and kept on offering *praṇāma* to Hari, Nārāyaṇa, the powerful, with devotion again and again, by prostrating himself on the ground. 94

ननाम पृथिवीं वीरो जातसम्प्रत्ययास्तदा ।
प्रणम्य च महाभागां भक्त्या परमया युतः ॥९५॥
प्राञ्जलिः पुरतस्तस्थौ नोक्त्वा किञ्चन वै भिया ।

The hero (Naraka) then being convinced (on the parenthood of Pṛthvī and Viṣṇu) saluted the goddess Pṛthvī. Naraka having saluted her in great joy stood in front of her with folded hands and did not utter a word out of fear. 95-96a

ततस्तदर्थे पृथिवी माधवं समयाचत ॥९६॥
प्रसीद देवदेवेश समयं प्रतिपालय ।
त्वयाहं तनयो दत्तो मम सर्वं जगत्पते ।
एतदर्थं प्रतिज्ञातं यद्दत्तं प्रतिपालय ॥९७॥

Pṛthivī prayed Mādhava for her son. O Lord! O God! be pleased with me, honour your promise. You had given me this son, I have done everything for him, redeem your pledge, that you have given to me. 96b-97

भगवानुवाच

भवती यत् सुपुत्रार्थे मामयाचत पुरा मया ।
तत् सर्वं तव दत्तं वै राज्यं दत्तं च वत्सुते ॥९८॥

Bhagavān said:

That in the past you asked for a good son from me, that had been given to you, moreover, I have already allotted a kingdom to your son. 98

इत्युक्त्वा भगवान् विष्णुरादाय नरकाह्वयम् ।
सार्द्धं पृथिव्या गङ्गायां ममज्ज जगतां प्रभुः ॥९९॥

The lord Viṣṇu, the lord of the world having said thus and taking Naraka and Pṛthvī with him plunged into Gaṅgā. 99

निमज्य क्षणमात्रेण प्राग्ज्योतिषपुरं गतः ।
मध्यगं कामरूपस्य कामाख्या यत्र नायिका ॥१००॥

Viṣṇu having plunged into Gaṅgā within a moment arrived at Prāgjyotiṣapura situated in the midst of Kāmarūpa, where Kāmākhya is the presiding deity. 100

स च देशः स्वराज्यार्थे पूर्वं सुप्तश्च शम्भुना ।
किरातैर्बलिभिः क्रूरैर्जड़ैरपि च वासितः ॥१०१॥

That country, inhabited by the strong, cruel and foolish

Kirāta people kept concealed by Śambhu, in the past, for using as his own province. 101

रुक्मस्तम्भनिभांस्तत्र किरातान् ज्ञानवर्जितान् ।
अनर्थमुण्डितान् मद्यमांसाशनैकतत्परान् ॥१०२॥
ददर्श विष्णुः कुपितान् विष्णुं[1] दृष्ट्वा द्विजर्षभाः

O Superior most ones of the twice-born ones! Viṣṇu beheld the Kirāta people, who looked like the golden columns, were bereft of knowledge, shaven-heads without purpose; they were addicted to wine and meat. They having observed Viṣṇu intruding got angry. 102-103a.

तेषामधिपतिस्तत्र[2] घटको नाम वीर्यवान् ।
रुक्मस्तम्भनिभस्तत्रः प्रदीप्त इव पावकः ॥१०३॥

The powerful king of theirs, called Ghaṭaka, was among them, who stood like a golden column and was dazzling like the burning fire. 103

स क्रोधाच्चतुरङ्गेन बलेन महता युतः ।
आससाद जगन्नाथं नरकं च महाबलम्[3] ॥१०४॥

He, in great wrath, accompanied by his four fold mighty army charged Jagannātha (Viṣṇu) and powerful Naraka. 104

आसाद्य शरवर्षेण ववर्ष प्रभुमव्ययम् ।
किरातैः सहितो राजा घटकाख्यः किरातराट् ॥१०५॥

The Kirāta king, Ghaṭaka by name, along with the Kirāta people started raining arrows on the lord (Viṣṇu), the indeclinable, and Naraka while they attacked them. 105

माधवोपि तदा पुत्रं नरकं वीर्यवत्तरम् ।
प्रेसयामास युद्धाय किरातनृपतेस्तदा ॥१०६॥

Then Mādhava sent his powerful son Naraka to fight the Kirāta king. 106

नरको धनुरादाय सह तैर्बलवत्तरैः ।
युयुधे सुचिरं तत्र शस्त्रास्त्रैर्बहुधेरितैः ॥१०७॥

Naraka taking a bow fought the most powerful enemy for a long time by hurling the weapons in various ways. 107

ततोऽसौ भल्लमादाय योजयित्वा धनुर्गुणैः ।
शिरः किरातराजस्य चिच्छेद नरको बली ॥१०८॥

Then mighty Naraka put a *bhalla* (a kind of arrow) in his bow string and with it severed the head of the Kirāta king. 108

1. दृष्ट्वा विष्णुं तदा तत्र M. 2. ...स्तू 3. महाबलः M.

मुख्यान् मुख्यान् किरातांश्च बहून् सेनाधिपांस्तथा ।
जघान कुपितो वीरः केशरीव मतङ्गजान् ॥१०९॥

The angry hero (Naraka) thereafter killed many prominent Kirātas and their generals, the way lion kills elephants. 109

हतेऽथ नृपतौ केचित् पलायनपरायणाः ।
किराताः केचन पुनर्नरकं शरणं गताः ॥११०॥

The (Kirāta) king having been killed, some Kirātas fled away while other surrendered to Naraka. 110

निहत्य युध्यमानांस्तु संरक्ष्य शरणं गतान् ।
नरकः पितरं गत्वा प्रणम्याथ न्यवेदयत् ॥१११॥

Naraka killed those, who fought him, protected those, who took refuge in him and then he went to his father and submitted after paying his obeisance. 111

नरक उवाच

हतस्तात किरातानामधिपो घटको मया ।
सेनाधिपाश्च तस्यान्ये किमन्यत् कुरवाण्यहम् ॥११२॥

Naraka said:

O Father! I killed Ghaṭaka, the king of the Kirātas along with many other generals of his army, command me what else I should do. 112

श्रीभगवानुवाच

किरातान् जहि यावत्त्वं देवीं दिक्करवासिनीम् ।
पलायमानान् विद्राव्य पालय शरणं गतान् ॥११३॥

Bhagavān said:

"Annihilate the Kirātas up to the (abode of) of the goddess Dikkaravāsinī, drive away the fleeing ones and protect those who submit." 113

मार्कण्डेय उवाच

ततः स नरको वीरः समारुह्य सितं गजम् ।
चतुर्दन्तं महाकायं किराताधिपवाहनम् ॥११४॥
ऐरावतसमं वीर्ये वेगेन गरुडोपमम् ।
किरातान् द्रावयामास यावद्दिक्करवासिनीम् ॥११५॥
पितरं पुनरागत्य वचनं चेदमब्रवीत् ।

Mārkaṇḍeya said :

The brave Naraka then mounted the white elephant of the huge body, with four tusks, belonging to the Kirāta king, equal to Airāvata in strength, resembled Garuḍa in speed, and drove out the Kirātas up to the *pīṭha* (seat) of the goddess Dikkaravāsinī. Then he returned to his father and spoke thus. 114-116a.

नरक उवाच

विद्राविता: किरातास्ते सागरान्तं समाश्रिता: ॥११६॥
हतश्च घटकाख्यो हि किराताधिपतिर्महान् ।
वेगिनं गजमारुह्य ऐरावतसमं गुणैः ।
यदन्यत् करणीयं मे तदाज्ञापय सम्प्रति ॥११७॥

Naraka said :

Riding the swift elephant, equal to Airāvata I had driven away the Kirātas, and they had taken shelter near the sea. I also killed their great king Ghaṭaka by name. Please instruct what else is to be done now. 116-117

भगवानुवाच

करतोया सदा गङ्गा पूर्वभागावधिश्रया ।
यावल्ललितकान्तास्ति तावदेव पुरं तव ॥११८॥

Bhagavān said :

The region extending from the perennial river Karatoya in the west up to that place in the east Gaṅgā, where (the goddess) Lalitakāntā resides, is yours. 118

अत्र देवी महाभागा[1] योगनिद्रा जगत्प्रसूः ।
कामाख्यारूपमास्थाय सदा तिष्ठति शोभना ॥११९॥

The great goddess Yoganidrā, the progenitress of the world, having assumed the form of Kāmākhyā always resides in this region. 119

अत्रास्ति नदराजोऽयं लौहित्यो ब्रह्मणः सुतः ।
अत्रैव दशदिकपालाः स्वे स्वे पीठे व्यवस्थिताः ॥१२०॥

Here in this region flows the river Lauhitya, the son of Brahmā, the king of the rivers (*nadarāja*). The ten protectors of the directions also reside here in their respective regions. 120

1. महामाया V.

अत्र स्वयं महादेवो ब्रह्मा चाहं व्यवस्थितः ।
चन्द्रः सूर्यश्च सततं वसतोऽत्र च पुत्रक ॥१२१॥

O my son ! myself, Brahmā and Mahādeva all reside here so also the Sun and the Moon. 121

सर्वे क्रीडार्थमायाता रहस्यं देशमुत्तमम् ।
अत्र श्रीर्वसते भद्रा भोग्यमत्र तथा बहु ॥१२२॥

All of them visit this finest secret land for enjoying pleasure! the auspicious goddess Śrī resides here and here are many more things for enjoyment. 122

अस्य मध्ये स्थितो ब्रह्मा प्राङ्नक्षत्रं ससर्ज ह ।
ततः प्राग्ज्योतिषाख्येयं पुरी शक्रपुरीसमा ॥१२३॥

Brahmā while residing within this land previously gave up one star from the constellation (or, created the constellation) ; hence, this land is called Prāgjyotiṣapura. 123

अत्र त्वं वस भद्रं ते ह्यभिषिक्तो मया स्वयम् ।
कृतदारः सहामात्यं राजा भूत्वा महाबलः ॥१२४॥

I myself now am anoiting you on the throne, you do stay here, you will see fortune; being married and a mighty king reign over the land with your ministers. 124

मार्कण्डेय उवाच

एवमुक्त्वा स्वयं विष्णुः शम्भोरनुमते तदा ।
सर्वान् किरातान् पूर्वस्यां सागरान्ते न्यवेशयत् ॥१२५॥

Mārkaṇḍeya said :

Viṣṇu himself with the consent of Śambhu, having said thus rehabilitated all the Kirātas in the eastern sea coast. 125

पूर्वं ललितकान्तायाः समादायावधिं पुनः ।
यावत् सागरपर्यन्तं किरातास्तावदावसन् ॥१२६॥

He got the Kirāta people settled in the region beginning with the boundary from the east (of the sea) of the goddess Lalitakāntā and extending up to the sea-coast. 126

पश्चाल्ललितकान्ताया: देशं कृत्वावधिं पुनः ।
करतोया नदीं यावत् कामाख्यानिलयं तु तत् ॥१२७॥

1. *nakṣatraṁ sasarja ha* : the root *sṛj*, means to give up or to create. The use of the verb in singular suggests the first meaning.

The land towards west from the seat of Lalitakāntā up to the river Karatoyā is the region of Kāmākhyā. 127

तस्मात् किरातानुत्सार्य वेदशास्त्रातिगान् बहून् ।
द्विजातीन् वासयामास तत्र वर्णान् सनातनान् ॥१२८॥

By evicting the Kirāta people from this region many people belonging to the twice-born castes, who are well versed in the Vedas, and others also of the fold of the sanātana caste-system were settled there. 128

वेदाध्ययनदानादि सततं वर्तते यथा ।
तथा चकार भगवान् मुनिभिर्वासयन् विभुः ॥१२९॥

The omnipotent Viṣṇu with the sages got settled them in such a way that the study of the Vedas and the offering gifts should continue for ever in the kingdom. 129

वेदवादरताः सर्वे दानधर्मपरायणाः ।
नचिरादभवद्देशः कामरूपाह्वयस्तदा ॥१३०॥

Within a short time all the people became firmly attached to the cult of the Vedas, to the offering of gifts and in observance of religious rituals; the country of Kāmarūpa became renowened. 130

ततो विदर्भराजस्य पुत्रीं मायाह्वयां हरिः ।
पुत्रार्थे वरयामास नरकस्य[1] समां गुणैः ॥१३१॥

Then Hari besought the daughter of the king of Vidarbha, equal to Naraka in merit, for his son. 131

तामुद्वाह्य हृषीकेशस्तस्मिन् पुरवरे स्वयम् ।
तया समं स्वतनयं राजत्वेनाभ्यषेचयत् ॥१३२॥

Hṛṣīkeśa (Viṣṇu) got her married to his son and then he himself consecrated Naraka with his wife on the throne of that fine city. 132

सुगुप्तां च पुरीं चक्रे गिरिदुर्गेण माधवः ।
जलदुर्गं[2] सर्वतो भद्रं देवैरपि दुरासदम् ॥१३३॥

Mādhava made the city well protected by erecting mountain-ramparts and also by the waterforts (*jaladurga*) well fortified from all points, inaccessible even by the gods. 133

ततः किरातराजस्य चतुर्दन्ताः सुदन्तिनः ।
पञ्चविंशतिसाहस्रा महामात्रकुथैर्युताः ॥१३४॥

1. रूप-गुणान्वितां तदा M 2. तदद्दुर्गं V.

यानि रत्नान्यनेकानि सैन्यानि विविधानि च ।
अश्वाश्चाभरणाश्चैव तत्सर्वं नरकोऽग्रहीत् ॥१३५॥

Then Naraka took possession of twentyfive thousand four-tuskers of superior breed fitted with *kutha*[1], along with *māhutas* (elephant drivers) innumerable gems, and jewels of different varieties, whatever were there, the army, the horses and the decorating things that belonged to the Kirāta king. 134-35

यद्यत् सुभूषणं राज्ञो ध्वजाश्चाभरणानि च ।
तानि तानि स्वयं विष्णुस्तनयस्य ददौ तदा ॥१३६॥

Viṣṇu gave all the fine ornaments, flags and decorating things of the Kirāta king, on whatever he could lay his hand, to his son. 136

रथं च प्रददौ तस्मै त्रिषु लोकेषु दुर्लभम् ।
लोहाष्टचक्रसञ्छन्नमर्धयोजनविस्तृतम् ॥१३७॥
युक्तमश्वसहस्रैश्च तथाष्टाभिर्मनोजवैः ।
रत्नकाञ्चनचित्राढ्यं वेदिकाभागविस्तरम् ॥१३८॥
वज्रध्वजेन महता काञ्चनेन विराजितम् ।
हेमदण्डपताकाढ्यं वैदूर्यमणिकूवरम् ॥१३९॥
सिंहव्याघ्रसमुद्भूतैश्चर्मभिश्छादितं सदा ।
लोहजालैश्च सञ्छन्नं किङ्कणीजालमालिनम् ।
सर्वप्रहरणैर्युक्तं बहुमायासमन्वितम् ॥१४०॥

He also gave him a chariot, which was rare in the three worlds, fitted with eight front wheels, half a *yojana* (6.2 kms) in length, yoked by one thousand and eight horses, having the speed of mind, decorated with gems, gold and paintings, with many covered balcony (or, with wide space between the spokes), shining with a big golden post, decorated with a golden flag flying on a golden flag staff, bedecked with the gems called cat's eye or Lapis-Lazuli (*vadūrya-maṇi*), always covered with lion and tiger skins, and iron nets, fixed with hanging nets, fitted with small bells which looked like garlands, and which had many illusory movements. 137-40

शक्तिं च प्रददौ तस्मै सर्वशत्रुविशातनीम् ।
ज्वालामालाभिदीप्ताङ्गीं रिपुकक्षाग्निरूपिणीम् ॥१४१॥

1. *kutha*—the painted or variegated cloth used for elephant's housing or decoration.

Further, he gave a lance (*Śakti*) to Naraka capable of annihilating all the enemies, blazing with the cluster of rays and seemed to be the fire to the grass in the form of enemy. 141

इमं च समयं प्रोचे नरकान महात्मने।
नरकस्य हितार्थेशो वसुधायाः समक्षतः ॥१४२॥

The God for the good of the noble Naraka told him the terms of convenience (for its use) in the presence of Vasundharā.

श्रीभगवानुवाच

इमां शक्तिं न हि भवान् प्राणानां[1] संशयं विना।
प्रयोक्ष्यति कदाचित्तु मानुषेषु विशेषतः ॥१४३॥

Bhagavān said :

You must not use this lance (*Śakti*) against anybody, more particularly against human being, until and unless there is a danger to your life. 143

एषा भार्या[2] च वैदर्भी भवतः सदृशी गुणैः।
भवतो जीवनं यावत्तावत् स्थास्यति शोभना ॥१४४॥

This beautiful lady, the daughter of the king of Vidarbha, equal to you in qualities, shall live with you as long you live. 144

त्वं तु प्रजार्थं त्रेतायां यत्नवान् वै भविष्यसि।
द्वापरान्ते तु सम्प्राप्ते प्रजा तत्र भविष्यति ॥१४५॥

You should make an effort for having children in *tretā-yuga*, however at the end of *dvāpara-yuga* children will be born to you. 145

विरोधो मुनिभिः सार्धं ब्राह्मणैरपि पुत्रक।
न कदाचित्त्वया कार्यश्चिरञ्जीवितुमिच्छता ॥१४६॥

O my son! should you desire to live long, you must not oppose the sages and the *brāhmaṇas* ever. 146

न राजभिर्न देवैश्च विरोधो युज्यते तव।
महादुर्गस्य वै मध्ये वसतो ह्यपराजिते ॥१४७॥
दिव्ययोषिद्गणैः सार्धं वसमानोऽतिभोगवान्।
स्वपर्वते कामरूपे चिरं त्वं तिष्ठ पुत्रक ॥१४८॥

You should not be hostile, on your part, to the gods, and the kings. O my son! may you live long invincible, reside within a big fort, situated on your own mountain in Kāmarūpa and enjoy there all the pleasures to the utmost in the company of the divine women. 147-48

महादेवीं महामायां जगन्मातरमम्बिकाम्।
कामाख्यां त्वं विना पुत्र नान्यदेवं यजिष्यसि ॥१४९॥

O my son! you shall not worship any other god or goddess except the great goddess Kāmākhyā, the mother of the world, who is none else than Mahāmāyā, Ambikā. 149

इतोऽन्यथा त्वं विहरन् गतप्राणो भविष्यसि।
तस्मान्नरक यत्नेन समयं प्रतिपालय ॥१५०॥

Acting otherwise you shall die, therefore, O Naraka! adhere to the promise with great care. 150

मार्कण्डेय उवाच

इत्युक्त्वा भगवान् विष्णुर्नरकं तनयं स्वकम्।
तमपास्य रहस्येनां पृथिवीं वाक्यमब्रवीत् ॥१५१॥

The Lord Viṣṇu having said this to his son Naraka sent him away and spoke something to Pṛthvī in secret. 151

यद् यत् पूर्वं मया प्रोक्तं कर्तव्यं तव सुन्दरि।
तत् सर्वं नरकायाशु भूत्यै समुपदेशय ॥१५२॥

O beautiful one! in the past whatever I told you to be done by you, instruct Naraka on those matters accordingly, for his prosperity, without delay. 152

यदैनं त्वं स्वयं हन्तुं मां जगद्धात्रि भाषसे।
तदा तु मानुषः कश्चिन्नरकं निहनिष्यति ॥१५३॥

O Jagaddhātri! it is only when you yourself ask me to kill Naraka then one human being shall kill him. 153

पृथिव्युवाच

प्रजार्थमेष यत्नो मे निन्द्यः स्यात् सन्ततिं विना।
तस्मान्नाथ प्रयत्नान्मे सन्ततिं पालयिष्यसि ॥१५४॥

Pṛthvī said :

O Jagannātha! without progeny, my effort for having a son by you shall be condemnable, therefore, you shall protect the line of my son. 154

मार्कण्डेय उवाच

एवमस्त्विति तां विष्णुः पृथिवीं प्रति पावनः।
नरकं च समाभाष्य तत्रान्तर्धिमगात् क्षणात् ॥१५५॥

---

1. प्राणस्य V.B. 2. भाया V.

Mārkaṇḍeya said :

'Let it be so' Viṣṇu, the Pure one, saying thus to Pṛthvī immediately disappeared then and there, after He bade farewell to Pṛthvī and Naraka. 155

गते हरौ निजस्थानं पृथिवी तनरं स्वकम् ।
यत् पूर्वं हरिणा प्रोक्तं तत्र तं व्यनयत् स्वयम् ॥१५६॥

Hari having been gone to his own abode Pṛthvī herself taught Naraka everything what had been instructed by Viṣṇu earlier. 156

नरकोऽपि तदा धीमान् वेदशास्त्रार्थपारगः[1] ।
ब्रह्मण्यनीतिकुशलो वदान्यो दानतत्परः ॥१५७॥

The intelligent Naraka, became well versed in the Vedas and other scriptures, adept in brāhmaṇic lore, turned to be munificient doner, and always kept himself engaged in offering gifts. 157

कामाख्यापूजनरतो नीलकूटे महागिरौ ।
महाभोगी[2] महाश्रीमान् हीनबाधश्च शत्रुभिः ।
सुचिरं राज्यमकरोच्छक्रवत्त्रिदशालये ॥१५८॥

He got himself busy in worshipping the Goddess Kāmākhyā on the high hill of Nīlakūṭa, immensely enjoyed all enjoyments, possessed huge wealth and without being oppressed by any enemy, reigned over the kingdom for a long time as Indra reigns over the abode-of-thirty (haven). 158

ततो विदेहराजोऽपि श्रुत्वैव नरकश्रियम्[3] ।
सपुत्रभार्यः सगणो[4] नरकं द्रष्टुमभ्यगात् ॥१५९॥

By the time the king of Videha too, heard the prosperity of Naraka and he, accompanied by his sons and wives and a retinue of forces came down to Prāgjyotiṣa to see him (Naraka). 159

प्राग्ज्योतिषं पुरं गत्वा कामरूपान्तरस्थितम् ।
ददर्श नरकं राजा शरच्चन्द्रसमं श्रिया ॥१६०॥

Having arrived at Prāgjyotiṣapura, situated in the midst of Kāmarūpa, the king (of Videha) beheld Naraka, shining like the moon in autmn in his splendour. 160

प्राग्ज्योतिषं पुरं मेने स राजा त्वमरावतीम् ।
देवेन्द्रं नरकं मेने सत्परिच्छदभूषणम्[5] ॥१६१॥

1. तत्परः M. 2. महायोगी M. 3. नरकप्रियम् M. 4. शरणो M. 5. सपरिषद्भूषितम् M.

The king considered the city of Prāgjyotiṣa to be Amarāvatī, and Naraka, well dressed and bedecked with good garments and jewels Devendra himself. 161

जनक उवाच

ततो महिष्यै तत् सर्वं जनको वाक्यमब्रवीत् ।
एष ते पालितसुतः श्रीमान् नरकसंज्ञकः ॥१६२॥

Janaka said :

Then the king said thus to his queen. This handsome youth, called Naraka, is your adopted son. 162 162b

पृथिव्या दयितः पुत्रः सञ्जातो घृष्टिरूपिणा ।
विष्णुना जगदीशेन त्वमेनं पश्य सङ्गतम्[1] ॥१६३॥

He is the beloved son of Pṛthvī, by Viṣṇu, the lord of the universe, in his boar incarnation ; look at his prosperity. 163

मार्कण्डेय उवाच

इत्युक्त्वा जनको राजा यथा वृत्तं तथा पुरा ।
वृत्तान्तं कथयामास नरको जातवान् यथा ॥१६४॥

Mārkaṇḍeya said :

The king, Janaka having said thus narrated the entire story as to what had happened in the past and how Naraka was born. 164

ततस्तत्र चिरं स्थित्वा प्राग्ज्योतिषपुरे मुदा ।
विदेहाधिपती राजा नरकेण प्रपूजितः ॥१६५॥

The king of Videha being well received by Naraka stayed there for a long time in great joy. 165

स्वस्थानं गतवांस्तस्मात्[2] स्वगणैः परिवारितः ॥१६६॥

Thereafter the king being surrounded by the retinue of his forces returned to his own city. 166

एवं स नरको जातः पृथिव्यास्तनयस्तदा ।
हीनासुरस्वभावः संविजहार चिरं क्षितौ ॥१६७॥

Thus Naraka, the son of Pṛthvī turned to be a person without the demonistic character and reigned with joy over the earth for long. 167

इति श्रीकालिकापुराणे नरकाभिषेचनेऽष्टत्रिंशोऽध्यायः[3] ॥३८॥

Here ends the thirtyeighth chapter of the holy Kālikāpurāṇa, called the consecration of Naraka on the throne.

1. संगता M. 2. गतवांस्तत्र M. 3. ...एकोनचत्वारिंशोऽध्यायः V.

एकोनचत्वारिंशोऽध्यायः*

CHAPTER THIRTYNINE

(Practising austerity by Naraka)

मार्कण्डेय उवाच

स राजा नरकः श्रीमांश्चिरञ्जीवी महाभुजः।
मानुषेणैव भावेन चिरं राज्यमथाकरोत्[1] ॥१॥

Mārkaṇḍeya said:

The powerful king Naraka possessed all the wealths, lived long and ruled over the kingdom for a long time behaving like a human being. 1

त्रेतायां च व्यतीतायां द्वापरस्य तु शेषतः।
अभवच्छोणितपुरे बाणो नाम महासुरः ॥२॥

The age of *tretā* (*Tretā yuga*) having been passed at the end of the age of *dvāpara* (*Dvāpara-yuga*) there ruled a great demon king by the name Bāṇa over (the kingdom of) Śoṇitapura. 2

तस्याग्निदुर्गं नगरं स च शम्भुसखो बली।
सहस्रबाहुर्दुर्धर्षः प्रियः पुत्रः स वै बलेः ॥३॥

The mighty Bāṇa, beloved son of Bali, with thousand hands, irresistible and powerful, the friend of Śambhu reigned over the city fortified with fire-ramparts. 3

नरकेण समं तस्य महामैत्री व्यजायत।
*गमनागमनान्नित्यमन्योन्यानुग्रहैस्तथा।
तयोरभूद् महाप्रीतिः पवनानलयोर्यथा ॥४॥

He developed a close friendship with Naraka. On account of their constant mutual visit to each other, and offering of presents, their friendship became like the great friendship between the wind and fire. 4

स च बाणः समाराध्य महादेवं जगत्प्रभुम्।
आसुरेणाथ भावेन व्यचरच्चाकुतोभयः ॥५॥

Bāṇa having propitiated Mahādeva, the Lord of the world used to behave by exibiting his demonical character without apprehending fear from any quarter. 5

*. चत्वारिंशोऽध्यायः V. 1. राज्यं तदाकरोत् M. * 'गमनागमनादारभ्य' 'विहर्तुमुपचक्रमे' पर्यन्तम् मुद्रितपुस्तकेषु अधिको दृश्यते।

तत्संसर्गात् स नरको दृष्ट्वा तस्याद्भुतां कृतिम्।
तेनैव सह भावेन विहर्तुमुपचक्रमे ॥६॥

Naraka too, due to his close association with Bāṇa, and having seen his wonderful achievement used to behave like him. 6

न ब्राह्मणान् पूजयति यथा पूर्वं तथा द्विजाः।
न च यज्ञेषु दानेषु पूर्ववन्मुदितः स च ॥७॥

O twice-born ones! then he had not been so honouring the *brāhmaṇas* as he used to do previously, he failed to find any more pleasure in performing the sacrifice and offering gifts. 7

न तथा विष्णुमभ्येति पृथिवीं वापि नार्च्चति।
कामाख्यायां तथा भक्तिस्तदा तस्याथ नाभवत् ॥८॥

He had given up visiting Viṣṇu, worshipping the goddess Pṛthvī, and also he had shown lack of devotion to the Goddess Kāmākhyā. 8

एतस्मिन्नन्तरे धातुस्तनयो मुनिसत्तमः।
वसिष्ठो नाम कामाख्यां द्रष्टुं प्राग्ज्योतिषं गतः ॥९॥

Meanwhile Vasiṣṭha, the son of Brahmā, the superior-most of the sages, had come to the city of Prāgjyotiṣa for beholding Kāmākhyā. 9

तां दुर्गाभ्यन्तरे नीलकूटदेवीं व्यवस्थिताम्।
द्रष्टुं गन्तुं वसिष्ठस्य न द्वारं नरको ह्यदात् ॥१०॥

Naraka did not allow Vasiṣṭha to cross the door (of the citadel) who wanted to worship Nīlakūṭadevī enshrined inside the citadel. 10

ततो वसिष्ठः कुपितो वचनं परुषं मुनिः।
जगाद नरकं वीरं गर्हयन्मुनिसत्तमः ॥११॥

There upon Vasiṣṭha, the superior most of the sages grew angry and spoke harsh words condemning Naraka, the powerful. 11

वसिष्ठ उवाच

कथं पृथिव्यास्तनयो वराहस्य सुतोऽञ्जसा[1]।
देवीं द्रष्टुं ब्राह्मणस्य न ददासि तथागतः ॥१२॥

1. वराहस्य सतेजसा M.

किं ते कुलोचितं कर्म त्वं करोषि धरात्मज ।
देवीं प्राग्ज्योतिषं गत्वा पूजयिष्ये जगन्मयीम् ॥१३॥

Why you Tāthāgata, the son of Varāha and Pṛthvī have not allowed a *brāhmaṇa* to behold the goddess? O son of Dharā ! does it behove to your dynasty what you have been doing? Let me visit Prāgjyotiṣa and worship the goddess (Kāmākhyā), the embodiment of the world. 12-13

मार्कण्डेय उवाच

ततः स नरको राजा प्राप्तकालः क्षितेः सुतः ।
परुषेणाथ वाक्येन तमाक्षिप्य निरस्तवान् ॥१४॥
ततो मुनिः स कुपितः शशाप नरकं नृपम् ।

Mārkaṇḍeya said :

Then the king Naraka, the son of the Pṛthvī being destined to his end, abused him in harsh language and prevented him (from entering into the citadel). There upon the enraged sage Vasiṣṭha cursed the king Naraka. 14

वशिष्ठ उवाच

नचिराद् येन जातोऽसि तेन मानुषरूपिणा ।
मरणं भविता पाप वराहकुलपांसन[1] ॥१५॥

Vasiṣṭha said :

O vile one ! you are the degradation of the dynasty of Varāha, within a short time you shall be killed by him in his human form, who has given birth to you. 15

मृते त्वयि महादेवीं कामाख्यां जगतां प्रसूम्[2] ।
पूजयिष्याम्यहं पाप तिष्ठ यास्ये स्वमालयम् ॥१६॥

Only ofter you are Killed I shall worship the great Goddess Kāmākhyā, the mother of the world. O wretched one ! see, I am returning to my residence. 16

त्वं यावज्जीविता पाप कामाख्यापि जगत्प्रसूः ।
सर्वैः[4] परिकरैः सार्धमन्तर्धानाय गच्छतु ॥१७॥

Let the goddess Kāmākhyā, the mother of the world disappear with all her attendants, and remain so till you live. 17

मार्कण्डेय उवाच

इत्युक्त्वा ब्रह्मपुत्रः स स्वस्थानं गतवान् मुनिः ।
वसिष्ठस्तेन भौमेन निरस्तः कुपितो भृशम् ॥१८॥

Mārkaṇḍeya said :

The sage Vasiṣṭha, the son of Brahmā being prevented by the son of Bhūmi (Naraka) got highly enraged and thus uttering the curse proceeded to his place. 18

गते वसिष्ठे नरकः शीघ्रं विस्मयसंयुतः ।
जगाम देवीभवनं नीलकूटं महागिरिम् ॥१९॥

Vasiṣṭha having been gone away Naraka being surprised, proceeded to the great mountain Nīlakūṭa, the abode of the Goddess, in great haste. 19

तत्र गत्वा न चापश्यत्[1] कामाख्यां कामरूपिणीम् ।
न योनिमण्डलं तस्याः[2] सर्वान् परिकरांस्तथा ॥२०॥

After arriving there he had seen neither Kāmākhyā, the one who can assume any shape at will, nor *yonimaṇḍala*[3] nor her attendants there. 20

ततः स विमना[4] भूत्वा क्षितिं सस्मार मातरम् ।
पितरं च जगन्नाथं नरकः प्रभुमव्ययम् ॥२१॥

Then Naraka turned dejected. He recalled Kṣiti (Pṛthvi), his mother, and Jagannātha, his father, the indeclinable lord. 21

न तावपि तदा यातौ तस्य प्रत्यक्षतां द्विजाः ।
व्युत्क्रान्तसमयस्येति नीतिहीनस्य शम्भवे ॥२२॥

O twice-born ones ! then these two also have not come to his perception since he has violated the promise and gone astray from the right path. 22

चिरं प्रतीक्ष्य तौ तत्र भौमो वज्रध्वजस्तदा ।
अप्राप्तक्षितिविष्णुः स सशोकः स्वं निवेशनम् ॥२३॥

Naraka, with the symbol of *vajra*[5], after awaiting for them for a long time when did not perceive Viṣṇu and Pṛthvi, returned to his residence in grief. 23

---

1. वराहसुतपांसुल M. 2. प्रभुम् B. 3. ...प्रभुः B.
4. परिसरैः सार्धं अन्तर्धानं सागच्छतु M.

1. वापश्यत् M. 2. चास्याः M.
3. *Yanimaṇḍala* ; the symbol of pudendum on a slab of stone. See ch. 62. 4. विनयो M.
5. *Vajra* : the thunder-bolt, the weapon of Indra. One Bodhi-sattva is also with a *vajra* in his hand, and hence called vājra-pāṇi, *vajra* stands for which is conceived as śūnya,

स गच्छन् स्वगृहं भौमः पुरीं स्वां दृष्टवांस्तु सः।
पूर्वं श्रिया परित्यक्तां मलिनां वनितामिव ॥२४॥

Naraka coming to his place observed that his city had been bereft of its previous splendour and looked like an unclean woman. 24

देव्यामन्तर्हितायां तु वेदवादविवर्जितम्।
पुण्यस्वल्पादरजनं[1] तत् पुरं समपद्यत ॥२५॥

The goddess having been disappeared the city of Naraka became deserted by the chanting of the Vedas, the women possessed hardly any virtue. 25

न देवास्तत्र गच्छन्ति न विप्रा न महर्षयः।
बभूव नगरं तस्य स्वल्पयज्ञक्रियोत्सवम् ॥२६॥

The city was no more visited by the gods, the *brāhmaṇas* or the great sages; there was no sacrifices and festivity. 26

ईतयो बहवो जाता मृताश्च बहवो जनाः।
लौहित्यनदराजोऽपि हीनतोयस्तदाऽभवत् ॥२७॥

Many calamities (*itayaḥ*) overtook it and many people tied. Then Lauhitya, the prince of the rivers, (*nadarāja*) became shallow with less water. 27

बहूनि विपरीतानि दृष्ट्वा स नरकस्तदा।
मेने मरणमासन्नमात्मनो ब्रह्मशापतः ॥२८॥

Naraka having observed many perversities apprehended that his death is imminent due to the curse of the *brāhmaṇa* (Vasiṣṭha).

ततः प्राग्ज्योतिषाध्यक्षः शोकविह्वलचेतनः[2]।
चिन्तयन् मनसा मित्रं बाणं बलिसुतं ययौ ॥२९॥

The lord of Prāgjyotisa being afflicted with grief became highly perturbed; he then thought of his friend Bāṇa, the son of Bali. 29

सखा प्राणसमः सोऽस्य सततान्योन्यरक्षणे।
तत्परौ बाणनरकौ स्ववैद्यावश्विनाविव ॥३०॥

His friend Bāṇa was dear to him as his own soul. Both Bāṇa and Naraka were devoted to each other for the protection of each like the two divine physicians Aśvinas. 30

1. पुण्ये स्वल्पदेवजनम् M. 2. मानसः M.

एतस्मिन्नन्तरे बाणो[1] मित्रं शम्भुसखो बली।
अनुकूलयिता मन्त्रप्रदानेन महाबुधः ॥३१॥

"In this crisis my friend Bāṇa, who is wise, mighty and the friend of Śambhu, should be able to create the condition favourable to me by his wise counsel." 31

इति चासीन्मतिस्तस्य वज्रकेतोस्तदाचला।
दूतं च प्राहिणोद् दीप्तं बाणस्य नगरं प्रति ॥३२॥

Vajraketu (Naraka) had this firm conviction at that moment and, therefore, he sent a a brilliant messenger to the city of Bāṇa. 32

स शोणितपुरं गत्वा स्यन्दनेनाशुगामिना।
ततो[2] भौमस्य वृत्तान्तं बाणायाशु न्यवेदयत् ॥३३॥

The messenger having arrived Śoṇitapura in a fast moving chariot narrated the incidents to Bāṇa, relating to the son of Bhūmi (Naraka). 33

यथा शप्तो वसिष्ठेन यथा चान्तर्हिताम्बिका।
यथा विघ्नः पुरवरे जातः प्राग्ज्योतिषाह्वये ॥३४॥
समयस्य व्यतिक्रान्तिर्भूमिमाधवयोर्यथा।
तथा स दूतो भौमस्य शशंस बलिसूनवे ॥३५॥

The messenger of Naraka narrated everything to the son of Bali; how Naraka was cursed by the sage Vasiṣṭha, how Ambikā (Kāmākhyā) had disappeared, and how impediments had been taking place one after another in the city of Prāgjyotiṣa, and that how the promise made to Mādhava and Pṛthvī earlier had been violated (by Naraka). 34-35

स समाकारमित्रस्य[3] सम्यग् दैवपराभवम्।
स्वयं जगाम नरकं सभाजयितुमीश्वरः ॥३६॥

Bāṇa after hearing about the divine curse on his friend Naraka himself proceeded to Prāgjyotiṣa for paying his respect (to his friend).

स काञ्चनविचित्राङ्गं युक्तमश्वशतैस्त्रिभिः।
लोहचक्रं च वैयाघ्रं मयूरध्वजभूषितम् ॥३७॥
हेमदण्डसितच्छत्रच्छादितं किङ्किणीगणैः।
नानारत्नौघरचितमारुरोह महारथम् ॥३८॥

He rode a chariot drawn by three hundred horses, with

1. मित्र. बाणो शम्भुसखो मम। 2. दूतो M. 3. सदाकर्ण्य...M.

iron wheels and golden parts shining brightly, decorated with the tiger and peacock flags, bedecked with small bells and variety of bright gems, covered by an umbrella fitted on a golden staff. 37-38

स सहस्रभुजः श्रीमांश्चतुरंगबलैर्युतः ।
प्राग्ज्योतिषं भौमपुरमचिरादाजगाम[1] ह ॥३९॥

Bāṇa with thousand hands, shining high in the midst of his four-fold armies reached Prāgjyotiṣapura, the city of the son of Bhūmi (Naraka). 39

तमासाद्य महाबाहुर्वाणः प्राग्ज्योतिषेश्वरम् ।
हीनं पूर्वश्रिया मित्रमपश्यन्नगरं च तत् ॥४०॥

Bāṇa having arrived at the city of Prāgjyotiṣa observed that his friend has been bereft of lustre of the past and the city too plunged into the same condition. 40

स तेन पूजितो वाणो यथायोग्यं सुतेन कोः ।
पप्रच्छ किं निमित्तं ते हीनश्रीकमभूत् पुरम् ॥४१॥

Bāṇa after he was received with veneration by the son of Bhūmi enquired into the cause why the city had been turned lustreless. 41

वाण उवाच

शरीरं च यथापूर्वं तथा न तव राजते ।
मनश्च ते नाति हृष्टं तत्र हेतुं वदस्व मे ॥४२॥

Neither your body shines as before nor your mind seems to be delightful. O my friend ! tell me the cause of this. 42

मार्कण्डेय उवाच

एवमादीनि पृष्टः स नरकः क्षितिनन्दनः ।
यथा वसिष्ठशापोऽभूत् तत् सर्वं तस्य चाब्रवीत् ॥४३॥

Mārkaṇḍeya said :

Naraka, the son of Kṣiti thus being questioned (by Bāṇa) told everything about Vasiṣṭha's curse. 43

यच्छ्रुतं भौमवदनात्तद्दूतावेदितं पुरा ।
ज्ञात्वा तथा तं प्रोवाच वाणो वज्रध्वजं पुनः ॥४४॥

What he (Bāṇa) heard from the mouth of Naraka all that had previously been stated by the messenger. Bāṇa understood everything and told Vajradhvaja (Naraka) thus.

1. प्राग्ज्योतिषाख्यं स पुरीं नचिरादाससाद M.

वाण उवाच

नहि मन्युस्त्वया कार्यः सुखे दुःखे शरीरिणाम् ।
चक्रवत् परिवर्तेते नैताभ्यां कोऽपि हीयते ॥४५॥

Bāṇa said :

O my friend ! you should not grieve over pleasure and pain, these two move in cyclic order like a wheel. In fact, no body can avoid it. 45

परं तत्र प्रतीकारः कार्यो धीरैर्विभूतये ।
भवानपि प्रतीकारं कर्तुमर्हति सम्प्रति ॥४६॥

However, the wise always adopt protective measures against such happenings, you should now take the same. 46

य एष मानुषः पृथ्व्यामसाधारणभूतिभिः ।
वर्धते दानवो वापि दैत्यो वाप्यथवासुरः ॥४७॥
राक्षसः किन्नरो वापि शक्रस्तान् सहते नहि ।
स कौटिल्यं देवगणैः सार्धं कुर्वन्नितस्ततः ।
यथा तथा प्रकारेण भ्रंशयत्येव तं श्रियः ॥४८॥

Indra does not tolerate any one, who prospers on this earth with uncommon fortune, be he a man or a *dānava* or a *daitya* or a *rākṣasa* or a *kinnara*. He, in collusion with the host of gods conspires against those fortunate ones, and by hook or crook causes them fall from the fortune. 47-48

तस्य चेष्टतमो देवो विष्णुर्नित्यं सनातनः ।
स न शक्तस्य[1] कुरुते मनोऽनिष्टं मनागपि ॥४९॥

Viṣṇu, the Eternal is always the most propitiated god of Indra. He does never do the least harm to the powerful (or, Indra). 49

यः समाराधयेद् विष्णुं शक्रस्यानिष्टकारकः ।
तस्मै वरं तु सच्छिद्रं दत्त्वा तं शातयत्वितः ॥५०॥

Should any one propitiates Viṣṇu with a desire of doing harm to Indra, he is granted the boons with lacunae, and thus he is punished. 50

चिरमाराधितो विष्णुरिष्टान् कामान् प्रयच्छति ।
महता कायदुःखेन पूजितः सम्प्रसीदति[2] ॥५१॥

Viṣṇu grants the desired boons only after being propitiated for a very long time He is pleased only when one propitiates him taking great physical strains and pain. 51

1. शक्रस्य M. 2. स प्रसीदति M.

विनेष्टदेवतापूजां विभूतिमतुलां पुमान् ।
कः प्राप्नोति[1] श्रुतः पूर्वं न वा पूर्वतरैः[2] क्वचित् ॥५२॥

Who can attain unique wealth without propitiating the cherished gods ; such a thing is unheard of, and our ancestors also had never had this. 52

त्वया नाराधितः पूर्वं ब्रह्मा वा विष्णुरीश्वरः ।
तेन तेऽद्य महाविघ्ना उत्पन्ना विषये तव ॥५३॥

In the past you had neither propitiated Brahmā, nor Viṣṇu, nor Īśvara (Śiva), hence now these severe calamities had overtaken your kingdom. 53

यो वा विष्णुः पालकस्ते न निसर्गानुकम्पकः ।
किन्तु ते स क्षितेर्वाक्यात्तया चाराधितो मुहुः ॥५४॥
दत्तं छिद्रं च ते विष्णुर्नापराध्यास्त्वया द्विजाः ।
इतोऽन्यथा त्वं भविता हृतश्रीरिति नः श्रुतम् ॥५५॥

Viṣṇu, who seems to be your protector, is not favourably disposed off towards you by nature. Only being constantly worshipped by your mother, and on her asking he granted you a boon, full of lacunae. He enjoined, as we have heard that you must not offend brāhmaṇas ; behaving otherwise you should be deprived of good fortunes. 54-55

अपराध्यस्त्वया भूप वसिष्ठः परमो मुनिः ।
तेन स्मरणमात्रेण[3] नायातौ क्षितिमाधवौ ॥५६॥

O king ! you have offended the great sage Vasiṣṭha, it was why Mādhava and Kṣiti (your parents) even after being recalled by you did not appear in front of you. 56

तस्मात्त्वं मित्र बुध्यस्व कौटिल्यं हरिमेधसः ।
नाधुना युज्यते भौम तवोदासीनताकृतिः ॥५७॥

O my friend ! you may, therefore, realise the crookedness of Hari. O son of Bhūmi ! your dejection does not behove you. 57

यत्ते मनसि तातोऽयमिति सम्प्रत्ययः स ते ।
वराह एव ते तातः स लोकान्तरं गतः ॥५८॥

"He is my father" on this premise if you still harbour an idea on confidence in him (Viṣṇu, (you should give it up) because Varaha was your father (not Viṣṇu), who died. 58

1. कोऽप्याप्नोति M. 2. पूर्वतरं M. 3. मात्रात्ते M.

वाराहोऽपि हरेरंश इति यच्छ्रूयते त्वया ।
तस्यांश इत्यनुक्रोशः केन वो क्रियते वद ॥५९॥

You might have heard that Varāha was the incarnation of Hari. But may I ask you, has ever any body shown any sympathy to you on the consideration that he (Varāha) was a part of Hari (and that you were his son) 59

तस्मात्त्वं कुरु शम्भोर्वा ब्रह्मणो वाधुनार्च्चनम् ।
स ते प्रसन्नः परममिष्टकामं प्रदास्यति ॥६०॥

Therefore you should now worship either Brahmā or Śambhu. Being pleased with your austerity either will grant you your desires. 60

विघ्नो वा मुनिशापो वा महेतिर्वातिपीडकः[1] ।
विधौ प्रसन्ने शम्भौ वा नचिरात्क्षयमेष्यति ॥६१॥

When either Brahmā or Śambhu is pleased with you all the impediments, be it either obstacles or the curse of the sage, or the severe calamities—will vanish. 61

मार्कण्डेय उवाच

जातसम्प्रत्ययो भौमो बाणस्य वचनात् तदा ।
सुप्रीतः समुवाचेदं धीरघर्घरनिःस्वनः ॥६२॥

Mārkaṇḍeya said :

The son of Bhūmi having heard the words of Bāṇa had been convinced, and in a mood of satisfaction started speaking in a sonorous voice. 62

भौम उवाच

यत् त्वया गदितं बाण हितं मे मित्रवत्सल ।
तत् कार्यमचिरादेव तपश्चरणमुत्तमम् ॥६३॥

The son of Bhūmi (Naraka) said :

O Bāṇa ! you are devoted to your friend, what you have advised me, I must do, and I must practise austerity without delay. 63

विष्णुर्नाराधनीयो मे तत्र हेतुस्त्वयोदितः ।
नवाराध्यस्तथा शम्भुरन्तगुप्तः स मे पुरे ॥६४॥

The reasons for which I must not worship Viṣṇu have been stated by you, similarly I should not worship Śambhu also, because He (Śambhu) resides secretly in my city itself. 64

1. पातकः M.

तस्माद् ब्रह्मा समाराध्यो वचनात् तव मित्रक।
तत्पुत्रस्य महाबाहो लौहित्यस्याम्बुसन्निधौ ॥६५॥

O my friend ! in view of this I must worship Brahmā on the bank of his great son, the river Lauhitya. 65

भवताध्यापितस्त्वाहं शिष्योऽथ गुरुणा यथा।
मित्रं मित्रं यथा धीर साम्ना परमवल्गुना ॥६६॥

You have instructed me the way the preceptor teaches his disciples or, a friend offers sound councel to his friend, in good words. 66

मार्कण्डेय उवाच

इत्युक्त्वा स महाबाहुर्बाणं वज्रध्वजस्तदा।
यथावत् पूजयामास तन्मित्रं मित्रवत्सलः ॥६७॥

Mārkaṇḍeya said:

The mighty Vajradhvaja (Naraka) who was attached to his friend, having said thus to his friend Bāṇa offered felicitation to him, as was befitting. 67

अर्चयित्वा यथायोग्यं प्रस्थाप्य च बलेः सुतम्।
ब्रह्माराधनमत्युग्रं कर्तुमिच्छन् क्षितेः सुतः ॥६८॥
स तीरे नदराजस्य लौहित्यस्य महात्मनः।
ब्रह्माचलं समारुह्य तपस्तप्तुमुपस्थितः ॥६९॥

The son of Kṣiti (Naraka) after having worshipped Bāṇa, appropriate to him, bade him farewell. Naraka thereafter with a view to propitiating Brahmā climbed to the top of the hill *Brahmācala on the bank of the great, Lauhitya the king* of rivers. 68-69

स मानुषेण मानेन क्षितिपुत्रः शतं समाः।
जलाहारव्रतेनैव समानर्च पितामहम् ॥७०॥

The son of Kṣiti (Naraka) had propitiated Brahmā with austerity for full one hundred years by the standard of man, sustaining himself only one water. 70

सन्तुष्टः शतवर्षान्ते ब्रह्मा लोकपितामहः।
प्रत्यक्षीभूय नरकस्याग्रतः समुपस्थितः ॥७१॥

At the end of one hundred years Brahmā, the progenitor of the people, being satisfied with Naraka's austerity appeared to his vision. 71

प्रीतोऽस्मि ते वरं दास्ये वरं वरय सुव्रत।
इति चोवाच नरकं स तदा[1] कमलासनः ॥७२॥

1. तदा स M.

Then Kamalāsana (Brahmā) thus said to Naraka : "O Naraka ! you have well done. I am pleased with you, ask for the boons which you desire." 72

स दृष्ट्वा सर्वलोकेशं प्रत्यक्षं कमलासनम्।
प्रणम्य प्राञ्जलिः प्रोचे विनयानतकन्धरः ॥७३॥

Naraka having perceived Kamalāsana, the lord of the people, in person, in front of him, saluted him (Brahmā) with folded hands and then spoke thus bowing his head in veneration. 73

*भौम उवाच

देवासुरेभ्यो रक्षोभ्यः सर्वेभ्यो देवयोनितः।
अवध्यत्वं सुरश्रेष्ठ वरमेकं प्रयच्छ मे ॥७४॥

O Excellent god ! grant me one boon to the effect that I cannot be murdered by gods *rākṣasas* and other divine beings. 74

अविच्छिन्ना सन्ततिर्मे यावच्चन्द्रो रविस्तपेत्।
तावद्भवतु लोकेश द्वितीयोऽयं वरो मम ॥७५॥

Let my progeny continue without cessation till the sun and the moon go on keeping the world warm ; O lord of the people ! this is the second boon sought by me. 75

तिलोत्तमाद्या या देव्यः सद्रूपगुणसंयुताः।
तास्ता मे दयिताः सन्तु सहस्राणि तु षोडश ॥७६॥

The beautiful damsels of good quality Tilottamā and others, however there (in the heaven) let all the sixteen thousand of them be my wives. 76

अजेयत्वं [1]सदा श्रीर्मा न जहातु कदाचन।
इति पञ्च वरा मेऽद्य वृतास्त्वत्तः पितामह ॥७७॥

Let me remain always undefeated by the enemies and the prosperity must never shunt me. O Progenitor of the people ! these are the five boons I am seeking from you.

मार्कण्डेय उवाच

मायया मोहितो भौमो मुनिशापं विस्मृत्य च।
अन्यद्दुरान्तरं वव्रे मुनिशापस्तथा स्थितः ॥७८॥

Mārkaṇḍeya said:

The son of Bhūmi (Naraka) being under the spell of

* सर्वत्र नास्ति। 1. कदा श्रीर्मां न जहातु विभूतिभिः M.

Māyā had totally forgotten about the curse of the sage. He sought other boons, but not the removal of the effect of the curse and hence the curse of the sage remained as before. 78

एवमस्त्विति तान् सर्वान् वरान् दत्त्वा पितामहः ।
उवाचेदं द्वापरान्ते सन्ध्यायां सुरकन्यकाः ॥७९॥
तिलोत्तमाद्यास्ते जाया सम्भविष्यन्ति भूतले ।
न यावन्नारदो याति वज्रध्वज पुरं तव ।
तावन्न मैथुने योज्या भवता ताक्षितेः सुत ॥८०॥

"Let it be so" saying thus the progenitor of the people (Brahmā) granted him all the boons, and further advised him: "Only at the end of the age of *dvāpara* durig the period of the juncture (*sandhyā*) the heavenly damsels Tilottamā and others shall be your wives. O son of Kṣiti! until Nārada arrives at your city you must not have sexual intercourse with those damsels. 79-80

इत्युक्त्वा सर्वलोकेशः क्षणादन्तर्हितोऽभवत् ।
मुदमासाद्य परमां स्वस्थानं नरकोऽभ्यगात्[1] ॥८१॥

Brahmā, the lord of the world having said thus suddenly disappeared. On the other hand Naraka being extremely delighted returned to the place of residence. 81

ततो मुदितलोकं तं नगरं श्रीनिषेवितम् ।
सदा सोत्साहसम्पूर्णमीतिविघ्नविवर्जितम्[2] ॥८२॥
अभवत् पशुसंघैश्च वाजिवारणकुम्भकैः ।
सम्पूर्णं देवराजस्य दयितेवामरावती ॥८३॥

Then the city of Prāgjyotiṣa being inhabited by the delightful and energetic people, full of herds of cattle, horses and elephants started shining again in splendour and became free from the impediments and calamities, and looked like Amarāvatī, the favourite city of Indra. 82-83

उत्तीर्णतपसं श्रुत्वा बाणो दत्तवरं[3] तथा ।
स्वयं पुनरुपातिष्ठद् भौमं वज्रध्वजं तदा ॥८४॥

Bāṇa, after he had heard about the completion of austerity by Naraka and his obtaining boons, himself proceeded to congratulate Vajradhvaja, the son of Bhūmi. 84

1. व्ययात् M. 2. सोत्साहपतनं नीति... M. 3. कृतवरं M.

स गत्वा भौमनगरं बाणः प्राग्ज्योतिषाह्वयम् ।
पप्रच्छ नरकं मित्रं तपसः सन्निवेशनम् ॥८५॥

Bāṇa having arrived at the city of Bhauma (Naraka), named Prāgjyotiṣa enquired about austerity and its results from the friend Naraka. 85

कुत्र त्वया तपस्तप्तं किं वा चीर्णं त्वया व्रतम् ।
कीदृशो वा वरो लब्धस्त्वं ममाख्यातुमर्हसि ॥८६॥

O my friend! where had you performed austerity? What description of penance you had undertaken? What were the boons granted to you (by Brahmā)? You must tell me all these.

दृष्टं[1] तव पुरं सर्वं प्रहृष्टजनसङ्कुलम् ।
वाजिवारणरत्नौघैः[2] पूरितं मङ्गलस्वनैः[3] ॥८७॥

I have observed now that your city has been crowded with the delightful people in all directions, it is full of horses, elephants and costly gems, and resounding with auspicious sounds. 87

दृश्यतेऽद्य त्वया पाल्यं शस्यपूर्णमनामयम् ।
कथ्यतां वा कथं ब्रह्मा वरं तुभ्यं प्रदत्तवान् ॥८८॥

I have noticed today that the city under your protection is full of crops and free from diseases. Tell me, how Brahmā granted you the boons? 88

भौम उवाच

ब्रह्मा स्वयं पर्वतरूपधारी
कामेश्वरीं धर्तुमिहावतीर्णः ।
तत्र स्वयं सम्प्रति घस्मरेति
पुरा न यावच्छपते वसिष्ठः ॥८९॥

Bhaumā said:

Brahmā himself descended here assuming the form of a mountain in order to support Kāmeśvarī (Kāmākhyā). Though has now become hurtful, he, in the past was here till the curse of Vasiṣṭha. 89

सोऽयं पुरे मे बलिपुत्र राजते
देवौघसेव्योऽप्यमरोत्तमांशः ।
तत्राहमेको वरतोयभोजनो
वर्षाण्यकार्षं च तपः शतानि वै ॥९०॥

1. कृत्स्नं M. 2. ...ध्वनिम् M. 3. [illegible]

O son of Bali ! although he is the superior most among the gods and worshipped by them he resided in my city. There (in the mountain Brahmâcala) I practised austerity for full of hundred years (by the standard of man) living only on water. 90

लौहित्यतीरे घनवायुसेविते
मनोहरे प्राणभृतां सुखप्रदे ।
तपःप्रवृत्तस्य मुखं समागम-
च्छरद् यथैका शरदां शतानि मे ॥९१॥

One hundred autumns passed of smoothly as if it were one autumn, while I was engrossed in practising austerity on the bank of the river Lauhitya (Brahmaputra), cooled by the thick breeze, charming and pleasant to all living beings. 91

ततः स तुष्टश्चतुराननोऽभवत्
प्रत्यक्षतो मां न्यगदच्च मद्धितम् ।
तव प्रसन्नोऽस्मि वरं यथेप्सितं
दास्ये गृहाणेति पुरोऽग्र भूत्वा[1] ॥९२॥

Then the fourfaced one (Brahmā) being pleased with my austerity appeared before me to my visual perception and uttered the salutory words : "I am favourably towards you, ask for your desired boons, I shall grant them all." 92

अवध्यता मे सुरयोनितः सुरा-
दच्छिन्नसन्तानमजेयता तथा ।
सदा विभूतिर्न जहातु मामिति
वराश्च नार्यो नवयौवनान्विताः ॥९३॥

(I prayed for) the conditions of never to be killed by the gods and the divine beings, continuance of the progeny of mine without cessation, my undefeated status, to remain always endowed with wealth and to have the youthfull excellent ladies for my wives. 93

एते वराः पञ्च मया ततो वृताः
सोऽपि प्रतिश्रुत्य गतो निजास्पदम्[2] ।
ततोऽहमभ्येत्य पुरं निजं मुदा
मन्त्रिप्रवीरैः सहितः पुनस्तान्[3] ॥९४॥

1. पुरोऽवदाह् M. 2. ...निजं पदम् M. 3. समन्तात् M.

पौरान् सबन्धून् सगणानमोदयम्
दानेन मानेन च भोजनेन ॥९५॥

These were the five boons I sought from him, and he granted all the five. Then he went to his own abode, and, I on my part returned to my city in great delight. In consultation with my senior ministers I have restored my old friends and the group of (selected) citizens (in their former position) and have attracted them by offering gifts, paying honour and entertaining them with feasts. 94-95

मार्कण्डेय उवाच

इतीरितं तस्य बलेः सुतस्तदा
भौमस्य श्रुत्वा मुमुदे न तत्क्षणात् ।
इदं तदोचे वचनं क्षितेः सुतं
तत्कालयुक्तं न च सूनृतोद्भवम् ॥९६॥

Mārkaṇḍeya said :

The son of Bali (Bāṇa) hearing these words from the son of Bhūmi (Naraka) could not become cheerful immediately. He then spoke to Naraka what was approrriate for that time but not based on truth. 96

बाण उवाच

न ते मुनेः शापमतीत्य गन्तुं
भूता मतिर्मित्र तदा विधेः पुरः ।
कथं तु[1] भद्रं भविता तवेह
भावीत्यवश्यं क्षितिपुत्र नित्यम् ॥९७॥

Bāṇa said :

O my friend ! in the presence of Brahmā your intelligence could not overcome the influence of the curse of the sage. I wonder how you would fare well ? O son of Kṣiti ! What is destined is bound to always happen. 97

कृतस्य करणं नास्ति दैवाधिष्ठितकर्मणः ।
भावीत्यवश्यं यद्भाव्यं तत्र ब्रह्माप्यबाधकः ॥९८॥

The divine act once done cannot be repeated. What is going to be happened is inevitable, even Brahmā cannot stop it.

तस्मात् त्वं सुमहावीरानसुरान् पावकोपमान् ।
सन्धयाय च पुरस्कृत्य साचिव्ये विनियोजय ॥९९॥

1. न M.

Therefore you must conciliate the fire-like powerful *asuras* reward them and appoint them your ministers. 99

द्वारि संस्थाप्य ये वीरान् देवैरपि दुरासदान् ।
अतिक्रमस्व देवेन्द्रं यदि लब्धवरो भवान् ॥१००॥

Appoint the most powerful and invincible *asuras* at the entrance (of your city), who are inapproachable even by the gods. Conquer Indra, if you were granted the boon (to that effect). 100

विधिना यो वरो दत्तो भवतो तत्परीक्षणम् ।
कर्तुमर्हसि जायायामपुत्रो जनयात्मजम् ॥१०१॥

It shall be the test of the boons what Brahmā had granted to you. You should do it, you have no son, hence produce sons in your wife. 101

इत्युक्त्वा प्रययौ बाणो यथावत् तेन पूजितः ।
नरको मित्रवचनं कर्तुं समुपचक्रमे ॥१०२॥

Bāṇa having said this had gone back (to his place) after he was worshipped by Naraka, as was customary; Naraka made the endeavour to follow the words of his friend into action. 102

इति श्रीकालिकापुराणे भौमतपश्चर्यायां
एकोनचत्वारिंशोऽध्यायः[1] ॥३९॥

Here ends the thirtyninth chapter of the holy Kālikā-purāṇa, called the practice of austerity by Naraka.

1. चत्वारिंशोऽध्यायः V.

चत्वारिंशोऽध्यायः

CHAPTER FORTY

(The story of Naraka)

मार्कण्डेय उवाच

ऋतुमत्यां तु जायायां काले स नरकः क्रमात् ।
भगदत्तं महाशीर्षं मदवन्तं सुमालिनम् ॥१॥
चतुरो जनयामास पुत्रानेतान् क्षितेः सुतः ।
महासत्त्वान् महावीर्यान् वीरैरन्यैर्दुरासदान् ॥२॥

Naraka, the son of Kṣiti, in course of time produced four sons, Bhagadatta, Mahāśirṣa, Madavan, and Sumālin in his wife, who was in her period of procreation. They were of great prowess and strength and unassailable by other warriors. 1-2

ततो बाणस्य वचनाद् हयग्रीवं तथा मुरम् ।
सन्धायाथ समानीय सैनापत्येऽभ्यषेचयत् ॥३॥

Then he, following the advice of Bāṇa, conciliated Muru and Hayagrīva, brought them to the city and appointed them his generals. 3

मुरं सन्निहितं श्रुत्वा हयग्रीवं च भौमिना ।
ये ये क्षितौ तदा ह्यासन्नसुरास्तेऽपि सङ्गताः ॥४॥

Thereafter all the *asuras*, who were left on the earth, having heard Muru and Hayagrīva of becoming close to Naraka flocked together and joined him. 4

हयग्रीवं मुरं श्रुत्वा नरकेण समागतम् ।
निशुन्दसुन्दनामानावसुरौ सैनिकैः सह ॥५॥

Two *asuras*, Sunda and Nisunda hearing Muru's and Hayagrīva's friendship with Naraka joined him with their armies. 5

विरूपाक्षस्तथा दैत्यः सर्वैः तेन समागमत् ।
ततः स पश्चिमद्वारि नरकः सेनया सह ॥६॥
मुरं द्वाराधिपं चक्रे हयग्रीवं तथोत्तरे ।
पूर्वद्वारि निसुन्दन्तु विरूपाक्षं तु दक्षिणे ॥७॥
मध्ये पञ्चजनं सुन्दं सैनापत्येऽभ्यषेचयत् ।
मुरं क्षुरान्तान् पाशांश्च षट्सहस्राण्ययोजयत् ॥८॥

* एकचत्वारिंशोऽध्यायः V.

Virūpākṣa, the *daitya* also came there and all of them joined Naraka. Then Naraka appointed Muru, with his retinue of army, at the western gate, Nisunda at the eastern gate, Virūpākṣa at the northern gate to protect those gates; and made Sunda the general of the five, and entrusted him with the charge of middle part of his city. Muru was supplied with six thousand sharp edged weapons and nooks. 6-8

द्वारि तत् पुररक्षार्थं सत्कृतः क्षितिसूनुना ।
एवं पूर्वान् पूर्वतरानवमत्य सुमन्त्रिणः ॥९॥

Thus the son of Kṣiti (Naraka) ignoring the erstwhile good ministers entrusted these *asuras* with the task of protecting the city, who were made incharge of the gates. 9

असुरैरेव सततं सोऽसुरो मुदितोऽभवत् ।
पूर्वं गृहीतं भावं स परित्यज्य क्षितेः सुतः ॥१०॥

The *asura*, the son of Kṣiti (Naraka) had abandoned previous conduct and had been indulging in taking pleasure always in the company of *asuras*. 10

आसुरं भावमासाद्य बाधते त्रिदिवौकसः ।
न देवान् न मुनीन् सर्वान् न च जानाति[1] कांश्चन ॥११॥

Indulging in demonical character he began to oppress the gods in the heaven; he did neither recognise gods nor the sages, and none had been taken into consideration. 11

सुरेश्वरं जिगायाशु हयग्रीवसहायवान् ।
एवं स चासुरं भावं तन्वानो विचरन् क्षितौ ॥१२॥

Being assisted by Hayagrīva he suddenly defeated Indra (in the battle) and kept on moving around the world by exhibiting his devilish character. 12

बाणस्य वचनाच्छक्रं बाधयत्येव वै मुनीन् ।
देवेश्वरं त्रिधा जित्वा हयग्रीव सहायवान् ॥१३॥

He, as per words of Bāṇa, used to oppress Indra, and the sages, assisted by Hayagrīva he conquered Indra, the lord of the gods thrice. 13

अदित्याः कुण्डलयुगं त्रिषु लोकेषु विश्रुतम्[2] ।
सर्वरत्नामृतस्रावि दुःखविघ्नहरं परम् ॥१४॥
जहार नरको भौमो निर्भीतो मुनिशापतः[3] ।

1. विप्रान् नावजानाति M. 2. दुर्लभम् M. 3. देवशापतः M.

एवं देवान् बाधमानो मुनीन् विप्रान् क्षितेः सुतः ।
पञ्चवर्षसहस्राणि राज्यं प्राग्ज्योतिषेऽकरोत् ॥१५॥

Naraka considering himself free from the fear arising out of the curse of the sage, had stolen away the pair of earrings of Aditi, renowned in the three worlds, the distiller of nectar and bestower of all gems, remover of misery and impediments. Thus oppressing and suppressing the gods and the sages the son of Kṣiti (Naraka) reigned over the kingdom of Prāgjyotiṣa for twentyfive thousand years. 14-15

एतस्मिन्नन्तरे देवी महाभारार्दिता क्षितिः ।
ब्रह्मविष्णुमुखान् देवान् रक्षार्थं शरणं गता ।
इदं चोवाच धातारं प्रणम्योर्वी समाधवम् ॥१६॥

Meanwhile the goddess Kṣiti being oppressed by heavy burden took refuge in the gods, headed by Brahmā and Viṣṇu for her own protection. Kṣiti after saluting Brahmā and Mādhava said thus. 16

पृथिव्युवाच

दानवा राक्षसा[1] दैत्या हरिणा ये च सूदिताः ।
ते राज्ञो मन्दिरे जाता अधुना बलगर्विताः ॥१७॥

Pṛthvī said:

Those *dānavas*, *rākṣasas*, and *daityas* who were suppressed by Hari in the past, have now become proud of their strength in the palace of the king (Naraka). 17

तेषां भारमहं सोढुं न शक्नोमि महत्तरम् ।
असंख्यातास्च ते सर्वेत्रान् संख्यातुं न चोत्सहे ॥१८॥

I am unable to bear their heavy burden; they are innumerable in number, I cannot count them all. 18

अष्टौ शतसहस्राणि तेषां मुख्या महाबलाः ।
तेष्वप्यतिबलान् वोढुं[2] न ताञ्छक्नोमि चाधुना ॥१९॥

The prominent among them are eight hundred thousand, all of them are highly powerful, I now cannot bear the most powerful ones among them. 19

बाणं बलेः सुतं वीरं कंसं धेनुकमेव च ।
अरिष्टं च प्रलम्बं च सुनामानं मुरं शलम् ॥२०॥

1. असुरा M. 2. हन्तुम् M.

चाणूरमुष्टिको मल्लौ जरासन्धं महाबलम् ।
नरकं च हयग्रीवं निसुन्दं सुन्दमेव च ॥२१॥
विरूपाक्षं पञ्चजनं[1] हिडिम्बं च बकं बलम् ।
जटासुरं च किर्मीरमनायुधमलम्बुषम् ॥२२॥
सौभाख्यं च जरासन्धं द्विविदं चापि वानरम् ।
श्रुतायुधं महादैत्यं शतायुधमथापरम् ॥२३॥
ऋष्यशृङ्गसुतं चैव सुबाहुमतिबाहुकम् ।
कालकञ्जांस्तथा दैत्यान् हिरण्यपुरवासिनः ॥२४॥

They are—Bāṇa, the son of Bali, the heroic Kaṁsa, Dhenuka, Ariṣṭa, Pralamba, Sunāmān (?), Muru, Śala, the wrestlers Cāṇura and Muṣṭika, Jarāsandha of great prowess, Naraka, Hayagrīva, Nisunda, Sunda, Virūpākṣa, Pañcajana, Hiḍimba, Baka, Bala, Jaṭāsura, Kirmīra, Anāyudha, Alambuṣa, Jarāsandha, the Śaubha, Dvivida, the monkey, the great demon (*mahā-daitya*) Śrutāyudha, the great Śatāyudha, the son of Ṛṣyaśṛṅga, Subāhu, Atibāhu, the demons Kālakañjas, the residents of Hiraṇyapura. 20-24

एतेषां तु पदक्षोभैर्विशीर्णाहं दिने दिने ।
लोकान् वोढुं न शक्नोमि तान्निघ्नन्तु सुरोत्तमाः ॥२५॥
नचेद्रक्षां प्रकुर्वन्ति भवन्तः सुरसत्तमाः ।
तदा विशीर्णा यास्यामि पातालमवशाऽधुना ॥२६॥

I have been torn to pieces every day by the striking of their feet, I am unable to support the people any more. O superior gods ! destroy them. O Superior most of the gods ! should you not protect me, I, unprotected and being torn into pieces, shall sink into the netherland now. 25-26

मार्कण्डेय उवाच

ततस्तस्या वचः श्रुत्वा ब्रह्मविष्णुमहेश्वराः ।
इत्यूचुस्ते करिष्यामः क्षिते भारविमोक्षणम् ॥२७॥

Mārkaṇḍeya said :

Brahmā, Viṣṇu and Maheśvara hearing her words said to her ; "O Kṣiti, surely we shall remove your burden."

विसृज्य पृथिवीं देवीं सर्वे देवाः सनातनम् ।
माधवं तोषयामासुर्भारावतरणं प्रति ॥२८॥

1. ...नरं V.

The gods after bidding farewell to the goddess Pṛthvī prayed Mādhava for the removal of the burden of Pṛthvī. 28

स तु तुष्टः सुरान् सर्वान् स्वांशैरवतरन्तु वै ।
क्षितौ भारावतारायेत्युक्त्वा स्वयमिह प्रभुः ॥२९॥
अवतीर्णोऽस्य[1] देवक्या गर्भे भारावतारणे ।
विष्णुं चावतरिष्यन्तं ज्ञात्वा देवाः सनातनम् ॥३०॥
रम्भातिलोत्तमाद्याश्च देव्यो रूपगुणान्विताः ।
क्षितावुत्पादयामासुः सहस्राणि तु षोडश ॥३१॥

He being pleased with them said thus : 'In order to remove the burden of Pṛthvī all of you should be born on the earth inheriting a part of yours.' The lord having said thus himself incarnated in the womb of Devakī as her son for the purpose. The gods knowing that Viṣṇu, the eternal would incarnate on the earth, caused the sixteen thousand beautiful heavenly damsels Rambhā, Tilottamā and others to be born on the earth. 29-31

ताः सर्वा हिमवत्पृष्ठे क्रीडमाना वरस्त्रियः ।
अपश्यन्नरको भौमस्ता जहार तदा हठात् ॥३२॥

Naraka having seen those excellent ladies playing on the slopes of the Himālayas suddenly abducted all of them. 32

तेन ता धर्षिता देव्यो नीताः प्राग्ज्योतिषं प्रति ।
नरकं प्रार्थयामासुः समयं मैथुनं प्रति ॥३३॥

Those heavenly damsels were molested by Naraka and brought to the city of Prāgjyotiṣapura ; then they prayed to Naraka to wait till the time (Nārada's arrival) for co-habiting them (or, to observe the condition of Nārada's arrival). 33

नारदो यावदायाति नगरं प्रति भौम ते ।
अस्माकं कुरु रक्षां च तावन्नो मुञ्च मैथुने ॥३४॥

O son of Bhūmi ! you should protect us so long Nārada does not come to your city, till that time you must leave us free from cohabiting with you. 33

स समेष्यति वीर त्वां न चिरान्नो ह्यनुग्रहात् ।
तेन दृष्टा वयं सार्धमेष्यामः सङ्गमं त्वया ॥३५॥

O great hero ! for our sake he will come soon, after being seen by him, we shall have sexual intercourse with you.

1. अवतीर्यपि M.

इति सम्प्रार्थितस्ताभिर्नरको भूमिनन्दनः ।
ब्रह्मवाक्यं तदा स्मृत्वा एवमस्त्वित्यचिवान्[1] मुहुः ॥३६॥

Naraka, the son of Bhūmi thus being beseeched by them remembered the words of Brahmā and replied immediately 'let it be so.' 36

एतस्मिन्नन्तरे देवो भगवान् लोकभावनः[2] ।
देवक्या जठराज्जातो वृद्धो नन्दगृहेऽभवत् ॥३७॥

Meanwhile the lord of the world (Viṣṇu) was born to Devakī and had grown up in the residence of Nanda. 37

कंसकेशिप्रलम्बादीन् हत्वा दैत्याननेकशः ।
अकरोद् द्वारकावासं सागरे सलिलान्तरे[3] ॥३८॥

Viṣṇu used to reside in Dvārakā situated in the midst of water surrounded by the sea after he had killed Kaṃsa, Keśī, Pralamba and many other demons. 38

तत्राष्टौ कन्यकास्तेन स्वधर्मेण च स्वीकृताः ।
कालिन्दी मानुषीरूपा रुक्मिणी रमणी सतः ॥३९॥
नग्नजित्तनया सत्या लक्ष्मणा चारुहासिनी ।
सुशीला शीलसम्पन्ना तथा जाम्बवती सती ॥४०॥

There he married eight maids following the custom of the family; they are Kālindī in the form of human being, Rukmiṇī, the beautiful one, Satyā, the daughter of Nagnajit, Lakṣmaṇā, capable of smiling pleasantly, Jāmbavatī of good character and conduct. 39-40

एतासु स्त्रीषु च सतो ह्यनुरक्तस्य तस्य वै ।
षट्त्रिंशद्वत्सरा जाता बलदेवसहायिनः ॥४१॥

Thirtysix years passed while he remained attached to these ladies in love; while he was assisted by Balarāma (in his work). 41

प्रद्युम्नसाम्बप्रमुखाः पुत्रास्तस्य महाबलाः ।
जातास्तत्र द्विजश्रेष्ठाः शास्त्रे शस्त्रे च कोविदाः[4] ॥४२॥

O Superior most of the twice-born ones! Pradyumna, Sāmba and other sons were born to him, who were of great prowess and well adept in scriptures and weapons. 42

अनेके निहता दैत्या भारभूतास्तदा क्षितेः ।
प्रहृष्टः क्रीडमानश्च द्वारकायामुवास सः ॥४३॥

Many a demon, the burden to the earth having been killed, he lived happily in amusement in Dvārakā. 43

अथ शक्रस्तदायातो नरकेणार्दितो भृशम् ।
द्वारकां प्रति कृष्णस्य दर्शनाय गणैः सह ॥४४॥

Then Śakra (Indra) being very much oppressed by Naraka came to Dvārakā along with his retinue to meet Kṛṣṇa 44

तत्र गत्वा परिष्वज्य कृष्णं लोकनमस्कृतम् ।
पूजितस्तेन बहुश आसने काञ्चने स्थितः ॥४५॥
कथयामास हरये नरकस्य विचेष्टितम् ।
शक्रो यथा पूर्ववृत्तं यथा वा वर्ततेऽधुना ॥४६॥

Śakra after he arrived Dvārakā embraced Kṛṣṇa, the revered of the people, and being worshipped by him (Kṛṣṇa) again and again on a golden throne and then narrated the atrocities of Naraka. He has stated everything to Hari what had happened in the past and what is being happened now.

शक्र उवाच

शृणु कृष्ण महाबाहो यदर्थमहमागतः ।
कथयिष्यामि तत् सर्वं तत्र शङ्कां न सङ्कुरु ॥४७॥

Śakra said:

O mighty-armed Kṛṣṇa! listen to what for I have come to you. I shall tell you everything, there is no doubt about it.

भूमिपुत्रोऽसुरो नाम्ना नरकः सुरमर्दनः ।
चिरञ्जीवी पुरा विष्णुक्षितिभ्यां परिपालितः ॥४८॥

The son of Bhūmi, Narakāsura by name is a long-lived one, the oppressor of gods. In the past he had been reared up by the Viṣṇu and Kṣiti. 48

अधुना स क्षितिं विष्णुमवज्ञाय दुरासदः ।
बाणस्य वचनाद् भौमो ब्रह्माणं पर्यतोषयत् ॥४९॥

That unassailable Naraka on the advice of Bāṇa, disregarding both Viṣṇu and Kṣiti recently propitiated Brahmā.

ब्रह्मतः[1] स वरान् लब्ध्वा ह्यतीवाभूत् प्रदर्पितः ।
मानवं पृथिवीं चापि सत्कार न कदाचन ॥५०॥

1. वाक्यमित्युचिवान् M. 2. विष्णुरवतीर्णो धरातले M.
3. समुद्रस्यान्तरान्तरे M. 4. निश्चिताः M.

1. ब्रह्मणः V. ब्रह्मण...लब्ध्वा बभूवातीव दर्पितः M.

Naraka having obtained the boons from Brahmā has turned extremely proud of his prowess and now-a-days never recollects either Viṣṇu or Pṛthvī. 50

पूर्वमासीत् स धर्मात्मा ह्याराधितसुरो व्रती ।
अधुना बाधते सर्वानासुरं भावमाश्रितः ॥५१॥

In the past he was virtuous, worshipped the gods and practised austerity, but now acquiring demoniacal character he has been oppressing the gods. 51

अदितेः कुण्डले मोहाज्जहारामृतसम्भवे ।
देवानृषीन् बाधमानो विप्राणामप्रिये[1] रतः ॥५२॥

He snatched away, on his delusion, the pair of earrings of the distiller of nectar. He has been perpetrating atrocities on the gods and the sages, and indulging in the activities hostile to the *vipras* (brāhmaṇas). 52

मां चापि बाधते नित्यं कामगामी दुरासदः ।
जेता तु सुरदैत्यानामवध्यः सर्वदेहिनाम्[2] ॥५३॥
तव चाप्यन्तरप्रेक्षी तं पापं जहि भूतये ।

He, who is unassailable by others, who is conqueror of gods and demons and inviolable by any one, who can move at his desire has now been oppressing me every day. Even he is waiting for the chance for you (to harm). O Lord! for the welfare of the world kill that vicious one. 53-54a.

त्वदर्थं सर्वदेवैर्या देवगन्धर्वकन्यकाः ॥५४॥
पुरा पर्वतमुख्ये तु हिमवत्यवतारिताः ।
चतुर्दश सहस्राणि सहस्रे द्वे शताधिके ॥५५॥
ताः सर्वाः कन्यकाः पापः प्रसह्य वरदर्पितः ।
जहार स दुराधर्षो हयग्रीवसहायवान् ॥५६॥
सागरे यानि रत्नानि पृथिव्यां च त्रिविष्टपे[3] ।
तानि सर्वाणि संहृत्य प्रमथ्य सुरमानुषान् ॥५७॥
तीरे लौहित्यतीर्थस्य[4] सोऽकरोन्मणिपर्वतम् ।
तस्मिन् गिरौ पुरीं रम्यां कारयित्वाऽलकाह्वयाम् ॥५८॥
ताः सर्वा वासयामास देवगन्धर्वयोषितः ।
एकवेणीधराः सर्वाः सम्भोगपरिवर्जिताः ॥५९॥

1. मानवानां M. 2. जेतास्तु सुरदैत्यानां माधवः सर्वदेहिनाम् M.
3. त्रिपिष्टपे M. 4. ...पक्षस्य M.

त्वामेव ताः प्रतीक्षन्ते सनाथाः कुरु कृष्ण ताः ।
यावदागच्छति पुरं भवतो नारदो मुनिः ॥६०॥

The boon-proud invincible Naraka being assisted by Hayagriva forcibly abducted sixteen thousand and one hundred damsels of gods and the *gandharvas*, preserved by the gods for you, from the mountain of the Himālayas in the past. He collected all the gems from the oceans, earth and the heaven by suppressing gods and men. With these gems he had erected a mountain, called Maṇiparvata, (the mountain of gems) on the bank of the sacred river Lauhitya, and constructed a city named Alakā, on the top of it. He had caused all the damsels of gods and *gandharvas* to reside in that city. These damsels wearing only one braid of hair and restraining themselves from the sexual enjoyment, are waiting only for you. O Kṛṣṇa! husband them, O son of Bhumi! you should not take sexual pleasure with us until the sage Nārada comes to your city, this was the agreement they made with the wicked Naraka. 54b-60

तावन्न मैथुने यत्नं भौम त्वं संकरिष्यसि ।
इति ताः समयं चक्रुर्नरकस्य दुरात्मनः ॥६१॥

They dictated terms to the wicked Naraka in this way: "O son of Bhūmi (Pṛthvī), you will not indulge, till that time, in sexual intercourse. 61

नारदश्च सदायातः प्राग्ज्योतिषपुरं प्रति ।
यदा त्वं नरकं हन्तुं गन्ता तत्पुरमुत्तमम् ॥६२॥

When you shall proceed to the city of Prāgjyotiṣa to kill Naraka, then Nārada will also come to that excellent city. 62

तस्मात् त्वं पापकर्माणं नरकं नरकोपमम् ।
जहि देवमनुष्याणां कण्टकं तं दुरासदम् ॥६३॥

Therefore, you must kill the vicious unassailable Naraka, the veritable hell, the enemy of gods and men. 63

वधात् तस्य क्षितिर्देवी पुत्रशोकं न चाप्स्यति ।
स्वयमेव वधं तस्य देवेभ्यो यदयाचत ॥६४॥

Kṣiti will not mourn the death of her son, because she herself approached the gods to kill him. 64

तस्मात् तं जहि पापिष्ठं नरकं पापपूरुषम् ।
स्त्रीरत्नान्यपि रत्नानि तं निहत्य समुद्धर ॥६५॥

Therefore you must kill that vicious Naraka, and after killing him collect the gems, and gems like damsels (from his palace). 65

इत्युक्तो जगतां नाथः शक्रेण सुमहात्मना ।
प्रतिजज्ञे क्षितिसुतं हन्तुं प्रति तदैव हि ॥६६॥

The lord of the world (Kṛṣṇa) being requested in these words by the great Indra, promised to kill the son of Kṣiti (Naraka). 66

प्रतिज्ञाय वधं तस्य शक्रेण सह केशवः ।
तदैव यात्रामकरोत् प्राग्ज्योतिषपुरं प्रति ॥६७॥

Keśava having promised to kill Naraka proceeded immediately, with Indra to the city of Pragjyotiṣa. 67

आरुह्य गरुडं कृष्णः सत्यभामाद्वितीयकः ।
प्राग्ज्योतिपमुखोऽगच्छद्वासवस्त्रिदिवं ययौ ॥६८॥

Kṛṣṇa, accompanied by Satyabhāmā, mounted Garuḍa and had gone to the city of Prāgjyotiṣa, while Śakra (Indra) returned to the heaven. 68

दिवमाक्रम्य गच्छन्तौ कृष्णशक्रौ महाद्युती ।
यादवा ददृशुस्तत्र सूर्यचन्द्रमसौ यथा ॥६९॥

They observed the two, Kṛṣṇa and Śakra like the sun and the moon, while they were soaring high in the sky. 69

संस्तूयमानौ गन्धर्वैर्देवैरप्सरसां गणैः ।
कृष्णः शक्रः क्षणादेव गतौ खे तावदृश्यताम् ॥७०॥

While Kṛṣṇa and Śakra were prayed by the *gandharvas*, nymphs (*apsarasas*) and the gods the two suddenly disappeared in the sky. 70

ततः क्षणेन गरुडेनाससाद जगत्पतिः ।
पुरं प्राग्ज्योतिषं रम्यं नरकेण वशीकृतम् ॥७१॥

Then the lord of the world (Kṛṣṇa) riding his mount Garuḍa within no time reached the city of Prāgjyotiṣa, controlled by Naraka. 71

स दुर्गं मौरवैः पाशैः षट्सहस्रैर्भयङ्करैः ।
क्षुरान्तैर्वेष्टितं पार्श्वे मृत्युपाशैरिवोच्छ्रितम् ॥७२॥

The citadel of Prāgjyotiṣa was covered by six thousand high rising nooks, fitted with sharp instruments at their ends, similar to those of Yama, and was protected by the demon Muru. 72

निर्गच्छन्तं पुरात् तस्मात् नारदं च ददर्श सः ।
स तु देवमुनिः श्रीमान् यदागान्नरकं प्रति ॥७३॥
तदा प्राग्ज्योतिषं गत्वा सत्कृतस्तेन नारदः ।
सङ्गमे समयं प्रोचे नरकाय स योषिताम् ॥७४॥

He (Kṛṣṇa) then saw the divine sage Nārada coming out of the city. The divine sage Nārada, when came to the city of Prāgjyotiṣa to meet Naraka, he was received with honour (by Naraka). Then Nārada told him about the appropriate time for having sexual intercourse with the damsels kept confind. 73-74

प्रवर्ततेऽद्य चैत्रस्य शुक्लपक्षस्य पञ्चमी ।
नवम्यां तु धरापुत्र प्राप्नोसिमहदापदम् ॥७५॥
तदा यदि चतुर्दश्यां सुस्नाता योषितस्त्विमाः ।
सुरतेषु त्वया तत्र प्रयोक्तव्या यथासुखम् ॥७६॥

"To day is the fifth day of the bright fortnight of the moon. O son of Dharā (Naraka), you will meet with a danger on the ninth day (of this fortnight), if you survive that danger, on the fourteenth day, when those heavenly damsels are at their period of procreation, after the ritualistic bath, you may have sexual intercourse with them to your heart's content. 75-76

नारदस्य वचः श्रुत्वा नरको भयमोहितः[1] ।
आसारं च प्रसारं च नगरे सन्यवेशयत्[2] ॥७७॥

Naraka, after he had heard the words of Nārada became non-plus in fear and placed the armies at places in the city in offensive and defensive positions 77

रक्षिभी रक्षितं राज्यं रक्षितं च समन्ततः ।
भयहर्षयुतो भौमः समयं समवेक्षत ॥७८॥

In the well protected city being guarded from all sides by the guards, Naraka counted the appointed time in fear and ardent desire. 78

तस्मिन्नवसरे प्राप कृष्णः प्राग्ज्योतिषं पुरम् ।
प्रथमं पश्चिमं द्वारमासाद्य गरुडध्वजः ॥७९॥

1. मायायोहितः M. 2. ...न्यवेदयत् । M.

पाशानां षट्सहस्राणि क्षुरान् सञ्छिद्य नैकधा।
जघान स मुरुं दैत्यं सानुगं च सबान्धवम् ॥८०॥

Meanwhile Kṛṣṇa riding his mount Garuḍa arrived the city of Pragjyotiṣapura and after reaching the western gate first he cut off the six thousand noose, fitted with sharp instruments, into pieces and then killed the demon Muru, along with his colleagues and followers. 79-80

षट्सहस्रा महावीरा दानवा द्वारि संस्थिताः।
हताश्चक्रेण हरिणा तदैव मुरुणा सह ॥८१॥

Hari by his disc killed six thousand powerful demons, engaged in protecting the gate, along with their leader. 81

मुरुं हत्वा[1] सहस्राणि पुत्रांस्तस्यापरांश्च षट्।
जघान चक्रेण तदा खण्डशोऽन्यांश्च दानवान् ॥८२॥

Hari after killing Muru, along with his six sons, massacred thousands others and cut into pieces hundreds and thousands with his disc. 82

ततोऽनेकशिलासंघानतिक्रम्य जनार्दनः।
सगणं सानुगं चैव निसुन्दं समपोथयत् ॥८३॥

Then Janārdana after crossing many big ramparts of stones killed Nisunda along with his retinue of army and followers. 83

एको यो योधयेद्देवान् सहस्रं वत्सरान् पुरा।
शक्रं च समतिक्रम्य महावीरपराक्रमः ॥८४॥
तं जघान हयग्रीवं समतिक्रम्य केशवः।
मध्ये लौहित्यसंज्ञस्य[2] भगवान् देवकीसुतः ॥८५॥

Thereafter the lord Kesava, the son of Devakī, killed the mightiest demon Hayagrīva in the mid-stream of the river Lauhitya, who in the past single handedly fought the gods for full one hundred years and vanquished Indra. 84-85

औदकायां विरूपाक्षं सुन्दं हत्वा महाबलः।
ततः पञ्चजनं वीरं जघान परमेश्वरः ॥८६॥

The lord Kṛṣṇa of unlimited power then killed Virūpākṣa in a place surrounded by water, and annihilated Pañcajana too. 86

एतान् हत्वा महाकायान् महावीर्यान्[3] दुरासदान्।
आससाद जगन्नाथः पुरं प्राग्ज्योतिषाह्वयम् ॥८७॥

Lord Kṛṣṇa having killed these unassailable mighty demons with huge body, reached the city proper called Prāgjyotiṣa. 87

वियत्स्थैर्दैवतैः सर्वैर्नारदेन महात्मना।
जयशब्दैः स्तूयमानः प्रविवेश यथेश्वरः ॥८८॥

He entered into the city like a lord in the midst of praises, accomparied by the chanting of the word 'victory' uttered by the gods, and the great soul Nārada from the ether. 88

श्रिया युक्तां दीप्यमानां प्रकाशाट्टालभूषिताम्।
स मेने नगरीं विष्णुः किमिन्द्रस्यामरावती ॥८९॥

Viṣṇu having entered into the city resplendant with wealth, shining in beauty and full of tall buildings wondered, if it was Amarāvati, the city of Indra. 89

तत्र युद्धं महद्भूत नानाप्रहरणोद्यतम्।
भीरूणां त्रासजननं[1] शूराणां हर्षवर्धनम्।
यथा देवासुरं युद्धं तथैव समपद्यत ॥९०॥

A terrible battle was fought there by using various weapons, which struck terror in the mind of the timid and delighted warriors. The battle was similar to the one fought by the gods and the *asuras* (in the past). 90

ततः शार्ङ्गविनिर्मुक्तैर्बाणैस्तान् दानवान् बहून्।
निजघान महाबाहुर्गरुडस्थो जनार्दनः ॥९१॥

Janārdana riding his mount Garuda killed good many *asuras* by the arrows shot from his bow made of horn (*śārṅga*). 91

अष्टौ शतसहस्राणि अष्टौ शतशतानि च।
हत्वासुरान् महाबाहुर्नरकं तं[2] समासदत् ॥९२॥

The great armed (Kṛṣṇa) having killed eight thousand and eight hundred *asuras* reached Naraka. 92

ततः श्रुत्वा स नरकः पतितानसुरान् बहून्।
दृष्ट्वा कृष्णं महाबाहुं गरुडस्थं महाबलम् ॥९३॥
वसिष्ठशापं सस्मार समयं माधवस्य च।
नारदस्य वचश्चापि वरच्छिद्रं तथा विधेः ॥९४॥

---

1. महासुरं M. २. ...शङ्गस्य M. 3. महाबीरान् M.

1. भीतिजननं M. 2. च M.

Naraka hearing the massacre of good many *asuras* and also observing the mighty Kṛṣṇa on the mount Garuḍa recollected the curse by Vasiṣṭha, the condition given by Mādhava, the words of the sage Nārada and also the boons with lacuna, granted by Vidhi (Brahmā). 93-94

स प्राप्तकालश्च तथा केशवेन समागतः।
युद्धमेव परं मेने स्मरन् बाणवचस्तदा ॥९५॥

Naraka havi g observed Keśava approaching him and remembering the words of Bāṇa was convinced that his end was drawing nigh, and he decided that the fighting was the only best course left to him. 95

स काञ्चनं समारुह्य रथं वज्रध्वजं वरम्।
लौहचक्राष्टसंयुक्तं त्रिनल्वप्रमितं[1] रथम् ॥९६॥
युक्तमश्वसहस्रैस्तु वज्रध्वजविराजितम्।
नानाप्रहरणोपेतं बहुतूणीरसंयुतम्।
अगच्छत् समारायाशु नरकः पृथिवीसुतः ॥९७॥

Naraka, the son of Pṛthvī then immediately rushed to the battlefield riding the best chariot of gold fitted with the flag of thunder (*vajra*), three *nalas* in length, fitted with eight iron wheels, drawn by one thousand horses, equipped with varieties of misiles and many quivers. 96-97

स गच्छन् समरायाशु मानुषं भावमर्चितम्।
निन्द्यं तथासुरं मेने स्मरन् पूर्ववचो हरेः ॥९८॥

Naraka having recollected the words of Hari, spoken to him in the past, while going out for fighting, had forshaken his demonical character and quickly assumed that of the human being. 98

क्षणात् कृष्णं स ददर्श गरुडोपरि संस्थितम्।
शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम् ॥९९॥
किरीटकुण्डलयुतं श्रीवत्सवक्षसं हरिम्।
कौस्तुभोद्भासितोरस्कं पीताम्बरधरं परम् ॥१००॥

He immediately perceived Kṛṣṇa, Hari seated on Garuḍa, wearing conch, disc, mace, the bow of horn and a good sword, (in his hand), a crown and earrings; who was shining with the gem *kaustubha* and with *śrīvatsa* (a hairy hole) on his chest, who was attired in yellow robe. 99-100

1. त्रिपुरप्रतिमं M.

स तेन युयुधे वीरो विष्णुना प्रभविष्णुना।
प्राग्ज्योतिषाधिपो वीरो[1] नरकः पृथिवीसुतः ॥१०१॥

Heroic Naraka, the son of Pṛthvī, the king of Prāgjyotiṣa fought with the powerful Viṣṇu. 101

स युध्यन् कृष्णनिकटे कालिकां कालिकोपमाम्।
रक्तास्यनयनां दीर्घां खड्गशक्तिधरां[2] तदा ॥१०२॥
अपश्यज्जगतां धात्रीं कामाख्यामपि मोहिनीम्[3] ॥१०३॥

While fighting he observed tall Kālikā by the side of Kṛṣṇa, similar to Kālikā, with red face and red eyes, wearing sword and *śakti* (lance) and also Kāmākhyā, the protrectress of the world, the enchantress. 102-103

स विस्मितस्तथा भीतस्तां दृष्ट्वा जगतां प्रभुम्।
योद्धव्यमित्येव तदा युयुधे नरकोऽसुरः ॥१०४॥

The demon Naraka having seen Kāmākhyā, the mother of the world siding Kṛṣṇa was surpirised and frightened, he then fought the battle for its sake as the fighting was the only course left. 104

तेन सार्धं तदा कृष्णः कृत्वा सुमहदद्भुतम्।
युद्धं यादृक् पुरा भूतं न देवे न च मानुषे ॥१०५॥

Then Kṛṣṇa fought an unprecedented terrible battle with Naraka, never before such a fight was fought by the god or the man. 105

ततस्तेनाथ भौमेन युद्धकेलिं स माधवः।
चिरं कृत्वा जघानाथ देवेन्द्रं प्रतिहर्षयन् ॥१०६॥
सुदर्शनेन चक्रेण मध्यदेशे तदा हरिः।
द्विधा चिच्छेद नरकं खण्डितोऽभ्यपतद् भुवि[4] ॥१०७॥

Mādhava sportingly fighting with him for a long time killed him by cutting him into pieces at the middle with his disc Sudarśana Naraka being killed fell on the ground to the delight of Devendra. 106-107

विभक्तस्तच्छरीरं तु भूमौ निपतितं तदा।
विराजन्ते वज्रभिन्नो यथा गैरिकपर्वतः ॥१०८॥

After the body of Naraka was cut into two pieces the two parts fell on the ground which looked like a safron colour mountain, divided by Indra with *vajra* (thunder). 108

1. भौमः B. V. 2. '' चापकरां तथा M. 3. कामाख्यां कामरूपिणीम्
4. सहसोऽभ्यपतद् भुवि V.

पतिते तनये देवी पृथ्वी दृष्ट्वा शरीरकम् ।
शोकवेगं तदा सेहे ज्ञात्वा कालं तदागतम् ॥१०९॥

The goddess Pṛthvī having seen the body of her son thus falling some how controlled the emotion of sorrow considering that the time of his end had rippened. 109

अदितेः कुण्डलयुगं स्वयमादाय काश्यपी ।
उपातिष्ठत गोविन्दं वचनं चेदमब्रवीत् ॥११०॥

Kāśyapī (Pṛthvī) taking the pair of earrings of Aditi in her hands approached Govinda and spoke thus. 110

पृथिव्युवाच

त्वया वराहरूपेण यदाहं चोद्धृता पुरा ।
तदा त्वद्गात्रसंस्पर्शात् पुत्रो मे नरकः स्थितः ।
सोऽयं त्वया पालितश्च पातितश्चाधुना सुतः ॥१११॥

Pṛthvī said :

In the past when you had raised me, assuming the form of a boar, (from the ocean) I had physical contact with you and then Naraka was conceived by me. You brought up that son of yours and now you yourself killed him. 111

गृहाण कुण्डले चेमे अदितेः सर्वकामदे ।
सन्तानं चास्य गोविन्द प्रतिपालय नित्यदा ॥११२॥

Take this pair of earrings of Aditi, which fulfils all the desires. O Govinda protect his (Naraka's) progeny for ever.

श्रीभगवानुवाच

भारावतरणे देवि नरकस्य वधः पुरा ।
त्वयैव प्रार्थितो यस्मात् तेनासौ निहतो मया ॥११३॥

Śrī Bhagavān said :

O goddess Pṛthvī ! you yourself requested me, in order to remove the burden (from the earth), in the past, to kill Naraka it is why Naraka was killed by me. 113

पालयिष्येऽस्य सन्तानं देवि त्वद्वचनादहम् ।
प्राग्ज्योतिषेऽभिषेक्ष्यामि नप्तारं भगदत्तकम् ॥११४॥

O goddess Pṛthvī ! in order to comply with your request I shall protect his son, and anoint your grandson Bhagadatta on the throne of Prāgjyotiṣa. 114

एवमुक्त्वा महाबाहुर्भगवान् मधुसूदनः ।
अन्तःपुरं विवेशाथ नरकस्य धनालयम् ॥११५॥

The great-armed Madhusudana having said thus entered into the treasury of Naraka located inside the seraglio. 115

स तत्र ददृशे वीरो रत्नानि विविधानि च ।
राशीभूतानि[1] शुद्धानि पर्वतानिव राजतः ॥११६॥

The hero (Kṛṣṇa) had seen varieties of pure precious stones and gems accumulated there, and the heaps of silver, looked like a mountain. 116

मुक्तामणिप्रवालानां वैदूर्यस्य च पर्वतम् ।
तथा रजतकूटानि वज्रकूटानि माधवः ॥११७॥
सुवर्णसञ्चयान् हेमदण्डान् रत्नमयध्वजान् ।
वाहनानि विचित्राणि यानानि शयनानि च ॥११८॥
खचितानि स्वर्णरत्नैर्महार्हाणि महान्ति च ।

Mādhava observed there the mountains of pearls, gems, corals, Lapislazuli (cat's eyes), diamonds (*vajra*) and also gold and silver accumulated like mountains, the golden flags flying on the poles of gold, varieties of draught animals and chariots, and costly huge beds studed with gold and gems. 117-119a

यद् यद् दृष्टं च यावच्च धनं रत्नं मणिस्तथा ॥११९॥
भुवि तादृक्[2] च नो दृष्टमन्यत्र नरकालयात् ।
न कुबेरस्य नरेन्द्रस्य न यमस्याप्यपां पतेः ॥१२०॥
तावन्ति धनरत्नानि यावन्ति नरकालये ।
केशवोऽप्यथ तत्रैव नारदेन च संगतः ॥१२१॥

The accumulated wealth, the precious stones and the gems, what he had seen there, such things could not be found anywhere on this earth except in the palace of Naraka. That much quantity of gold and gems, which were stored in the treasury of Naraka had not been available either in the residence of Kub·ra, or that Indra or that of Yama or that of the lord of the water (Varuna). Nārada also came there and he met Keśava (Kṛṣṇa). 119b-121

अवेक्ष्यान्तःपुरधनं सारं सारतरं ततः ।
तेषां समादवे प्राज्यं प्रभूतं परवीरहा ॥१२२॥

The killer of the powerful enemy (Kṛṣṇa) after thoroughly examining the royal treasure of Naraka collected a huge quantity of them, the most valuable ones among the valuables. 122

---

1. राशीकृतानि M. 2. तादृक् M.

या दत्ता वैष्णवीशक्तिर्विष्णुना प्रभविष्णुना।
हत्वा भौमं तु तां शक्तिं जगृहे देवकीसुत: ॥१२३॥

The son of Devakī (Kṛṣṇa) having killed Naraka, seized that weapon, called *Vaiṣṇavīśakti*, which was given to Naraka by Viṣṇu in the past. 123

पृथिव्या नारदेनैव सहित: केशवस्तदा।
भगदत्तं भौमसुतं प्राग्ज्योतिषपुरोत्तमे ॥१२४॥
अभिषिच्य तदा भूपं पुरमध्ये न्यवेशयत्।
अभिषिक्तं तु तां दृष्ट्वा भगदत्तं तदा क्षितिः ॥१२५॥
नप्तुरर्थेऽथ तां शक्तिं केशवं समयाचत।
केशवोऽपि क्षितेर्वाक्यान्नारदानुमतेन च।
तां शक्तिं भगदत्ताय सुप्रीतमनसा ददौ ॥१२६॥

Then Keśava (Kṛṣṇa) being assisted by Nārada and Pṛthvī anointed Bhagadatta in that excellent city of Prāgjyotiṣa and made him reside in the midst of the city. Pṛthvī seeing Bhagadatta anointed sought the *Vaiṣṇavīśakti* from Keśava for her grandson Bhagadatta, and Kṛṣṇa in compliance with the request of Pṛthvī, and with the consent of Nārada, gave that *śakti* gladly to Bhagadatta. 124-126

यच्छत्रं वरुणं जित्वा काञ्चनस्राविसंज्ञकम्।
समानयत् पुरा भौमस्तच्छत्रं हरिराददे ॥१२७॥

Hari also took that umbrella of Varuṇa (*varuṇachatra*) known as the bestower of gold, which had been taken away forcibly by Naraka. in the past, after he vanquished Varuṇa.

अष्टभारसुवर्णानि यत्संस्रवति चान्वहम्।
यत् क्रोशमात्रविस्तीर्णमर्धयोजनमुच्छ्रितम्[1] ॥१२८॥
रत्नोत्तमानि सर्वाणि चतुर्दन्तांस्तथा गजान्।
चतुर्दशसहस्राणि पूजिता: प्रमदास्तथा ॥१२९॥
द्वारकां प्रति दैत्यौघैर्वाहयामास केशव: ॥१३०॥

That parasole of Varuṇa one *krośa* in breadth and half a *yojana* in height bestows eight buckets of gold daily. All the best gems, the elephants with four tusks, and fourteen thousand respectable ladies—all these Keśava got carried to Dvāraka by the host of demons. 128-30

1. ***मायतम् M.

या देवकन्यका: पूर्वं नरकेण हृता बलात्।
तासां कृत्वा हृषीकेशो वेणीबन्धविमोक्षणम् ॥१३१॥
वासोभिर्भूषणैर्दिव्यैस्ता: सत्कृत्य मुहुर्मुहुः।
आरोप्य च विमाने तु रक्षिभिर्बलिभिर्दृढैः ॥१३२॥
नारदाधिष्ठिता: सर्वा द्वारकां प्रत्यवाहयत्।
य: कृत: सुरकन्यार्थे भौमेन मणिपर्वत: ॥१३३॥
मणिरत्नौघसम्पूर्णो दिवाकरसमप्रभ:।
उत्पाट्य तं जगन्नाथस्तार्क्ष्यपृष्ठे न्यधापयत् ॥१३४॥

Keśava made lost (opened) the pailt of hairs of those heavenly damsels, who were abducted forcibly by Naraka in the past, and had shown affection to them by constant offering of shining garments and dazzling ornaments, and then sent them in a heavenly chariot to Dvārakā, well protected by the guards under the superindendence of Nārada. The mountain, Maṇiparvata made by the son of Bhūmi (Naraka) for the damsels of the gods, full of precious stones and gems, looked like the sun in brightness, had been removed by the lord of the world (Kṛṣṇa) and then he put it on the back of Garuḍa. 131-134

तथैव वारुणं छत्रं गरुडोपरि माधव:।
आरोप्य सत्यया सार्धमासीन: सुमना हरि: ॥१३५॥

Hari, Mādhava also put the umbrella of Varuṇa (*varuṇachatra*) in great pleasure, on the back of Garuḍa and seated on it with Satyabhāmā. 135

भगदत्तं समाभाष्य पृथिवीं च जगत्पति:।
प्रतस्थे द्वारकां वीरो वियन्मार्गेण वै द्रुतम् ॥१३६॥

The great lord of the world bidding farewell to Bhagadatta and Pṛthvī proceeded to Dvārakā in speed by the air route. 136

सुवर्णं[1] काञ्चनस्राविच्छत्रं समणिपर्वतम्।
केशवं सत्यया सार्धं हेलया खे वहन् ययौ ॥१३७॥

Suparṇa (Garuḍa) carrying the gold oozing umbrella of Varuṇa, Maṇiparvata (the mountain of gems) and Keśava along with Satyabhāmā on his back moved through the sky at ease. 137

1. सुवर्ण: B. V.

क्षणेन द्वारकां प्राप्य केशवः परवीरहा।
मुदं च लेभे सकलैर्बन्धुवैश्च तथा गणैः ॥१३८॥

Keśava, the killer of enemies, having reached Dvārakā within moments commenced rejoicing with his friends, relatives and the retinue. 138

एवं काली महामाया कालिकाख्या जगन्मयी।
विष्णुं च जगतां नाथं परापरपतिं हरिम् ॥१३९॥
जगत्कारणकर्तारं ज्ञानगम्यं जगन्मयम्।
सम्मोहयत्येव तथा ह्यनुरागविरागवान् ॥१४०॥
अनुगृह्णाति मित्राणि ह्यमित्राणि निहन्ति च।
नारीषु मूढो रमते द्वन्द्वेनापि च मुह्यते ॥१४१॥

Thus Kālī called Kālikā also, who is Mahāmāyā and the embodiment of the world, enchants Viṣṇu, Hari, the lord of the world, the supreme of the gross and the subtle, the cause, and the creator of the world, the embodiment of the world, who can be cognised by knowledge only. Viṣṇu when becomes inclined favours the friends, and being aversed kill the enemies. The fool find enjoyment in women, and while coupled feel enchanted. 139-41

इति वः कथितं विप्रा यथाभून्नरकोऽसुरः।
यथा च वरलाभोऽभूद् यथा चास्य विचेष्टितम् ॥१४२॥
आराधितो यथा ब्रह्मा बाणबुद्ध्याथ भौमिना।
किमन्यदुचितं वास्ति तद्ब्रुवन्तु[1] द्विजोत्तमाः ॥१४३॥

O *vipras* ! how Naraka was born, how he had obtained the boons, what were his activities, how he propitiated Brahmā under the advice of Bāṇa, all these I narrated to you. O superior most ones of the twice-born ones ! tell me what more should I tell you. 142-43

इति श्रीकालिकापुराणे नरकोपाख्याने चत्वारिंशोऽध्यायः[2] ॥४०॥

Here ends the fortieth chapter of the holy Kālikāpurāṇa, called the story of Naraka.

1. वोऽस्ति तत्पृच्छन्तु M. 2. एकचत्वारिंशोऽध्यायः V.

एकचत्वारिंशोऽध्यायः*

CHAPTER FORTY ONE

(Nārada carries the message)

ऋषय ऊचुः

कथं गिरिसुता काली बभूव जगतां प्रसूः।
दाक्षायणी त्यक्ततनुः कथमाप हरं पतिम्[1] ॥१॥

The sages said :

How Kālī, the mother of the world was born the daughter of Himālaya ? How Dākṣāyaṇī (the daughter of Dakṣa) had been able to have Hara for her husband after she had given up her body (in the sacrifice of Dakṣa) ? 1

कथमर्धशरीरं सा जहार च पिनाकिनः।
एतन्नः पृच्छतां सम्यक् कथयस्व महामते ॥२॥

How she had taken half of the body of the weilder of the bow piṇāka (Śiva) ? We would like hear all these. O noble one ! tell us everything comprehensively. 2

मार्कण्डेय उवाच

शृणुध्वं मुनिशार्दूला यथा दाक्षायणी सती।
भूता गिरिसुता पूर्वं यथार्धमहरत्तनुम् ॥३॥

Mārkaṇḍeya said :

O great sages ! How the chastet daughter of Dakṣa was born the daughter of the mountain Himālaya in the past; and how she had taken half of the body of Hara ; listen to me, I am telling you everything. 3

यदात्यजत्तनुं देवी पूर्वं दाक्षायणी सती।
तदैव मनसागच्छन् मेनकां हिमवद्गिरिम् ॥४॥

In the byegone days the chaste daughter of Dakṣa reached Menakā in the mountain of Himālaya after she had given up her body. 4

यदा हरेण सहिता दक्षकन्या हिमाचले।
चिक्रीड च तदा तस्या मेनकाऽभूद् हितैषिणी ॥५॥

O twice-born ones ! since the time the chaste daughter of Dakṣa had been amusing with Hara (in the Himālaya) Menakā turned her well wisher. 5

* द्विचत्वारिंशोऽध्यायः V. 1. कथमपि हरं प्रति M.

[1]तस्याः सुता स्यामिति च आधाय मनसि द्विजाः ।
त्यक्तप्राणा तदा देवी भूता हिमवतः सुता ॥६॥

O twice-born ones ! I shall be born a daughter to her (Menakā) thus deciding she abandoned her ,body and war subsequently born a daughter of Himālaya. 8

यदा दाक्षायणी प्राणान् दक्षकोपाज्जहौ पुरा ।
तदैव मेनका देवी आरिराधयिषुः[2] शिवम् ॥७॥
महामायां जगद्धात्रीं योगनिद्रां सनातनीम् ।
मोहिनीं सर्वभूतानां शरणं सर्वनाकिनाम् ॥८॥

In the remote past when Dākṣāyaṇī being angry with Dakṣa gave up her life, since then Menakā commenced worshipping Śivā, who was Mahāmāyā, the protrectress of the world, the eternal Yoganidrā, the enchantress of all the creatures, the final resort of all the denizens of the heaven (gods). 7-8

अष्टम्यामुपवासं तु कृत्वा सा नवमीतिथौ ।
मोदकैर्बलिभिः पिष्टैः पायसैर्गन्धपुष्पकैः ॥९॥
चैत्रे मासि समारभ्य सप्तविंशतिवत्सरान् ।
यावत् सम्पूजयामास पुत्रार्थिन्यन्वहं शुचिः[3] ॥१०॥

She with a view to having an offspring used to observe fasting on the eighth day of the month of *Caitra*(March-April) and on the ninth day worshipped the goddess by offering *modaka* (round sweet-meat), *bali* (oblation of food), *piṣṭa* (lump of rice powder), *pāyasa*(rice prepared with milk), sandal paste and flowers ; thus beginning with the month of *Caitra*, she after making herself pure worshipped her (Mahāmāyā) every day for twenty seven years. 9-10

गङ्गायामोषधिप्रस्थे कृत्वा मूर्तिं महीमयीम् ।
कदाचित् सा निराहारा कदाचित् सा धृतव्रता ॥११॥
शिवाविन्यस्तमनसा सप्तविंशतिवत्सरान् ।
निनाय मेनका देवी परमां भूतिमिच्छती ॥१२॥

The lady Menakā in order to obtain the supreme power worshipped the Goddess, her mind fixed entirely on Śivā. At Oṣadhiprastha on the bank of Gaṅgā, after she made an earthern image of her (Mahāmāyā), sometimes she kept on fasting while at other times she observed austerity and thus passed twenty seven years. 11-12

1. तस्याहं सुतास्यामित्याधाय M, 2. आविराधयिषुः M. 3. शुभा M.

सप्तविंशतिवर्षान्ते[1] जगन्माता जगन्मयी ।
सुप्रीताऽभवदस्यै प्राह प्रत्यक्षतां गता ॥१३॥

After twenty seven years the mother of the world, the embodiment of the world, was pleased with her and appeared to her perception and thus spoke. 13

देव्युवाच

यत् प्रार्थितं त्वया देवि मत्तस्तत्प्रार्थयाधुना ।
दास्ये तवाहं तत्सर्वं वाञ्छितं यद् हृदा भवेत् ॥१४॥

The Goddess said :

O majestic lady ! please do now ask for everything what you had desired of me, I shall fulfil all your desire . 14

मार्कण्डेय उवाच

ततः सा मेनका देवी प्रत्यक्षं कालिकां गताम्[2] ।
दृष्ट्वैव प्रणनामाथ वचनं चेदमब्रवीत् ॥१५॥

Mārkaṇḍeya said :

Then the lady Menakā having perceived the goddess Kālikā saluted her and spoke thus. 15

देवी प्रत्यक्षतो रूपं तव दृष्टं मयाऽधुना ।
त्वामहं स्तोतुमिच्छामि प्रसन्ना यदि मे शिवे ॥१६॥

O Goddess ! now I have perceived thy shape (with my eyes). If thou art pleased with me I should pray thee. 16

ततः सा मातरित्युक्त्वा कालिका सर्वमोहिनी ।
बाहुभ्यां चारुवृत्ताभ्यां मेनकां परिषस्वजे ॥१७॥

Then Kālikā, who enchants all (creatures) embraced Menakā with her two well shaped arms addressing her 'O mother !'. 17

ततः सा मेनका देवी कालिकां परमेश्वरीम् ।
तुष्टाव वाग्भिरिष्टाभिः शिवां प्रत्यक्षतः स्थिताम् ॥१८॥

Then the majestic lady Menakā prayed to Kālikā, the supreme goddess, who was to her visual perception, with the chosen words. 18

मेनकोवाच

प्रेरयन्तीं जगद्धाम चण्डिकां लोकधारिणीम् ।
प्रणमामि जगद्धात्रीं सर्वकामार्थसाधिनीम्[3] ॥१९॥

Menakā said :

I salute the goddess Caṇḍikā, the resort of the world,

1, वर्षान्ते: A.M. 2. तथा M. 3. साधिनीम् M,

who causes the creatures to live ; I salute also Jagaddhâtrî, who fulfils the desires of lust and wealth. 19

[1]नित्यानन्दां ज्ञानमयीं योगनिद्रां जगत्प्रसूम् ।
प्रणमामि शिवां शुद्धां विधिशौरिशिवात्मिकाम्[2] ॥२०॥

I salute the Goddess Yoganidrâ, the consort of Śiva, the pure, the mother of the world, who exists in the form of eternal joy and knowledge, the embodiment of Vidhi (Brahmâ), Śauri (Viṣṇu) and Śiva. 20

मायामयीं महामायां भक्तशोकविनाशिनीम् ।
कामस्य वनितां भद्रां नमामि त्वां चितिं शिवाम् ॥२१॥

Thou art Mahâmâyâ, the embodiment of Mâyâ (illusion), the remover of the sorrow of (Thy) devotees ; I salute Bhadrâ, the consort of Kâma, the consciousness, Śivâ, 21

सत्त्वोद्रेकाद् या भविनीह नित्या
नित्या चापि[3] प्राणिनां बुद्धिरूपा ।
सा त्वं बन्धच्छेदहेतुर्यतीनां
कस्ते गद्यो मादृशीभिः प्रभावः ॥२२॥

Thou eternal due to the manifestation of the quality of *sattva* (pure) thou doth appear, even though eternal thou doth exist in the form of intelligence in the heart of the creatures, thou art the cause of emancipation of the ascetics from the bondage (of death and birth) ; how a woman like me shall ever be able to describe thy qualities. 22

या त्वं साम्नां सिद्धिरुक्थस्तथार्चां
या वृत्तिर्या यजुषां दीर्घरूपा ।
हिंसा या चाथर्ववेदस्य सा त्वं
नित्यं कामं त्वं ममेष्टं विधेहि ॥२३॥

Thou art *siddhi* (beautitude) of the *Sâmaveda uktha* (hymns of eulogy) of the *Ṛgveda*, the lengthy *vṛtti* (performance of sacrifice) of the *Yajurveda* and the *hiṁsâ* (violence, *abhicâra*) of the *Atharvaveda*, I pray thee, fulfil my desire everyday. 23

नित्यानित्यैर्भागहीनैः पुरस्थै[4]
स्त्वं व्याप्तैर्मेषु भासि नित्यरूपा ।
तेषां शक्तिस्त्वं सदा नित्यरूपा
का ते योषा योग्ये वक्तुं समर्था ॥२४॥

Thou art the eternal and non-eternal, without division or parts, at the beginning (of the world) (or, in front of all), thou doth cover all of them, and thou art their eternal spirit ; how a woman like me shall ever be able to describe (thy) all these qualities ? 24

क्षितिर्धरित्री जगतां त्वमेव
त्वमेव नित्या प्रकृतिस्वरूपा[1] ।
यया वशः क्रियते ब्रह्मरूपः
सा त्वं नित्या मे प्रसीदास्तु[2] मातः ॥२५॥

Thou art *kṣiti* (earth) and thou alone preserveth the world, thou art eternal in the form of Prakṛti (the Primordial Force), thou keepeth Brahmâ under thy control and thou art eternal, O Mother ! be pleased with me. 25

त्वं जातवेदोगतशक्तिरूपा[3]
त्वं दाहिका सूर्यकरस्य शक्तिः ।
आह्लादिका त्वं बहु चन्द्रिकाया-
स्तां तामहं स्तौमि नमामि चाम्बिकाम् ॥२६॥

Thou art the burning power that lies in the fire, thou art that which exists in the rays of the sun, thou art wide extended delightful brightness of the moon ; O Ambikâ ! I pray and salute thee. 26

योषा योषित्प्रियाणां त्वं विद्या त्वं चोर्ध्वरेतसाम् ।
वाञ्छा त्वं सर्वजगतां माया च त्वं तथा हरेः ॥२७॥

Thou art woman to the woman-lovers, the knowledge of the celibates, the desire of the entire world and Mâyâ (Illusory power) of Hari. 27

यानेकरूपाणि विधाय नित्यं
सृष्टिं स्थितिं हानिमपीह कर्त्री ।
ब्रह्माच्युतस्थाणुशरीरहेतुः
सा त्वं प्रसीदाद्य पुनर्नमस्ते ॥२८॥

By assuming different forms thou doth the creation, the preservation and the destruction (of the world), thou art the cause of Brahmâ, Viṣṇu and Îśa (Śiva) ; (O Mother !) be pleased with me, I salute thee once more. 28

---

1. कुलशयानन्दकरी भुजगवल्लभाम् । सदाशिवः चापदृशिव्याम् M. 2. विधिगौरीश्वरात्मिकाम् M. 3. वार्ता M. 4. परस्मैतस्मात्स्वैर्भावैरिति पुष्पुस्तकं M.

1. प्रसन्नात् M. 2. प्रसीदाद्य V. 3. रूपा M.

मार्कण्डेय उवाच

ततः सा जगतां माता कालिका पुनरेव हि ।
उवाच मेनकां देवीं वाञ्छितं वरयेत्युत ॥२९॥

Mārkaṇḍeya said :

The Goddess Kālī, the mother of the world once again asked Menakā for seeking the desired boons. 29

ततः सा प्रथमं पुत्रशतं वव्रे यशस्विनी ।
वीर्यवच्चायुषा युक्तमृद्धिसिद्धिसमन्वितम् ॥३०॥

Then the glorious one (Menakā) first prayed for having one hundred sons endowed with strength and long life, wealth and success. 30

पश्चात् तथैकां तनयां सुरूपां गुणशालिनीम् ।
कुलद्वयानन्दकरीं भुवनत्रयदुर्लभाम् ॥३१॥

Then she sought the boon for having a beautiful daughter with all good qualities, who would bring joy to both the families (parents' and in-law') the type of which is rare in the three worlds. 31

ततो भगवती प्राह मेनकां मुनिसन्निभाम् ।
स्मितपूर्वं तदा तस्याः पूरयन्ती मनोरथम् ॥३२॥

The Goddess then said to the sage-like Menakā smilingly fulfilling her desires. 32

देव्युवाच

शतं पुत्राः सम्भवन्तु भवत्या वीर्यसंयुताः ।
तत्रैको बलवान्मुख्यः प्रथमं सम्भविष्यति ॥३३॥

The Goddess said :

Let you have one hundred sons of prowess, the first one among them shall be the most powerful one. 33

सुता च तव देवानां मानुषाणां च रक्षसाम् ।
हिताय सर्वजगतां भविष्याम्यहमेव ते ॥३४॥

For the welfare of gods, men, *rākṣasas* and the entire world I myself shall be born your daughter. 34

[1]त्वं सुखप्रसवा नित्यं तथा नित्यं पतिव्रता ।
अम्लाना रूपसम्ना सुभगा च भविष्यसि ॥३५॥

You shall deliver your children comfortably, so also remain always devoted to your husband, ever beautiful with unfaded charm, and fortunate. 35

1 त्वमसुरे देवो देवेन्द्रसदयावतं मम । इत्यधिकः पाण्डुलिप्याम् ।

मार्कण्डेय उवाच

एवमुक्ता जगद्धात्री तत्रैवान्तरधीयत ।
मेनका च मुदं लब्ध्वा स्वस्थानं प्रविवेश ह ॥३६॥

Mārkaṇḍeya said :

Jagaddhātri (preserver of the world) having said thus disappeared then and there. Menakā being overjoyed with this proceeded to her own place. 36

ततः काले तु सम्प्राप्ते मैनाकमचलोत्तमम् ।
पक्षेण[1] सह योऽद्यापि सिन्धुमध्ये प्रवर्तते ॥३७॥
मेनका सुषुवे देवी देवेन्द्रं स्पर्धयागतम् ।
अन्यानूनशतं पुत्रान् क्रमात् सा सुषुवे सती ॥३८॥

Menakā in course of time gave birth to Maināka, the superior most of the mountains, who challenged the lord of the gods and up till now lives with his wings in the midst of ocean. Subsequently Menakā gave birth to other ninety nine sons one by one. 37-38

महावीर्यान् महासत्त्वान् सर्वतो गुणैः ।
ततः सा कालिका देवी योगनिद्रा जगन्मयी ॥३९॥
पूर्वत्यक्तसतीरूपा जन्मार्थं मेनकां ययौ ।
समयस्यानुरूपेण मेनका जठरे शिवा ॥४०॥
संमुद्भूय समुत्पन्ना सा लक्ष्मीरिव सागरात् ।
वसन्तसमये देवी नवम्यामृक्षयोगतः ॥४१॥
अर्धरात्रे समुत्पन्ना गङ्गेव शशिमण्डलात् ।
ततस्तस्यां तु जातायां प्रसन्ना अभवन् दिशः ॥४२॥
अनुकूलो ववौ वायुर्गम्भीरो गन्धवाञ्छुभः ।
बभूव पुष्पवृष्टिश्च तोयवृष्टिस्तथापरा ॥४३॥
जज्वलुश्चाग्न्यः शान्ता जगर्जुश्च[2] घनाघनम् ।
तस्यां तु जातमात्रायां सर्वं स्वास्थ्यमपद्यत ॥४४॥

All those great souls were of great strength and they possessed all the virtues. Thereafter the Goddess Kālikā, Yoganidrā, the embodiment of the world, who had given up her former body of Satī in order to be born again, went to Menakā and was conceived by her in due course, in her womb. She was born at midnight on the ninth day (*navamī tithi*)

1. पक्षेण M. 2. जगर्जुश्च M.

conjoined by the star Mṛgaśirā in the spring the way goddess Lakṣmī arose from the sea or, Gaṅgā had come out from the realm of the moon. She having been born all the directions appeared bright, the pleasant wind with the sweet smell started blowing. There occurred the showers of flowers along with showers of rain. 39-44

तां तु दृष्ट्वा तथा जातां नीलोत्पलदलानुगाम् ।
श्यामां सा मेनका देवी मुदमापातिहर्षिता ॥४५॥

Menakā having observed her newly born daughter of blue hue like the blueness of the petals of blue lotus was extremely delighted. 45

देवाश्च हर्षमतुलं प्रापुस्तत्र मुहुर्मुहुः ।
तुष्टुवुश्चान्तरिक्षस्था गन्धर्वाप्सरसां गणाः ॥४६॥

The gods also rejoiced highly again and again on the occasion, the groups of *gandharvas* and *apsarasas* (heavenly nymphs) prayed to her from the ether. 94

तां तु नीलोत्पलदलश्यामां हिमवतः सुताम् ।
कालीति नाम्ना हिमवानाजुहाव कृतोदने[1] ॥४७॥

At the time of putting rice for the first time into the mouth of her daughter Himavat called his daughter Kālī, as she resembled the petals of blue lotus in her complexion.

[2]बान्धवैस्तु समस्तैस्तन्नाम्ना सा पार्वतीति च ।
कालीति च तथा नाम्ना[3] कीर्तिता गिरिनन्दिनी ॥४८॥

Other relatives called her by that name, and also by the names Pārvatī and Girinandinī (the daughter of the mountain). 48

ततः सा ववृधे देवी गिरिराजगृहे शुभा ।
गङ्गेव वर्षासमये शरदीवाथ चन्द्रिका ॥४९॥

She had grown up in the residence of Himālaya the way Gaṅgā swells up in the rainy season, or the moon (shines in brightness) in the autmn. 49

[4]एधमानानुदिवसं चार्वङ्गी चारुतां मुहुः ।
[5]दध्रे सानुदिनं काली चन्द्रबिम्बं कलामिव ॥५०॥

1. कृते दिने V.M. 2. बान्धवास्तु सुमन्तातां सुन्नातां पार्वतीति च M.
3. केचित्तां गिरिनन्दिनीम् M. 4. एवं नाम्नाऽनुदिवसं M. 5. प्राप मेनागृहे M.

Kālī with her pretty limbs having grown every day, acquired blossoming beauty, and had grown up the way the moon beam increases in digits. 50

सा बालभावमापन्ना क्रीडन्ती कालिका मुदम् ।
सखीभिः प्राप विपुलां कालिन्दीव सरिद्व्रजैः ॥५१॥

The child Kālī used to play the childish prank in joy and her friends joined her the way streams of water merge in the river Kālindī. 51

षड्गुणास्तां स्वयं देवीं पूर्वजन्मवशीकृताः[1]
स्वयमीयुर्द्विजश्रेष्ठाः प्रावृषं कालिका यथा ॥५२॥

O superior ones of the twice-born ones ! the way the rain-bearing black clouds gather (in the sky) in the rainy season the six qualities[2] acquired by her in the previous birth, appeared in her of their own. 53

अतिचक्राम स्वगुणैः सा देवी देवकन्यकाः ।
रूपैरप्सरसः सर्वा गीतैर्गन्धर्वकन्यकाः ॥५३॥

She surpassed all the maidens of the gods by her virtues, the *apsaras* (the heavenly nymphs) by her beauty and the daughters of the *gandharvas* in music. 53

सा बाल्य एव सततं बन्धुवर्गप्रिया शुभा ।
गुणैः स्वबन्धून् पितरं मातरं चाप्यतोषयत् ॥५४॥

The auspicious one (Pārvatī) in her childhood became the favourite of her friends, and by her conduct made her parents and friends satisfied. 54

मातुः स्तुतिकरी[3] नित्यं पितृपूजनतत्परा ।
सर्वदा भ्रातृसहिता जगन्माताऽभवत्तदा ॥५५॥

The mother of the world (Pārvatī) every day kept herself busy in praying to her mother, worshipping her father and she always kept the company of her brother 55

सर्वदा सा जगन्माता कन्या सा समुपस्थिता[4] ।
पितुः समीपे वसति कालिन्दीव विभावसोः ॥५६॥

1. षड्गुणांस्तान् स्वयं देवी...वशीकृतान् M.
2. *ṣadguṇa*—six qualities perceived by the five sense organs and mind; the six acts to be followed by a king, such as peace, war, marching, sitting, encamped, dividing enemy, and seeking the protection of a powerful king.
3. प्रियकरी M. 4. देवकन्या उपस्थिता: M.

The mother of the world (Pārvatī) always used to be by the side of her father the way Kālindī remains by the side of the sun. 56

अथैकदा तां निकटे निधाय हिमवद्गिरिः ।
तनयैः सह सङ्गम्य स्थितः परमकौतुकात् ॥५७॥
अथागतस्तत्र मुनिर्नारदो देवलोकतः ।
हिमवन्तं सुखासीनं सुतैः सार्धं ददर्श सः ॥५८॥

One day while the mountain Himavat was with her in the company of his sons in a joyous mood there arrived the divine sage Nārada from the abode of gods, and he found Himavat sitting comfortably with his sons. 57-58.

अपश्यन्निकटे काली कालिकामिव सूर्यतः ।
ज्योत्स्नामिव सुधांशोस्तु सम्यग्वृद्धां शरन्निशि ॥५९॥

He beheld Kālikā by the side of Himavat, who resembled the reelm of the sun, who was like the splendour of the moon increasing in autumnal nights. 59

पूजितस्तेन गिरिणा कृतासन-परिग्रहः ।
नारदः प्रथमं शैलं वृत्तान्तं पर्यपृच्छत ॥६०॥

Nārada took his seat after he was worshipped by the mountain (Himavat), and first enquired from the mountain about the happenings (at that moment). 60

ततो विदितवृत्तान्तो नारदो मेनकां प्रति[3] ।
उवाच हर्षयन् वाक्यं मुनिर्वाक्यविशारदः ॥६१॥

Nārada, the expert in speech, having known the details about them said to Menakā delighting her. 61

नारद उवाच

एषा ते तनया कन्या शुभ्रांशोरिव वर्धिता ।
आद्या कला शैलराज सर्वलक्षणशालिनी ॥६२॥
शम्भोर्भविष्यी दयिता तदनुकूला सदा हरे[4] ।
तस्य चित्तं वशे चैषा करिष्यति तपस्विनी ॥६३॥

Nārada said :

This charming daughter of yours has grown up like the first digit of the moon. O king of the mountains ! (this daughter of yours) possesses all the auspicious signs shall be the consort of Śambhu and shall always remain favourably inclined so him. This ascetic daughter of yours shall also keep his (Śambhu) mind under her control. 62-63

स चाप्येनामृते जायां नान्यामुद्वाहयिष्यति ।
एतयोर्यादृशः प्रेमा कयोश्चिन्नैव तादृशः ॥६४॥
भूतो वा भविता वापि नाधुना न प्रवर्तते ।
अनया सुरकार्याणि कर्तव्यानि बहूनि च ॥६५॥

He shall never marry any other wife except her. The type of conjugal love as of these two had never been before, nor exists now, nor shall ever be in future, she shall accomplish many a deeds for the gods. 64-65

अनयैव गिरिश्रेष्ठ अर्धनारीश्वरो हरः ।
भविष्यति च सोहार्दज्योत्स्नयैवामृतात्मनः ॥६६॥

O Lord of the mountains ! with this (daughter of yours) Hara shall remain as *arddhanārīśvara* (half-male-half-female) like the nectar-soul (moon) with the splendour. 66

शरीरार्धं हरस्यैषा करिष्यति निजास्पदे ।
स्वर्णगौरी सुवर्णाभा तपसा तोषिते हरे ॥६७॥

The Kālī of the hue of golden-white, who glitters like the gold, shall acquire the half of the body of Hara for her own, after she would make Hara pleased by her austerity. 67

विद्युद्गौरी स्वियं काली तव पुत्री भविष्यति ।
गौरीति नाम्ना पश्चात्तु ख्यातिमेषा गमिष्यति ॥६८॥

This Kālī shall shine as the bright lightning, and hence she shall be known by the name Gaurī. 68

नान्यस्मै त्वमिमां दातुं मनः कर्तुं मिहार्हसि ।
इदं गोप्यं देवानां न प्रकाश्य[1] करिष्यसि ॥६९॥

You must not harbour the idea of giving her in marriage to any one else; this is the secret of the gods, and you should not divulge it. 69

मार्कण्डेय उवाच

इति तस्य वचः श्रुत्वा देवर्षेर्नारदस्य च ।
उवाच हिमवान् वाक्यं मुनिं प्रति विशारदः ॥७०॥

Mārkaṇḍeya said :

Himavān, the wise, having heard these words of the divine sage Nārada said thus. 70

---

1. सुखासीन M. 2. नारदो मुनिसत्तमः M. 3. मेनकामपि 4. हरे M.

1. प्रकाश्य V.

हिमवानुवाच

श्रूयते त्यक्तसंगः स महादेवो यतात्मवान् ।
तपश्चोपांशु तपति देवानामप्यगोचरः ॥७१॥

Himavat said :

It is heard that Mahādeva, the self-controlled, is averse to all attachments and has now been practising austerity. He is even beyond the perception of gods. 71

स कथं ध्यानमार्गस्थः परब्रह्मार्पितं मनः ।
भ्रंशयिष्यति देवर्षे तत्र मे संशयो महान् ॥७२॥

O divine sage ! I have great doubt about it, how he, who has been practising austerity, whose mind is deeply engrossed in the Supreme Being, could ever be detracted from meditation ? 72

अक्षरं परमं ब्रह्म प्रदीपकलिकोपमम् ।
सोऽन्तः पश्यति सर्वत्र न तु बाह्यं निरीक्षते ॥७३॥

He has beheld the Supreme Brahman, the indeclinable, like the light of the lamp in his mind. He has been perceiving him everywhere inside his mind and does not look in the external world. 73

इति स्म श्रूयते[1] नित्यं किन्नराणां मुखाद् द्विज ।
स कथं तादृशं स्वान्तं शक्तो भ्रंशयितुं हरः ॥७४॥

O twice-born one ! this is heard every day from the mouth of the *kinnaras*. In view of this how should one be able to detract his mind (from the Supreme Being). 74

विशेषतः श्रूयते स्म दाक्षायण्या समं हरः ।
समयं ज्ञातवान् पूर्वं तन्मे निगदतः शृणु ॥७५॥

Particularly it is also learnt that Hara made a promise to Dākṣāyaṇī in the past (not to marry other woman). Thus, Hear it from me, I am telling. 75

त्वामृतेऽन्यां न वनितां[2] दाक्षायणि सति प्रिये ।
भार्यार्थे सङ्ग्रहीष्यामि सत्यमेतद् ब्रवीमि ते ॥७६॥

"O Dākṣāyaṇi ! O my beloved Sati ! I shall not take any other woman, except you, for my wife." 76

इति सत्या समं तेन पुरैव समयः कृतः ।
तस्यां मृतायां स कथं स्त्रियमन्यां ग्रहीष्यति ॥७७॥

1. संश्रूयते M. 2. न त्वामृतेऽन्यां दयितां M.

He promised thus to Satī in the past; that being the case how he would take another woman for his wife after her death. 77

नारद उवाच

नात्र कार्या[1] त्वया चिन्ता गिरिराज भवत्सुता ।
एषा सती समुत्पन्ना हरायैव न संशयः ॥७८॥

Nārada said :

O king of the mountains ! you need not bother about this. Satī herself has been born as your daughter for Hara's sake. 78

मार्कण्डेय उवाच

इत्युक्त्वा स तु देवर्षिर्नारदस्तु यथा सती ।
मेनकायां समुत्पन्ना सर्वं तत् प्रोक्तवान् गिरौ ॥७९॥

Mārkaṇḍeya said :

Nārada, having said this, narrated everything to Himavat as to how Satī was born to Menakā. 79

तत्सर्वं पूर्ववृत्तान्तं नारदस्य मुखाद् गिरिः ।
श्रुत्वा सपुत्रदारः स तदा निःसंशयोऽभवत् ॥८०॥

The mountain (Himavat) along with his wife and sons, having heard everything from the mouth of Nārada were convinced. 80

ततः काली कथां श्रुत्वा नारदस्य मुखात् तदा ।
लज्जयाऽधोमुखी भूत्वा स्मितविस्तारितानना ॥८१॥

Kālī, after she had heard these incidents narrated by Nārada, bent her head down in her basefulness while her eyes broadened with smile. 81

करेण तां तु संगृह्य प्रोन्नमय्य मुखं गिरिः ।
मूर्ध्नि सम्यगुपाघ्राय स्वासने संन्यवेशयत् ॥८२॥

The mountain (Himavat) smelled his daughter's head after he had taken her with a hand, and made her seated on a seat. 82

ततस्तां पुनरेवाह नारदः शैलपुत्रिकाम् ।
हर्षयन् गिरिराजं तु मेनकां तनयैः सह ॥८३॥

Nārada spoke once again addressing the daughter of the mountain (Pārvatī) which delighted Himavat, his wife Menakā and the sons. 83

1. एकैवैषा M.

नारद उवाच

सिंहासनेन किं स्वस्याः शैलराज भवेत् तव ।
शम्भोरूरु: सदैवास्या आसनं तु भविष्यति ॥८४॥

Nārada said :

O king of the mountains ! what is the use of a seat (to sit) for your daughter, since the thighs of Śambhu shall be her permanent seat. 84

हरोरुमासनं प्राप्य तनया तव संततम् ।
नान्यत्र कुत्रचित्तुष्टिमासने प्राप्यते गिरे ॥८५॥

When she will have the thighs of Hara for her seat she shall never be satisfied with any other seat. 84

मार्कण्डेय उवाच

इति वचनमुदारं नारदः शैलराजं
त्रिदिवमगमदुक्त्वा तत्क्षणाद् देवयानैः ।
गिरिपतिरपि चिन्ताहर्षसन्मोहयुक्तः
प्रविशदचलयासो स्वान्तरं पद्मगर्भम् ॥८६॥

Mārkaṇḍeya said :

Nārada having said this good words to the mountain (Himavat) immediately proceeded to the heaven by his heavenly chariot, on the other hand the king of the mountains too, being afflicted by anxiety, joy and enchantment fixed his mind on Brahman on meditation for the restoration of peace of his mind.

इति श्रीकालिकापुराणे नारदागमने एकचत्वारिंशोऽध्यायः[1] ॥४१॥

Here ends the forty-first chapter of the holy Kālikāpurāṇa, called the arrival of Nārada.

1. द्विचत्वारिंशोऽध्यायः V.

द्विचत्वारिंशोऽध्यायः*

CHAPTER FORTY-TWO

(Burning of Kāma by Mahādeva)

मार्कण्डेय उवाच

एतस्मिन्नन्तरे शम्भुः क्षिप्रं त्यक्त्वा तदा सरः ।
गङ्गावतारमगमद् हिमवत्प्रस्थमुत्तमम् ॥१॥

Mārkaṇḍeya said :

Mean while Śambhu left that place and proceeded quickly to Gaṅgāvatāra (the descending point of Gaṅgā), the best of all the places in the Himālayas. 1

यत्र गङ्गा निपतिता पुरा ब्रह्मपुरात् सुता ।
ओषधीप्रस्थनगरस्यादूरे सानुरुत्तमः ॥२॥
तत्र भर्गः स्वमात्मानमक्षरं परमात्परम् ।
चेतो ज्ञानमयं नित्यं ज्योतीरूपं निराकुलम् ॥३॥
जगन्मयं प्रदीपाभं द्वैतहीनाविशेषकम् ।
एकाग्रं चिन्तयामास भगवान् वृषभध्वजः ॥४॥

On that beautiful slope of the mountain, not far away from Oṣadhiprastha, where in the past Gaṅgā descended after coming out from Brahmapura (the abode of Brahmā), the Lord (Śambhu), known by the symbol of the bull, commenced meditating, with singlemindedness, upon his own-self, which is indeclinable, the best among the superior ones, the intellect, the knowledge itself the eternal, which (exists) in the form of light, without agitation, the embodiment of the world, which shines like the lamp, without the second, and without any qualifying (attributes) elements. 2-4

हरे ध्यानपरे तस्मिन् प्रमथा ध्यानतत्पराः ।
अभवन् केचिदपरे नन्दिभृङ्ग्यादयो गणाः ॥५॥
द्वाःस्था भूता महाभागा ये पूर्वद्वारि योजिताः ।
तावन्तोऽपि गणास्तत्र नैव किंचन कूजितम् ॥६॥

Hara having been engrossed in meditation one group of the *pramathas* also commenced meditation, while some other groups led by Nandi and Bhṛṅgi kept the door, who were also

* त्रिचत्वारिंशोऽध्यायः V.

assigned the duty of doorkeeping previously. The *gaṇas* guarded the door silently. 5-6

तेषां संश्रूयते सर्वे निःशब्दाः संस्थितास्ततः ।
अन्ये तु तत्र क्रीडन्ति गणा दूरान्तरस्थिताः[1] ॥७॥
कुसुमैश्च दलैर्भक्तैर्गिरिप्रस्रवणोदकैः ।
रत्नानि च विचिन्वन्तो भूषिता गैरिकैस्तथा ॥८॥

While these *gaṇas* kept their silence, other *gaṇas* wearing safron clothings and gems used to play at a distance with flowers, foods and the water of the hillstream, which was heard by them (the silent *gaṇas*). 7-8

सगणं तु तथा दृष्ट्वा गिरिराजो गतं[2] हरम् ।
स्वस्थानमोषधिप्रस्थान्निःसृत्य सहितो गणैः ॥९॥
पूजार्थमुपतस्थे स यथायोग्यं तथार्च्चयत् ।
स चापि शम्भुस्तस्यार्चां परया श्रद्धया युतः ।
प्रतिजग्राह कूटस्थो गङ्गाशीर्षे यथा पुरा ॥१०॥

The king of the mountains (Himālaya) having seen Hara going out, accompanied by the *gaṇas*, from his own place of Oṣadhiprastha approached him with a view to worshipping him, and worshipped him as was befitting. Śambhu, the bullrider, the immovable (or who is on the top of the mountain) accepted the worship offered with utmost reverence by Himālaya at Gaṅgāśirṣa (at the place where Gaṅgā descends). 9-10

पूजितस्तेन महसा गिरिराजं वृषध्वजः ।
उवाच ध्यानयोगस्थः स्मयन्निव जगत्पतिः ॥११॥

Being worshipped by the king of the mountains the Lord of the world, having the bull as the symbol (Śiva), spoke this, as if smiling. 11

ईश्वर उवाच

तव प्रस्थे तपस्तप्तुं रहस्यमहमागतः ।
न यथा कोऽपि निकटं समायाति तथा कुरु ॥१२॥

Īśvara (Śiva) said :

(O Himālaya !) I have come to your place for practising austerity in secret; please take such steps so that nobody comes near me. 12

1. दूरादवांछिताः M. 2. गिरिराजाद् गतम् M.

त्वं महात्मा जगद्धाम मुनीनां च सदाश्रयः ।
देवानां राक्षसानां च यक्षाणां किन्नरस्य च ॥१३॥
सदावासो द्विजातीनां गङ्गापूतश्च नित्यदा ।
त्वत्पुरस्यास्य निकटे प्रस्थं गङ्गावतारणम् ॥१४॥
आश्रितोऽहं गिरिश्रेष्ठ तद्योग्यं कुरु साम्प्रतम् ॥१५॥

You are a noble soul ! you are the resort of the world, always the shelter for the sages, the gods, *rākṣasas*, *yakṣas*, *kinnaras*; you are always purified by Gaṅgā; I have taken my shelter at Gaṅgāvatāra, which is by the side of your city; therefore, O superior of the mountains ! please do as you deem fit. 13-15

इत्युक्त्वा जगतां नाथस्तूष्णीमास वृषध्वजः ।
गिरिराजस्तदा शम्भुं प्रणयादिदमब्रवीत् ॥१६॥

Having said thus he, who has the bull for the symbol, kept silent. Then the lord of the mountains spoke to Śambhu out of compassion. 16

हिमवानुवाच

पूतोऽस्मि जगतां नाथ त्वयाऽहं परमेश्वर ।
आगतेनाद्य विषयमितः कृत्यं किमस्ति मे ॥१७॥

Himavat said :

O great Lord ; I am purified today by your visit to my place; please command me what more should I do in this regard ? 17

तपसा महता त्वं हि देवैर्यत्नपरस्थितैः[1] ।
न प्राप्यसे जगन्नाथ स त्वं स्वयमुपस्थितः ॥१८॥

O Lord ! You are not accessible even to gods, who desire to perceive you by practising severe austerity; now you have arrived here of your own. 18

मत्तो धन्यतरो नास्ति न मत्तोऽन्योऽस्ति पुण्यवान् ।
यद्भवान् हिमवत्प्रस्थे तपसे समुपस्थितः ॥१९॥

Nobody is more fortunate, nobody is more virtuous than I am because you have come to this region of Himālaya for practising austerity. 19

देवेन्द्रादधिकं मन्ये आत्मानं परमेश्वर ।
सगणेन त्वया प्राप्तो यदाऽहं कामचारतः ॥२०॥

O Great Lord ! on the occasion of your arrival being accompanied by the *gaṇas* at this place I now consider myself even superior to Devendra. 20

1. महता तपसा त्वं हि देवयानपरस्थितैः M.

मार्कण्डेय उवाच

इत्युक्त्वा गिरिराजोऽथ स्ववेश्म पुनरागमत् ।
नियमाय परिवारान्[1] गणानप्यवदत् स्वकान् ॥२१॥

Mārkaṇḍeya said :

The king of the mountains having said thus returned to his residence for enforcing discipline to be observed by the members of his family and the group of retinue. 21

अद्य प्रभृति नो गन्ता कोऽपि गङ्गावतारणम् ।
मच्छासनं न हि विना यो गन्ता दण्डये ह्यहम् ॥२२॥

"Since today nobody should ever visit Gaṅgāvatāra, whoever goes there without my permission, shall be punished by me." 22

इति स्वान् स नियम्याशु तिलपुष्पकुशान् फलम् ।
समादायाशु तनयासहितोऽगाद् हरान्तिकम् ॥२३॥

Having thus enforcing the discipline to his retinue he, with his daughter, quickly returned to Hara with some sesamums, flowers and *kuśa*-grass. 23

अथ गत्वा जगन्नाथं हरं ध्यानपरं तदा ।
नमयामास तनयां कालीं सर्वगुणान्विताम् ॥२४॥

Himālaya having reached Hara, the Lord of the world, who was engrossed in meditation caused his daughter to bow down to him. 24

तिलपुष्पादिकं यद् यत्तत्तदग्रे निधाय सः ।
अग्रे कृत्वा सुतां शम्भुमिदमाह स शैलराट ॥२५॥

The king of the mountains (Himālaya) putting his daughter in front of him said thus (to Śaṁkara) after he had offered the sesamums, the flowers and whatever other things he had brought. 25

हिमवानुवाच

भगवंस्तनयेयं मे त्वमाराधयितुं प्रति ।
समादिष्टा समानीता त्वदाराधनकांक्षिणी ॥२६॥

Himavat said :

O Lord ! this daughter of mine has been advised to propitiate you, and she desires to worship you, hence she has been brought here. 26

1. गणानपि तदा सुरान् M.

सखिभ्यां सह नित्यं त्वां सेवतामीश शंकर ।
अनुजानीहि सेवायै मयि ते यद्यनुग्रहः ॥२७॥

O Śaṁkara ! should you be favourably disposed of towards me allow her to serve you. 27

मार्कण्डेय उवाच

अथ तां शंकरोऽपश्यत् प्रथमारूढयौवनाम् ।
फुल्लेन्दीवरपत्राभां पूर्णचन्द्रनिभाननाम् ॥२८॥
समग्रनीचकेशौघप्राप्तवेशविजृम्भिकाम् ।
कम्बुग्रीवां विशालाक्षीं चारुकर्णयुगोज्ज्वलाम् ॥२९॥

Mārkaṇḍeya said :

Śaṁkara beheld her to be at the first flush of her youth, her complexion was like the hue of the petals of blue lotus. She had been shining in splendour with the waist-long tuft of hair, with a conch like throat, a pair of big eyes, and a pair of good looking ears looked charming. 28-29

[1]मृणालायतपर्यन्तबाहुयुग्ममनोरमाम् ।
राजीवकुण्डलप्रख्यघनपीनोन्नतस्तनौ ॥३०॥
बिभ्रती क्षीणसन्मध्यां[2] रक्तपाणितलद्वयाम्[3] ।
स्थलपद्मप्रतीकाश-पादयुग्ममनोरमाम् ॥३१॥

Her two charming long arms were like the stems of lotus, the pair of her thickly placed and well developed high breasts resembled the buds of lotus, her two palms were red, and she looked beautiful with the two land-lotus like feet.

मध्यक्षीणां महासत्त्वां वृत्तस्थूलघनोज्ज्वलाम् ।
सुजङ्घां नागनासोरुं[4]निम्ननाभिविभूषिताम् ॥३२॥
सुवृत्तचारुजङ्घाग्रां[5] त्रिगम्भीरां षडुन्नताम् ।
सर्वलक्षणसम्पूर्णां त्रिषु लोकेषु दुर्लभाम् ॥३३॥

She with a waspish middle was of high spirit, her buttocks were round and thick, the thighs were like the trunk of the elephant, she was adorned with a deep navel, the lower portions of her thighs were round and well-shaped, she with three deep and six high[6] was endowed with all the auspicious signs, the type of whom was rare in the three worlds. 32-33

1. मृणाल...V. 2. ..मध्यां तु M. 3 ...द्वयम् M.

4. जघनान्नागनासारूं M. 5. .. जंघायां V.

6. (a) Three deep : the naval, the voice, the intellect.
(b) Six high : the nose, the eyes, the teeth, the forehead the head and the chest.

ध्यानपञ्जरनिर्बन्धमुनिमानसमप्यरम् ।
दर्शनाद् भ्रंशितुं भवतां योषिद्गणशिरोमणिम् ॥३४॥

She, the head gem of all women, seemed capable of detracting the mind of even those ascetics. whose mind is engaged in deep meditation, by her mere apparition. 34

तां दृष्ट्वा तपसे नित्यं ध्यानिनां च मनोहराम् ।
विघ्नहेतुं चानुरागवर्धिनीं कामरूपिणीम् ॥३५॥
गिरिराजस्य वचनात्तनयां तस्य शंकरः ।
पर्येषणायै जगृहे गौरवादपि गोरथः ॥३६॥

She who can assume any form at her will (or, the embodiment of lust) could have allured even the minds of the mendicants, engaged in meditation, may cause the love sentiment to grow in their heart. Śaṁkara, the bull-charioteer, considered her to be the constant impediment to the practice of austerity after he beheld her, yet he accepted her honouring the words of Himālaya. He engaged her in his service.

ईश्वर उवाच

उवाचेदं तव सुता सखिभ्यां स शैलराट् ।
नित्यं मे सेवतां यत्नाद्[1] निर्भीता ह्यत्र तिष्ठतु ॥३७॥

Iśvara said :

(He said) : O king of the mountains I let your daughter, together with her friends, serve me daily carefully, and stay here without apprehending any danger. 37

मार्कण्डेय उवाच

एवमुक्त्वा तु तां देवीं सेवायै जगृहे हरः ।
इदमेव महद् धैर्यं यद् विघ्नो न हि विघ्नयेत् ।
निर्विघ्नं स्थानमासाद्य यत्तपः क्रियते द्विजैः ॥३८॥

Mārkaṇḍeya said :

Having said this Hara accepted her on his service because of the fact that 'that is called the great patience, which is not provoked by the presence of Cause of provocation.' 38

सविघ्नो विघ्नहेतुं यः परिभूय प्रवर्तते ।
त्वन्महत्त्वं च तपसां धीरता च तपस्विनाम् ॥३९॥

1. सेव यत्नाद् V.B.

The ascetics, who, living with the impediments, are able to surpass the cause of impediment in their practising austerity, that is the great patience befitting to any ascetic. 39

ततः स्वपुरमायातो गिरिराट् परिचारकैः ।
हरश्च ध्यानयोगेन परं चिन्तयितुं स्थितः ॥४०॥

Himavat being accompanied by the attendants returned to his city while Hara stayed there for meditating upon the Supreme Being. 40

काली सखिभ्यां सहिता प्रत्यहं चन्द्रशेखरम् ।
सेवमाना महादेवं गमनागमनैः स्थिता ॥४१॥

Kālī along with her friends kept on coming and going for serving Mahādeva, the wearer of the crescent moon on his (fore) head. 40

कदाचित् सहिता काली सखिभ्यां शंकराग्रतः ।
वितन्वती शुभं गीतं पञ्चमञ्चातनोत्तदा[1] ॥४२॥

Sometimes Kālī in the company of her friends used to sing melodious songs in front of Hara, in *pañcama*[2] tune. 42

कदाचित् कुशपुष्पादिसमिद्वारि हराय सा ।
सखिभ्यां स्नानसत्कारं कुर्वन्ती न्यवसत्तदा ॥४३॥

Sometimes she together with her two friends used to offer *kuśa* grass, flowers, wooden sticks of *samid*[3], and water to Hara and thus by bathing Hara and rendering other services served Him. 43

कदाचिदग्रे नियता स्थिता चन्द्रभृतो मुखम् ।
वीक्षन्ती चिन्तयामास सकामा चन्द्रशेखरम् ॥४४॥

At other times she, the disciplined one, desired Candraśekhara (the wearer of the crescent moon on his head) desired him carnally by casting her amorous glances at his face, while sitting in front of him. 44

[* यदा कार्येषु सा व्यग्रा तदा तत्कर्म चेष्टते ।
* कृत्यहीना यदा सा तु तदैवाचिन्तयद्धरम् ॥४५॥

1. पंचपंचातनोत् तदा M.
2. *Pañcama* : the fifth tune of music, supposed to be produced by the air drawn from 5 parts of the body. Traditionally ascribed to the cuckoo.
3. *Samid* : fire wood used for oblation.

*. मुद्रितपुस्तकेष्वधिकः पाठः

While she had got to do something she kept herself busy with that work ; when there was nothing to do then only she thought of Candraśekhara. 45

* कदा मामेष भूतेशः कर्ता पाणिगृहीतिकाम् ।
* कदा मया समं रन्ता नानासद्भावभावनैः ॥४६॥

She had been constantly longing as to when Candraśekhara would take her hand (in marriage), when he would enjoy her in deep attachment, and with good thought. 46

* इति चिन्तापरा काली स्वप्नेऽपि परमेश्वरम् ।
* अर्चयत्येव परमं सदा चिन्तनतत्परा ॥४७॥

Thus engrossed in this thought Kālī worshipped Candraśekhara everyday even in her dream. 47

* अग्रं गता यदा काली प्रध्यायति महेश्वरम् ।
* तदा तद् वेदभूतेशस्तां निसर्गपरिस्थिताम्] ॥४८॥

With such desires in her mind when she used to move in front of Maheśvara, he considered her as one born from the mother's womb (like any other creature).* 48

किन्तु गर्भगतैर्बीजैर्घूतदेहेति तां तदा।
नाग्रहीद्गिरिशः कालीं भार्यार्थे ह्यधृतव्रताम् ॥४९॥

Giriśa did not then accept her for his wife because of the fact that her body was polluted by the semen that was poured into the womb (of her mother) and that she had not practised penance. 49

महादेवोऽपि तां दृष्ट्वा तदैवेदमचिन्तयत् ।
कथमेषा तपश्चर्याव्रतं कुर्याद् गिरेः सुता ॥५०॥

Mahādeva having observed her pondered over the matter as to when this daughter of the mountain would commence practising penance. 50

कृतव्रतां ग्रहीष्यामि गर्भबीजविवर्जिताम् ।
कालीं भार्यां स्वदयितां योनिजामतिदूषिताम् ॥५१॥

(Now) Kālī is highly impure because of her being born from the vagina; when she gets rid of the evil effect of the root cause of the womb by her austerity I shall take for my wife and she shall be my beloved. 51

व्रतेन चाथ संस्कारैर्गर्भबीजं विमुच्यते ।
तस्माद् व्रतं यथा काली कुर्यात् तद् युज्यते कथम्* ॥५२॥

By austerity and purification the evil effect of semen in the womb can be removed. For achieving this when Kālī would commence practising penance ?** 52

इति संचिन्त्य भूतेशस्तदा ध्यानमनाः स्थितः ।
ध्यानासक्तस्य तस्याथ नान्यचिन्ता व्यजायत ॥५३॥

Having deeply pondered like this the Lord of the *bhūtas* reverted to meditation. While he was engrossed in meditation no other thoughts crossed his mind. 53

काली त्वनुदिनं शम्भुं भक्त्या भृशमसेवत ।
विचिन्तयन्ती सततं तस्य रूपं महात्मनः ॥५४॥

Kālī thinking constantly about the beauty of Śambhu, the Great Soul, used to serve him every day with utmost reverence. 54

हरो ध्यानपरः कालीं नित्यं प्रत्यक्षतः स्थिताम् ।
विस्मृत्य पूर्ववृत्तान्तं पश्यन्नपि न पश्यति ॥५५॥

Having recalled the past incidents Hara, while being engrossed in meditation feigned as if he had not seen her at although she had been very much in front of him every moment, and was exposed to his visual perception. 55

एतस्मिन्नन्तरे देवांस्तारको नाम दैत्यराट् ।
बबाधे सर्वलोकांश्च ब्रह्मणो वरदर्पितः ॥५६॥

Meanwhile the demon, Tāraka by name, being haughty by the boons granted by Brahmā, started oppressing the gods and all the people. 56

वशीकृत्य स लोकांस्त्रीन् स्वयमिन्द्रो बभूव ह ।
विद्राव्य सकलान् देवान् दैत्यान् स्वांस्तत्पदेषु च ।
स्वयं नियोजयामास देवयोनिषु चाप्यसौ ॥५७॥

Having brought the three worlds under his control Tāraka himself became Indra, by expelling the gods from their respective positions he appointed his own demons in those positions of the gods. 57

* The verses within bracket seem to be interpolated, not found in any MSS.

* इति श्रीकालिकापुराणे त्रिचत्वारिंशोऽध्यायः

** Here ends the forty-third chapter of the Kālikā-purāṇa. V.

न यमः स्वेच्छया लोकांस्तस्मिन् राज्ञि नियच्छति।
न स्वेच्छया तथा सूर्यो लोकांस्तपति तद्भयात् ॥५८॥

While Tāraka reigned (over the three worlds) Yama (the god of death) could not, of his own, exercise his control over the people, nor the sun, as he was afraid of him (Tāraka) could warm (the world). 58

चन्द्रस्तु नर्मसाचिव्यं तस्य कुर्वन् स रश्मिभिः।
वायुना सह संगम्य तत्सेवां विदधेऽनिशम् ॥५९॥

The moon by pouring his rays played the role of the court-jester, he along with the wind was obliged to serve him (Tāraka) day and night, 59

सदा सौगन्ध्यगाम्भीर्यशैत्यस्निग्धत्वसंयुतः।
तं बीजयन् ववौ वायुः शासनात्तस्य भूभृतः ॥६०॥

Under the command of the king Tāraka the wind being ladden with the qualities of sweet smell, heaviness, coolness and smoothness was blowing to wind him. 60

धनदोऽपि यथासारं धनमादाय यत्नतः।
सावधानस्तस्य सेवामकरोत्तारकेच्छया ॥६१॥

Kubera, too, having collected the wealth used to serve Tāraka cautiously by offering the essence of the wealth, what Tāraka desired of him. 61

अग्निस्तस्याभवत् सूदः शासनात्तारकस्य तु।
व्यञ्जनान्यथ भोज्यानि चक्रे तस्येच्छया तदा[1] ॥६२॥

By the order of Tāraka Agni had to act as his cook, and he prepared the curry and other foods to satisfy his (Tāraka's) taste. 62

निर्ऋतिस्तस्य सततं सहितः सर्वराक्षसैः।
अश्वान् गजान् वाहनानि कारयामास साध्वसात् ॥६३॥

Nirṛti along with other *rākṣasas*, out of fear, had been obliged to keep his horses, elephants, and other means of transport always ready for him. 63

नृत्यद्भिरप्सरोभिश्च स्तुवद्भिः सूतमागधैः।
गायमानैश्च गन्धर्वैः संचिक्रीड सुरान् द्विषन् ॥६४॥

Tāraka, the enemy of gods, used to amuse himself in the company of the dancing heavenly nymps (*apsarasas*), and hearing the eulogy by the bards and the songs of the singing *gandharvas*. 64

एवं स सर्वलोकांस्तु त्रिष्वप्यथ विलोडयन्।
लोकेषु सारान् सारांश्च देवानामप्यथाग्रहीत् ॥६५॥

He thus making the people in the three worlds agitated and he robbed all the valuables of gods. 65

तेनाभिबाधिताः सर्वे देवाः शक्रपुरोगमाः।
ब्रह्माणं शरणं जग्मुरनाथा नाथमुत्तमम् ॥६६॥

All the gods being oppressed by him had turned without a protector; then they headed by Śakra (Indra) approached Brahmā, the best of the protectors. 66

ते प्रणम्य सुराः सर्वे पुरुहूतपुरोगमाः।
इदमूचुर्महात्मानं सर्वलोकपितामहम् ॥६७॥

They headed by Puruhūta (Indra) said this to Brahmā, the great soul, the progenitor of the people, by saluting him. 67

देवा ऊचुः

लोकेश तारको दैत्यो वरेण तव दर्पितः।
निरस्यास्मान् हठादस्मद्विषयान् स्वयमग्रहीत् ॥६८॥

The gods said :

O Lord of the people! the demon Tāraka had become haughty on receiving the boons granted by you, and he suddenly pushed out all of us from our positions, and thereafter he himself had occupied all of these positions. 68

रात्रिंदिवं बाधतेऽस्मान् यत्र तत्र स्थिता वयम्।
पलायिताश्च पश्यामः सर्वकाष्ठासु तारकम् ॥६९॥

He has been constantly oppressing us day and night, no matter where we stay, even fleeing we see Tāraka in all directions. 69

अग्निर्यमोऽथ वरुणो निर्ऋतिर्वायुरेव च।
तथा मनुष्यधर्मा च सर्वैः परिकरैर्युतः ॥७०॥

He has been attended upon by Agni (fire god), Yama (the god of death), Varuṇa (the ocean god), Nirṛti (the god of rākṣasas), Vāyu (the wind-god), so also by the human race, in fact, by one and all, 70

1. पुरा M.

एते तेनार्दिता ब्रह्मन् देवास्तस्यैव. शासनात्।
अनिच्छाकार्यनिरताः सर्वे तस्यानुजीविनः ॥७१॥

These tortured gods, under his order, are compelled to remain engaged in (undesirable) activities against their will and all of them have become subserviant to him. 71

या देववनिताः स्वर्गे ये चाप्यप्सरसां गणाः।
तान् सर्वानग्रहीद् दैत्यः सारं लोकेषु यच्च यत् ॥७२॥

That demon Tāraka had appropriated for him all women of gods, and the group of nymphs (*apsaras*), whoever were in the heaven, he also collected all the lasting valuables from all over the world, whatever were there. 72

न यज्ञाः संप्रवर्तन्ते न तपस्यन्ति तापसाः।
दानधर्मादिकं किंचिद् न लोकेषु प्रवर्तते ॥७३॥

Now no sacrifice is performed, the ascetics can not practise austerity, the religious deeds and the offering of gifts are no longer in vogue. 73

तस्य सेनापतिः पापः क्रौञ्चो नामास्ति दानवः।
स पातालतलं गत्वा बाधतेऽहर्निशं प्रजाः ॥७४॥

The general of his army, Krauñca by name is a vicious demon; he by entering into the nether world has been oppressing the people there day and night. 74

तस्मात् तु तारकेणेदं सकलं भुवनत्रयम्।
हृतं सर्वं जगत् त्राहि पापात्तस्मात् पितामह ॥७५॥

Therefore, O grand father! please save these three worlds from the sinful Tāraka, who has been destroying them. 75

वयं च यत्र स्थास्यामस्तत्स्थानं विनिर्देशय।
स्वस्थानाच्च्याविताास्तेन लोकनाथ जगद्गुरो[1] ॥७६॥

O Lord of the people! O preceptor of the world! we had been displaced from our places by him; please direct us where should we reside now? 76

त्वं नो गतिश्च शास्ता च त्वं नस्त्राता पिता प्रसूः।
त्वमेव भुवनानां च स्थापकः पालकः कृती ॥७७॥

You along are the resort of us, you are our administrator, father and mother, the stabiliser and the protector of the three worlds, and you are the perfect one. 77

1. गुरोः B.

तस्माद् यावत्तारकाख्ये वह्नौ दग्धाः प्रजापते।
न भवामस्तथा कर्तुं भवता युज्यतेऽधुना ॥७८॥

Therefore, O Lord of the people (Prajāpati)! you should take all the steps to save us before we are perished in the fire, called Tāraka. 78

मार्कण्डेय उवाच

सुराणां वचनं श्रुत्वा ब्रह्मलोकपितामहः।
प्रत्युवाच सुरान् सर्वांस्तत्कालसदृशं वचः ॥७९॥

Mārkaṇḍeya said:

Brahmā having heard the speeches of the gods in the abode of the gods spoke to them as was befitting to the occasion. 79

ब्रह्मोवाच

ममैव वरदानेन तारकाख्यः समेधितः।
न मत्तस्तस्य मरणं युज्यते त्रिदिवौकसः ॥८०॥

Brahmā said:

O gods! it is due to the boons granted by me. Tāraka had grown to power, therefore, it is not proper that he would meet his death because of me. 80

युष्माकञ्च प्रतीकारः कर्तव्यः प्रतिकर्मणि।
किन्तु सम्यक् न शक्नोमि प्रतिकर्तुं प्रचोदितः[2] ॥८१॥

(On the other hand) you deserve to be helped in your every effort (to get Tāraka killed); however, even though requested I am unable to take any remedial measures. 81

तस्माद् यथा तारकाख्यः स्वयमेष्यति संक्षयम्।
तथा यूयं संविदध्वमुपदेशकरस्त्वहम् ॥८२॥

Therefore, you yourselves have to do such things so that Tāraka is destroyed of his own; I am advising you (on the process). 82

न मया तारको वध्यो न तथा वनमालिना।
न हरेण तथा वध्यो नान्यैरपि सुरैर्नरैः ॥८३॥
एष एव वरो दत्तो मया तस्मै तपस्यते।
उपायश्चिन्तितश्चास्ति तत्कुर्वन्तु सुरोत्तमाः ॥८४॥

'Tāraka shall never be killed either by me or by Vanamālin (Viṣṇu) or Hara, or by any god or a human being' this

2. प्रचोदितः M.

was the boon which I granted to him when he propitiated me by his austerity. However, deeply pondering over the matter I have found one means. O superiormost ones of the gods; do that. 83-84

सती दाक्षायणी पूर्वं त्यक्तदेहा स्वजन्मने ।
अगच्छन्मेनकां देवीं शैलराजस्य योषितम् ॥८५॥

In the past the daughter of Dakṣa reached Menakā, the wife of the king of the mountains (Himālaya) to be reborn after she had given up her body (in the sacrifice of Dakṣa).

तां समुत्पादयामास मेनकाजठरे गिरिः ।
लक्ष्मीमिव पुरा ख्यातां भृगुः स्वतनयो मम ॥८६॥

The mountain (Himālay) procreated her in the womb of Menakā, the way my son Bhṛgu produced Lakṣmī in ancient time. 86

तामवश्यं महादेवः कुर्यात् पाणिगृहीतिकाम् ।
यथा स नचिरात्तस्यामनुरक्तो भवेत् सुराः ॥८७॥
तथा विदध्वं सुतरां तत्तेजः प्रतिकर्तृ वः[1] ।
तमूर्ध्वरेतसं शम्भुं सैव प्रच्युतरेतसम् ॥८८॥
कर्तुं समर्था नान्यास्ति काचिदप्यबलाऽपरा ।
तस्य तेजश्च्युतं यच्च तस्माद् यो जायते सुतः ॥८९॥
स एव तारकाख्यस्य हन्ता नान्यस्तु विद्यते ।
सा सुता गिरिराजस्य साम्प्रतं रूढयौवना ॥९०॥
तपस्यन्तं गिरिप्रस्थे नित्यं पर्येषते हरम् ।
वाक्याद् हिमवतः सा तु काली नाम्ना निषेवते ।
सखिभ्यां सह सर्वज्ञं ध्यानस्थं परमेश्वरम् ॥९१॥

The great Lord shall surely accept her hand (in marriage). O gods ! therefore, you must take such steps so that he soon becomes enamoured of her. His essence (the son born from his semen) shall be the saviour of yours. She alone is capable of making Śambhu, the celibite (whose semen remains always on his head) discharge his semen; there is no other woman except her who is competent to do this. From his semen, which he would ejaculate, a son shall be born, and he shall kill the demon Tāraka; none else can do this. The daughter of the king of the mountains named Kālī, is in prime of her youth; she along with her two friends, under the advice of Himavat, has now been serving Hara, the Omniscient, the great God, every day, who is engrossed in meditation at the slope of the mountain (*giriprastha*). 87-91

तामग्रतो वर्तमानां त्रिलोकवरवर्णिनीम् ।
ध्यानासक्तो महादेवो मनसापि न चेच्छति[1] ॥९२॥

The great Lord, being engrossed in meditation, does not desire her even for a moment in his mind, though she is the most beautiful maid in the three worlds, and is constantly in front of him. 92

यथा समीहते भार्यां कालीं च चन्द्रशेखरः ।
तथा कुरुध्वं त्रिदशा नचिरादेव यत्नतः ॥९३॥

O gods! take such steps with care so that Candraśekhara desires Kālī for his wife without delay. 93

स्वस्थानं भवतां स्वर्गस्तस्मात् तारकमप्यहम् ।
निवर्तयिष्ये संगम्य गच्छध्वं विगतज्वराः ॥९४॥

O gods! thus being relieved of sufferings you shall regain your heaven; of course, I myself also shall meet Tāraka and forbid him (invading the heaven again). 94

मार्कण्डेय उवाच

इत्युक्त्वा सर्वलोकेशस्तारकाख्यमुपस्थितः ।
उपसंगम्य वचनं समाभाष्येदमब्रवीत् ॥९५॥

Mārkaṇḍeya said :

Having said thus the Lord of all the worlds, approached Tāraka and spoke thus addressing him. 95

ब्रह्मोवाच

भो भो तारक मा स्वर्गराज्यं त्वं परिशाधि भोः ।
तदर्थं न तपस्तप्तं समये भवता पुरा ॥९६॥

Brahmā said :

O Tāraka ! you must not rule over the heaven; this was neither the end for which you had practised austerity nor was agreed upon in the past. 96

वरो नापि मया दत्तो[2] न मया स्वर्गराजता ।
तस्मात् स्वर्गं परित्यज्य क्षितौ राज्यं समाचर ॥९७॥
देवभोग्यानि तत्रैव सम्भविष्यन्ति तेऽसुर ।

---

1. प्रतिकर्तृकम् M.

1. चेहते M. 2. वृतो मत्तः M.

Neither I granted a boon to this effect nor granted the rulership over the heaven; therefore, give up the kingdom of heaven and reign over this earth. O *asura*! the things enjoyable by the gods shall be available to you on the earth itself. 97-98a

मार्कण्डेय उवाच

इत्युक्त्वा सर्वलोकेशस्तत्रैवान्तरधीयत ॥९८॥

स तारकः परित्यज्य स्वर्गं क्षितिमथाभ्ययात् ।

तत्रैव संस्थितो देवान् बाधते स्म स नित्यशः ।

इन्द्रं करप्रदं चक्रे निदेशस्थं महाबलम्[1] ॥९९॥

Mārkaṇḍeya said :

Having said thus Brahmā disappeared then and there,

Then Tāraka left the heaven and come to the earth, and reigning from the earth he oppressed the gods, made Indra of great prowess his vassal and tributory. 98b-99

तमिन्द्रः सततं देवभोग्यानि वितरन् मुहुः ।

सेवमानः क्षमो नाभूत् सन्तोषयितुमीश्वरम् ॥१००॥

Indra even after supplying him with the things enjoyable by the gods failed to satisfy him, his lord. 100

एवं तेनार्दिता देवा मन्युना परिपीडिताः ।

विधातुरुपदेशेन यत्नं चक्रुर्हरान्वये ॥१०१॥

Thus oppressed by him the gods became afflicted with grief and made their effort for having Hara begetting progeny as was advised by Brahmā. 101

ततो इन्द्रोऽथ गुरुणा संगम्य कृतनिश्चयः ।

कुसुमेषुं समाहूय वचनं चेदमब्रवीत् ॥१०२॥

Then Indra decided in consultation with Bṛhaspati to act, and invited the weilder of the flowery bow (Kāma), and said these words. 102

इन्द्र उवाच

त्वयेदं पाल्यते विश्वं त्वया विश्वं प्रसूयते ।

त्वं ब्रह्मविष्णुरुद्राणां प्रीतिहेतुः पुरा भवः ॥१०३॥

Indra said :

O Kāma! this world is produced and preserved by you; in the ancient times you had been the cause of arousal of love in the mind of Brahmā, Viṣṇu and Rudra. 103

1. महाबलः M.

ब्रह्मा प्रीत्या यथा पूर्वमगृह्णाच्चरितव्रताम् ।

सावित्रीं माधवो लक्ष्मीं सतीं दाक्षायणीं हरः ॥१०४॥

ताः प्रीतये पुरा तेषां देवेशानां यथा कृता ।

तथैव कुरु मे प्रीतिं काम प्राणभृतां सदा ॥१०५॥

(Because of you) in the past Brahmā accepted Sāvitrī, observer of vows, Viṣṇu accepted Lakṣmī, and Hara accepted Satī, the daughter of Dakṣa for their pleasure. The way you caused these ladies to give pleasure to those lords of the gods, O Kāma! do the same thing for the sake of me, and also for the entire living beings. 104-105

न त्वं न कस्यचित् स्वर्गे पाताले वाथ भूतले ।

प्रियः प्राणभृतां काम सततं जगतां मतः ॥१०६॥

O Kāma! there is no such living being in the heaven, in the nether world and on the earth to whom you are not dear; you are dear to all living being of the three worlds. 106

देवदानवयक्षाणां रक्षसां मानुषस्य च ।

त्वं पालकश्च कर्ता च हृदये च प्रवर्तसे ॥१०७॥

You are the preserver and master of gods, *dānavas*, *yakṣas*, *rākṣasas*, and men; you reside in their hearts. 107

तस्मात् त्वं सर्वजगतां हिताय कुरु चेष्टितम्[1] ।

देवदानवयक्षाणां मानुषाणां महात्मनाम् ॥१०८॥

Therefore you should make an effort for the welfare of all the worlds, the gods, *dānavas*, *yakṣas* and the great men.

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचस्तस्य शक्रस्य मकरध्वजः ।

देवराजमुवाचेदं सुप्रीतस्तद्वचोऽमृतैः ॥१०९॥

Mārkaṇḍeya said :

Having heard the nectar-like speech of Śakra, Kāma with the emblem of *makara* was highly pleased, and he spoke this to the king of the gods (Indra). 109

मदन उवाच

यत्राहमीशिता शक्र तत्कर्म विदितं त्वया ।

तस्मान्ममोचितं शक्यं करिष्ये तन्निदेशय ॥११०॥

Madana said :

You know the task which I am able to accomplish; therefore, suggest the work befitting to me, I shall surely do that. 110

1. चेष्टनं M,

पञ्चैव बाणा मृदवस्ते च पुष्पमया मम ।
चापस्तथा पुष्पमयः शिञ्जिनी भ्रमरात्मिका[1] ॥१११॥

I have got only five soft arrows made of flowers, my bow is also made of flowers, while the black bees constitute the bow-string. 111

रतिर्मे दयिता जाया वसन्तः सचिवो मम ।
यन्ता मलयजो वायुर्मित्रं मम सुधानिधिः ॥११२॥
सेनाधिपो मे शृङ्गारो हावा भावाश्च सैनिकाः ।
सर्वे मे मृदवोऽक्रूरा अहं चापि तथाविधः ॥११३॥

Rati is my beloved wife, Vasanta is my minister, the wind blowing from the mountain of Malaya is my charioteer, the moon is my friend, *śṛṅgāra* (love-sentiment) is my general, and *hāva* (coquetish gesture) and *bhāva* (dalliance) are my soldiers; all of them are soft and not cruel; I myself am of the same nature. 112-113

यद् येन युज्यते कार्यं धीमांस्तत्तेन योजयेत् ।
मम योग्यं तु यत् कर्म तस्मात्तस्मिन् नियोजय ॥११४॥

The wise assign such job to a person for performing, which is suitable to him; therefore, appoint me to do such thing which I am capable of. 114

इन्द्र उवाच

यत् कारयितुमिच्छामि भवता तन्मनोभव ।
तत्ते समुचितं कर्म तस्मिन् परिवृतो भवान् ॥११५॥
कृतकर्मापि तत्र त्वं कृती चापि मनोभव ।
त्वदन्यैः किन्तु दुःसाध्यं तत्त्वां तत्र नियोजये ॥११६॥
श्रूयते हि तपस्यन्तं ध्यानस्थं वृषभध्वजम् ।
गिरेर्हिमवतः प्रस्थे निराकांक्षं वधूकृतो ॥११६॥

Indra said :

O mind-born (Kāma)! what I want you to get done eminently suits you. O mind-born! I am going to assign you such a job about which you have knowledge, experience and skill; of course, no other living being (except you) is capable of doing this. 115-116

तं पितुर्वचनात् काली तपस्यन्तं निषेवते ।
सखिभ्यां सहिता नित्यं हरस्यानुमतेऽधुना ॥११७॥

1. वरा निजा M.

We have heard that Mahādeva is engrossed in meditation on the slope of the mountain Himālaya and is averse to having a wife; now Kālī along with her two friends, under the advice of her father and also with the consent of Hara himself, is engaged in his service. 117

आरूढयौवनां तां तु स्त्रीरत्नमपि सुन्दरीम् ।
ध्यानासक्तो महादेवो नेहते मनसापि च ॥११८॥

Although she is at the prime of her youth, beautiful and the gem of women, the Great Lord as engrossed he is in meditation, does not desire her even in His thought. 118

*[सानुरागो यथा तस्यां जायते वृषभध्वजः ।
तथा विधत्स्व देवानां हिताय जगतामपि ॥११९॥

**[For the welfare of gods and the worlds also you should do such things so that Mahādeva becomes enamoured of her. 119

सह सत्या यथा रेमे सानुरागो वृषध्वजः ।
*तथैतया गिरिजया रमतां तत्कृतेन वै] ॥१२०॥

You should see that due to your action Mahādeva, the bull-rider, takes sexual pleasure with the daughter of the mountain (Pārvatī) as he used to do with Satī in the past].

तस्याः कृते तु यत्तेजः प्रच्युतं यद् हरस्य वै ।
ततो यो जायते सोऽस्मांस्तारकादुद्धरिष्यति ॥१२१॥

The son that will be born out of the semen that Hara would ejaculate into her womb shall save us from Tāraka.

मार्कण्डेय उवाच

ततः स देवराजस्य वचः श्रुत्वा मनोभवः ।
प्राप्तकालं च सस्मार शाप ब्रह्मकृतं पुरा ॥१२२॥

Mārkaṇḍeya said :

The mind-born one (Kāma) having heard the speech of the Lord of the gods recalled the curse, hurled by Brahmā in the past, at this appointed time. 122

मन्थ्यां प्रतिविघातारं यदा शस्त्रं परीक्षितम् ।[1]
कामोऽहनत् पुष्पबाणैस्तदा तमशपद्विधिः ॥१२३॥

* मुद्रितपुस्तके-अधिकः ।

**These two verses put within the bracket are not found in MSS.

1. परीक्षितुम् V.

Putting Sandhyā as the object, when in the past, Kāma with a view to testing the potentiality of his weapon pierced Vidhi (Brahmā) with his arrows, he (Brahmā) had cursed him. 123

शम्भुनेत्राग्निदग्धस्त्वं भविष्यसि द्विजोत्तमाः ।
यदा कुर्याद् गिरिसुतां हरः पाणिगृहीतिकाम् ॥१२४॥
तदा भवान् शरीरेणागमिष्यति समग्रताम् ।
इति स्मृत्वा विधेः शापं भीतोऽपि मकरध्वजः ॥१२५॥
अङ्गीचक्रे शक्रवाक्यात् काल्या योजयितुं हरम् ।
इदं च वचनं प्रोचे तत्कालसदृशं पुनः ॥१२६॥

O superiormost ones of the twice-born ! "you shall be burnt into ashes by the fire-like angry glances of Śambhu, you shall resurrect into full body when Hara accepts the hand of the daughter of the mountain." Kāma, with the *makara* as his symbol having recollected this curse hurled by Brahmā to this effect, though afraid, agreed on the request of Śakra to unit Hara with Kālī. He then spoke thus befitting to the occasion of the time. 124-126

मदन उवाच

करिष्ये तद्वचः शक्र हरं संगमयाम्यहम् ।
काल्या गिरिजया सार्धं दाक्षायण्या यथा पुरा ॥१२७॥

Madana said :

O Śakra ! I shall obey your words and unite Hara with Kālī, as I did unite Hara with the daughter of Dakṣa in the past. 127

किन्त्वेकं मम साहाय्यं कर्ता त्वं हरमोहने ।
यदा सन्मोहनेनाहं हरं सन्मोहयामि च ॥१२८॥
तदा कुरु सहायं त्वं स्वःस्थमाप्याययस्व माम् ।
प्रविश्याहं सुरभिणा न चिराच्छंकराश्रमम् ॥१२९॥
विधाय पूर्वं मनसो विकारं हर्षणेन तु ।
संमोहनेन सुदृढं मोहयिष्ये वृषध्वजम् ॥१३०॥

But you shall have to help me in the process of enchantment of Hara. When I shall make Him illusioned with my arrows, called *sanmohana* (enchanting) you shall have to make me regaining consciousness. Without delay I shall now enter, with the sweet breeze, into the hermitage of Śaṁkara, and make his mind perturbed with my arrow, called *harṣaṇa* (delight), and then make Him firmly spellbound with my arrow, *sammohana*. 128-130

स्मरिष्यसि त्वं सम्प्राप्ते काले मां मम पालने ।
अहं गच्छामि सहितं तत्कर्तुं बलसूदन ॥१३१॥

O killer of Bala ! when the proper time arrives kindly recall me for discharging my assignment; I shall proceed (along with you) for doing that job. 131

मार्कण्डेय उवाच

इत्युक्त्वा स जगामाथ मदनः शंकराश्रमम् ।
शक्रोऽपि त्रिदशान् सर्वानिदमाह वचस्तदा ॥१३२॥

Mārkaṇḍeya said :

Having said thus Madana proceeded to the hermitage of Śaṁkara while Śakra thus told the gods. 132

यूयं कुरुध्वं साहाय्यं यत्र याति मनोभवः ।
तत्र तत्रानुगम्यैव समये मां च बोधत[1] ॥१३३॥
यदा संमोहनेनायं संमोहयति शंकरम् ।
तदाहमपि यास्यामि तत्र बोधत[2] मां सुराः ॥१३४॥

O gods ! help the mind-born one (Kāma), where ever he goes you should follow him there, and inform me (about the shape of things) at the proper time. Because I myself shall go there at the time when he enchants Śaṁkara with his arrow, called *sammohana*; make me aware of it. 133-134

इत्युक्तास्तेन शक्रेण देवा जग्मुर्मनोभवम् ।
सोऽपि गत्वा यत्र हरो गङ्गावतरणे गिरेः ।
हिमभारभृतः[3] सानौ सुरभिं च न्ययोजयत् ॥१३५॥

The gods thus being advised by Śakra went to that place where the mind-born (Kāma) had gone, and Kāma on his turn went to Gaṅgāvataraṇa on the slope of the mountain Himālaya where Hara was staying he then caused the sweet smelling breeze to blow there. 135

ततस्तत्र गते सम्यक्सुरभौ तस्य लक्षणम् ।
अभवन्नचिरादेव[4] तरुगुल्मलतासु च ॥१३६॥

---

1. बोधय M. 2. तदा प्रबोधय M 3. हेमस्थानगते M.
4. अवसन्नचिरादेव M.

No sooner had *surabhi* (the spring season) arrived there than the symptoms of its arrival became visible in the trees, the herbs and the creepers. 136

पुष्पिता: किंशुकास्तत्र मञ्जुला: केतकास्तया[1] ।
सरांसि च सपद्मानि सविकाराश्च जन्तव: ॥१३७॥

The *kimśuka* (the tree *Butea frondosa*) started blossoming, the *ketakis* (*Pandanus odoratissimus*) became lovely with the shoots, the lakes turned full of lotuses, and animals exhibited the signs of lust. 137

ववौ वायुश्च गम्भीरो गन्धिल:[2] पुष्परेणुभि: ।
शनै: शनै: सुखकर: कर्षयन् स हि काननम्[3] ॥१३८॥

The wind rendered thick and sweet smelling by the pollens of the flowers became pleasant, and started blowing mildly tossing the forest attracting the mind of the inhabitants of the hermitage. 138

पक्षिणश्च मृगाश्चैव ये चान्ये प्राणधारिण: ।
सिद्धाश्च किन्नराश्चैव द्वन्द्वभावं वितेनिरे ॥१३९॥

The birds and the animals, the *siddhas* and the *kinnaras*, and all other living beings, whoever were there started coupling. 139

चूता: कुसुमितास्तत्र नवस्तवकभूषिता: ।
अशोका: पाटलाश्चैव नागकेशरकारुणा: ॥१४०॥

The mango groves started blossoming, the *aśokas* (the tree *Jonesia Asoka* Roxb), the *paṭalas* (the tree bearing trumpet flowers) and the *nāgakeśaras* (the tree *Mesua Roxburghi*) being bedecked with new tenderils turned red. 140

सविकारा गणाश्चासन् शंकरस्य तदा द्विजा: ।
प्रत्यक्षतो ययुस्तेऽपि[4] विकारं शम्भुसाध्वसात् ॥१४१॥

O twice-born ones ! at that time the *gaṇas* of Śambhu became excited with amorous urge and they commenced exhibiting their excitement openly without apprehension from Śambhu. 141

भ्रमन्ति स्म तदा तत्र भ्रमरा: कुसुमोद्भवम् ।
पिबन्तो बहुशश्च्युतं गुञ्जन्त: सह[5] जायया ॥१४२॥

1. केसरास्तथा M. 2. गन्धिन: M. 3. मानसम् V. B.
4. नचेल्लस्ते M. 5. स्वस्व M.

The black bees with their famale mates hovered over the flowers and made humming noise after they sucked the juice of the mango shoots. 142

एवं प्रवृत्ते सुरभौ शृङ्गारोऽपि गणै: सह ।
हावभावयुतस्तत्र प्रविवेश हरान्तिकम् ॥१४३॥

Thus with the advent of the spring season *Śṛṅgāra* (love) accompanied by his retinue came to the abode of Hara along with *hāva* (*līlā* and other gestures) and *bhāva* (dalliance).

मदन: सगणस्तत्र निवसंश्चिरमेव हि ।
न दृष्टवांस्तदा शम्भोश्छिद्रं येन प्रवेक्ष्यति ॥१४४॥
यदा च प्राप्तविवरस्तदा[1] भयविमोहित: ।
नाग्रेसरोऽभवत् तस्य मदनो रतिवारित: ॥१४५॥

Madana waiting there for a long time along with his group (*gaṇa*) did not find any weak point (of Hara) on which he could have entered into his mind. Even when Madana found some blemish (on the part of Hara) he was prevented from making an approach by Rati (his wife) and he did not dare go in front of him out of fear. 144-145

एवं यातस्तस्य काल: प्रभूतो द्विजसत्तमा: ।
निरूपयन् न वा चाप[2] छिद्रं तस्य यतेस्तदा ॥१४६॥

O superior most ones of the twice-born ! while he was waiting there for finding a weak point, a long time rolled on; even after careful search he failed to find an infirmity in the ascetic (Hara). 146

ज्वलत्कालाग्निसंकाशं भानुलक्षसमप्रभम् ।
ध्यानस्थं शंकरं को वा समासादयितुं क्षम: ॥१४७॥

Who shall ever be able to approach Śaṁkara, who being engrossed in meditation, had been shining like the fire of deluge, and blazing in brightness equal to that of hundred thousand suns put together. 147

अथैकदा गिरिसुता काली तस्याभवत्पुर: ।
कृत्वा परीष्टिं कर्तव्या सखिभ्यां प्रणता स्थिता ॥३४८॥
शंकरोऽपि तदा ध्यानं त्यक्त्वा तत् क्षणमास्थित: ।
योजयन् स्वगणान् कृत्ये ज्योतिश्चिन्ताविवर्जित: ॥१४९॥

1. यदा नावाप्तविवर: M. 2. निरूपणं तदावाप M.

Once Kālī, the daughter of the mountain, along with her two friends, bowed to him after they worshipped him, while Śaṁkara at that time was without contemplating on the Supreme Light, as he had been without the meditation for the moment. 148-149

तच्छिद्रं प्राप्य मदनः प्रथमं हर्षणेन तु ।
बाणेन हर्षयामास पार्श्वस्थं चन्द्रशेखरम् ॥१५०॥

Finding this weak point Madana first made Candraśekhara, who was by his side, delighted by piercing him with his arrow, called *harṣaṇa* (delighter). 150

शृङ्गारश्च तदा भावैर्हावैश्च सहितो हरम्[1] ।
जगाम कामसाहाय्यं कुर्वन् सुरभिणा सह[2] ॥१५१॥

Then *śṛṅgāra* (love) for the assistance of Kāma reached Śaṁkara with *surabhi* (spring), *hāvas* (līlā and other coquettish gestures) and *bhāvas* (dalliance). 151

हर्षणेनातिहृषितः शृङ्गाराद्यैर्निषेवितः ।
शंकरो वदनं काल्याः साकूतं[3] संव्यलोकयत् ॥१५२॥

Śaṁkara after he was excessively delighted by the influence of (the arrow) *harṣaṇa* and also served by *śṛṅgāra* and others, started gazing at the face of Kālī with (amorous) intention. 152

तत् प्राप्य विवरं कामः पुष्पं चापे न्ययोजयत् ।
संमोहनं पुष्पवृतं पुष्पमालाविवर्धितम्[4] ॥१५३॥

Kāma having found this infirmity on the part of Śaṁkara put his flowery arrow, called *sammohana*, with a footstalk of flower, and bedecked with the garlands of flowers, on his flowery bow. 153

तदाभूद् दक्षिणे[5] पार्श्वे रतिः प्रीतिस्तु वामतः ।
पृष्ठे वसन्तस्तूणीरं पौष्पमादाय[6] सुन्दरः[7] ॥१५४॥
आकर्णपूरितं[8] पुष्पं चापमाकृष्य संयतः ।
यदा मनोभवो वायुस्तदा तं समुपेयिवान् ॥१५५॥

When the handsome Manobhaxa picked up a flowery arrow from his quiver, at that moment Vasanta (the spring season) came to his back while Rati (his wife) stood by his right, and Prīti on the left. The moment the disciplined Kāma drew the string of his flowery bow up to his ear the pleasant wind approached him (Śaṁkara). 154-155

संहिते पुष्पबाणे तु गिरिजां चन्द्रशेखरः ।
जातेन्द्रियविकारः सन् जिघृक्षुः संगमेऽभवत् ॥१५६॥

The flowery arrow having been shot Candraśekhara with his sense organs agitated became excited and he wanted to catch the daughter af the mountain for sexual intercourse.

अमराः शक्रसहितास्तदा सर्वे वियद्गताः ।
सम्यं मनोभवं मेने सुरकृत्ये निवेशितम् ॥१५७॥

Indra and the other gods, in the heaven when they observed this considered the appointment of Manobhava as the best for serving the purpose of the gods. 157

अथ संस्मृत्य संयम्य निगृह्य विकृतिं तदा ।
इन्द्रियस्य महादेवः सहसेदं व्यचिन्तयत् ॥१५८॥
योनिजां गिरिजां कालीं तपोव्रतविवर्जिताम् ।
कथं संगमकामोऽहं[1] धर्तुमिच्छामि वै हठात् ॥१५९॥

Mahādeva immediately came to senses, controlled the excitement with effort at once, and pondered deeply. Kālī, the daughter of the king of the mountains was born from the embryo, she had not yet practised austerity nor observed her religious vows; how is it that I suddenly wanted to catch her with the desire of having coition with her. 158-59

तपोव्रतपवित्राङ्गीं तपश्चरणसत्कृताम् ।
स्वयमेव ग्रहीष्यामि सतीं दाक्षायणीमिव ॥१६०॥

When she becomes pure in her body and mind after practising austerity and observing religious vows, I of my own, shall accept her for my wife, the way I had taken the daughter of Dakṣa (in the ancient time). 160

कथं विकृतकामोऽहमनिच्छन्निव साम्प्रतम् ।
केनापि चाकृष्ट इव चिकीर्षुः संगमोद्भवम्[2] ॥१६१॥

How is it that without having desired her I suddenly became enamoured of her? It seems that some one has

1. रणम् M. 2. पुष्पमालाविभूषितम् M. 3. साकूट: M.
4. पुष्पमालाविभूषितम् M. 5. तस्याभूद् M. 6. पुष्पमादाय M.
7. सुन्दरं M. 8. पूर्णं तत् M.

1. कर्तुम् M. 2. संगमेऽभवत् M.

forced me to be desirous of having sexual intercourse with her. 161

एवं विकारहेतुं स निश्चिन्वन्निन्द्रियस्य तु ।
पुरोऽवलोकयामास संहितेषुं मनोभवम् ॥१६२॥

Thus He (Mahādeva) searched for the couse which was responsible for the excitement for his sense organs, and found Manobhava (the mind-born Kāma) with the bow fitted with the arrows, in front of him. 162

एतस्मिन्नन्तरे ब्रह्मा विज्ञातसमयः सुरान् ।
दृष्ट्वा स्थानादाजगाम तत्समाजमनुग्रहात् ॥१६३॥

Meanwhile Brahmā having recollected the promise (made in the past) came to that assembly from his place out of compassion, after he had seen the gods. 163

ततः स कुपितो दृष्ट्वा[1] सन्धितेषुं मनोभवम् ।
जज्वाल ज्वलनप्रख्यस्तं दिधक्षुः प्रसह्य तु ॥१६४॥

The Great Lord having seen Manobhava with the bow fitted with the arrow became angry. He blazed in wrath like a burning fire and wanted to violently burn him into ashes.

कामोऽयं समयं ज्ञात्वा मां मोहयितुमिच्छति ।
मनो मे स्ववशं कर्तुं तन्नयामि यमक्षयम् ॥१६५॥

"Kāma finding this opportune moment wanted to bring me under his control by alluring me; well, I shall put to death." 165

एवं विचिन्त्यमानस्य नेत्रोद्भाविततेजसा[2] ।
वर्धतो ज्वलनो भूत्वा क्रोधं नेत्रात् ससर्ज[3] ह ॥१६६॥

While he was thinking thus his anger, after it had been intensified by the light of his eyes, shot from the eye (on the forehead) like a blazing fire. 166

तं क्रोधाग्निःसरिष्यन्तं जातवेदःस्वरूपिणम् ।
ज्ञात्वा कामस्य तान् बाणान् पौष्पचापनिषण्णकान्[4] ॥१६७॥
शक्ति प्राणांस्तथात्मानमाकृष्यापालयद्विधिः ।
उत्सारयामास तदा वसन्तं स पितामहः ॥१६८॥

निजशक्त्या तदा शम्भुक्रोधाद्रक्षन्मनोभवम् ।
अथाकाशगता देवाः क्रुद्धं दृष्ट्वा महेश्वरम् ॥१६९॥
प्रसीद जगतां नाथ कामे क्रोधं परित्यज ।
त्वया यथा पुरा सृष्टः शम्भुरूपेण कर्मणा ॥१७०॥
येन चायोजितं कर्म तत्करोति मनोभवः ।
तस्मात् त्वं मदने शम्भो क्रोधाग्निमुपसंहर ॥१७१॥
प्रसीद सर्वभूतेश भक्तया त्वां प्रणता वयम् ।

Brahmā having observed the wrath of Śambhu shooting out in the form of blazing fire became apprehensive of the strength of the arrows of Kāma, fixed on his flowery bow, and then with a view to saving Kāma from the wrath of Śambhu withdrew, by his power, the life and soul along with Vasanta and protected them. The gods from the heaven having seen Śambhu enraged started praying to him. "O Lord of the World ! be gracious, please be calm do not be angry with Kāma. Manobhava has done, what thou hast assigned to him after he was created by thou, in the form of Śambhu, previously. Therefore, O Śambhu restrain thy fire-like-anger against Kāma. O Lord of the creatures ! be gracious, we hail thee with utmost reverence." 167-172a

इति स्म वदतां तेषाममराणां तदानलः ॥१७२॥
ललाटचक्षुःसम्भूतो भस्माकार्षीन्मनोभवम् ।
दग्ध्वा कामं तदा वह्निर्ज्वालामालातिदीपितः ॥१७३॥
संस्तम्भितोऽथ विधिना हरं गन्तुं शशाक न ।

While the gods thus kept on saying thus the fire that had shot from the eye on the forehead of Śambhu reduced Manobhava into ashes. 172b-173a

महादेवोऽपि तद्भस्म मनोभवशरीरजम् ॥१७४॥
आदाय सर्वगात्रेषु भूतिलेपं तदाकरोत् ।
लेपशेषाणि भस्मानि समादाय तदा हरः ॥१७५॥
सगणोऽन्तर्दधे काली विहाय विधिसम्मते ।
ब्रह्मा क्रोधानलं शम्भोर्दहन्तं सकलान् सुरान् ॥१७६॥
वडवारूपिणं चक्रे देवानां पुरतस्तदा[1] ।

The highly blazing fire with the garlands of flames after it burnt Manobhava was resisted by Brahmā, and therefore

1. भूत्वा M. 2. ...नेत्रोद्भासित M. 3. समाहरत् M.
4. ...निसंगकान् M.

1. प्रभवस्तदा M.

could not re-enter into Hara, The Great Lord Mahādeva took the ashes of the body of Manobhava, with which he besmeared his body. Thereafter, Śambhu picked up the left over ashes after he besmeared his body disappeared suddenly with his *gaṇas* with the consent of Brahmā, he left Kālī there to bemon her fate. 173b-76a

वडवां तां तदा देवाः सौम्यां ज्वालामुखीं शुभाम् ॥१७७॥
दृष्ट्वा निर्विघ्नमनसो बभुवुः पूर्वपीडिताः ।
वडवां तां समादाय तदा ज्वालामुखीं विधिः ॥१७८॥

Apprehending that the fire shot forth from the eye of Śambhu shall consume all the gods, Brahmā turned it into a mare in the presence of the gods. The gods, who had suffered previously considered themselves free from impediments, after they had seen the flame-faced mare excellent and auspicious. 176b-178

सागरं प्रययौ लोकहिताय जगतांपतिः[1] ।
गत्वाथ सागरं ब्रह्मा प्रोवाच परिपूजितः ॥१७९॥
यथावत्तेन विप्रेन्द्राः समयं च निवेदयन् ।
अयं क्रोधो महेशस्य वडवारूपधृक् त्वया ॥१८०॥

Brahmā, the Lord of the worlds, then for the welfare of the worlds, taking the flame-faced mare with him proceeded to the ocean. O lords of the *vipras* (brāhmaṇas)! when Brahmā arrived there He was worshipped by the ocean, and then he spoke to the ocean comprehensively stating the condition. 178b-180

ज्वालामुखः सदा धार्यो यावन्न विनयाम्यहम् ।
यदा त्वामहमागम्य वदामि सरितां पते ॥१८१॥
तदा त्वया परित्याज्यः क्रोधोऽयं वडवामुखः ।
भोजनं भवतस्तोयमेतस्य तु भविष्यति ॥१८२॥

This is the anger of Maheśa in the form of a mare with the face of blazing flames. You shall have to preserve her within you till the time I take her back. O lord of the streams! when I come to you again and ask for handing me over the anger of Maheśa, which is in the form of a mare with a flaming-face, you should part with her; your water shall be her food. 180b-82

1. प्रभुः M.

यत्नादेवं विधार्योऽयं यथा नो याति चान्तरम् ।
इत्युक्तो ब्रह्मणा सिन्धुरङ्गीचक्रे तदा क्रुधम् ॥१८३॥
ग्रहीतुं वडवावक्त्रे शम्भोश्चाशक्यमप्यरम् ।
ततः प्रविष्टो जलधौ पावको वडवामुखः ॥१८४॥
वार्योधान्निदहन् सम्यग् ज्वालामालातिदीपितः ।

You must maintain her with care so that she does not run away. The ocean thus advised by Brahmā agreed to take custody of the anger of Śambhu, the mare, though in fact the ocean was not capable of containing it. Then the mare-faced (*vaḍabāmukha*) fire entered into the water of the ocean. The highly blazing fire with flames after entering into the ocean started consuming the water of the ocean. 183-185a

[1]यदाभवच्छम्भुनेत्राद् ददाह मदनं तदा ॥१८५॥
अभवत् सुमहाशब्दो येनाकाशः प्रपूरितः ।
तेन शब्देन महता कामदाहे क्षणेन च ॥१८६॥
सखीभ्यां सह भीताभूत् काली शोकयुता तदा ।

When the anger of Śambhu burnt Madana there arose a terrible sound which filled the ether. The moment Kāma was being burnt Kālī and her two friends became terrified by the sound and afflicted with grief. 185b-187a

तेन शब्देन हिमवांश्चकितो विस्मितस्तदा ॥१८७॥
सुतामेव जगामाशु गतां कालीं हराश्रमम् ।
तां तत्र कालीं तनयां भयशोकाकुलां शुभाम् ।
रुदन्तीं शम्भुविरहादाससादाचलेश्वरः ॥१८८॥

Himavat being bewildered and surprised by that sound proceeded to the hermitage of Śambhu in search of his daughter Kālī who was there. The Lord of the mountains after his arrival there beheld his auspicious daughter terror-strikeg and afflicted with grief and crying, separated from Śambhu. 187b-188

आसाद्य पाणिना तस्या मार्जयन्नयनद्वयम् ।
मा भैषीः कालि मा रोदीरित्युक्त्वा तां तदाग्रहीत् ॥१८९॥
क्रोडीकृत्य सुतां तां तु हिमवान्नचलेश्वरः ।
स्वमालयमथानिन्ये सान्त्वयामास चार्दिताम् ॥१९०॥

1. ददाह वह्नो नेत्रवह्निः M.

Himavat after reaching her wiped out the tears from her eyes by his hand and said thus consoling her: "O Kālī, do not be afraid, do not cry," saying thus he consoling his grief-stricken daughter, took her in his lap and brought her back to his own place. 189-190

अन्तर्हिते हरे काली विरहात् तस्य संततम् ।
निवसन्ती पितुर्गेहे शुशोच च मुमोह च ॥१९१॥

Hara having been disappeared, Kālī residing in the residence of her father had been always overwhelmed with grief because of separation from Hara, and was bewildered. 191

शैलाधिराजोऽप्यथ मेनकाऽपि
मैनाकमुख्योऽपि सखीद्वयं च ।
तां सान्त्वयांचक्रुरदीनसत्त्वां
हरं विसस्मार तथापि नोमा ॥१९२॥

Though the lord of the mountains (Himavat), Menakā, Maināka and her two friends tried their best to console Umā she could not forget Hara even for a moment.

इति श्रीकालिकापुराणे द्विचत्वारिंशोऽध्यायः॥४२॥

Here ends the forty-second chapter of the holy Kālikāpurāṇa, called the burning of Kāma.

त्रिचत्वारिंशोऽध्यायः

CHAPTER FORTY-THREE

(Union of Kālī with Hara)

मार्कण्डेय उवाच

अथ देवमुनिर्यातो हिमवन्मन्दिरं तदा ।
नियोजितो बलभिदा नारदः कामगः परम् ॥१॥

Mārkaṇḍeya said :

Then the divine sage Nārada, capable of moving at will, being deputed by Indra, proceeded to the residence of Himavat. 1

स: गतः पूजितस्तेन धरेशेन महात्मना ।
तं समुत्सृज्य रहसि कालीं तामाससाद ह ॥२॥

The great sage when he arrived there was worshipped by the lord of the mountains, then leaving Himālaya there he met Kālī in a secret place. 2

आसाद्य कालीं स मुनिः सम्बोध्य ज्ञानशालिनीम् ।
उवाचेदं वचस्तथ्यं सर्वेषां जगतां हितम् ॥३॥

The sage Nārada, the wise one having reached Kālī told her the truth, beneficial to the three worlds, thus addressing her. 3

नारद उवाच

शृणु कालि वचो मह्यं सत्यं तदवधारय ।
सेवितः स महादेवस्त्वयेह तपसा विना ॥४॥

Nārada said :

O Kālī ! hear my words and take them as true; you had served Mahādeva without resorting to austerity. 4

अनुरक्तोऽपि तेन त्वां महादेवो विसृष्टवान् ।
त्वामृते शंकरो नान्यां द्वितीयां संग्रहीष्यति ॥५॥

It is why he refused to accept you though was attracted to you. However, Śaṁkara would not accept any other woman except you for his wife. 5

त्वं चापि नान्यं दयितं ग्रहीष्यसि विनेश्वरम् ।
तस्मात् त्वं तपसा युक्ता चिरमाराधयेश्वरम् ॥६॥

You also must not accept any one else except the Lord (Śiva) for your husband; with this end in view you should propitiate the Lord with devotion for a long time. 6

तपसा संस्कृतां त्वां तु स द्वितीयां करिष्यति ।
मन्त्रोऽयं तस्य सुभगे शृणु त्वं येन सोऽचिरात् ॥७॥
आराधितस्ते प्रत्यक्षो भविष्यति महेश्वरः ।
ॐ नमः शिवायेति च सर्वदा शंकरप्रियः ॥८॥

After you become purified by your austerity he will make you his second. O auspicious one! listen to the *mantra* 'Om hail to Śiva' (*Oṁ namaḥ Śivāya*), this is the favourite *mantra* of Śaṁkara. Hara being propitiated by you by repeating this *mantra* within no time he shall appear to your perception. 7-8

चिन्तयन्ती तु तद्रूपं नियमस्था षडक्षरम् ।
मन्त्रं जप त्वं गिरिजे तेन तुष्टो भवेद्धरः ॥९॥

O daughter of the mountain! while repeating this six-syllable *mantra* you should meditate upon his image with self-restrain; then Hara will be pleased with you. 9

एवमुक्ता तदा काली नारदेन महात्मना ।
कर्तव्यमनुमेने सा हितं तथ्यञ्च तद्वचः ॥१०॥

Mārkaṇḍeya said:

Kālı thus being spoken by Nārada, the great soul, considered his words as true and beneficial, and she decided what to be done. 10

अनुमान्य तपस्तप्तुं तदा कालीञ्च नारदः ।
स्वर्गं जगाम तस्याश्च निश्चिताऽभून्मतिर्व्रते ॥११॥

Then Nārada having approved the decision by Kālı for practising penance returned to heaven, and she on her part, firmly resolved to carry on austerity. 11

अथ याते देवमुनौ काली सासाद्य मेनकाम् ।
तपःश्रद्धां समाचख्ये चात्मनो हरसंगमे ॥१२॥

The divine sage having gone to the heaven Kālī reached Menakā and informed her about her (Kālı's) determination be the consort of Hara and about practising austerity for that purpose. 12

काल्युवाच

तपस्तप्तुं गमिष्यामि मातः प्राप्तुं महेश्वरम् ।
अनुजानीहि मां गन्तुं तपसेऽद्य तपोवनम् ॥१३॥

Kāli said :

O mother! with a view to having Maheśvara (for my husband) I am going to practise austerity, allow me to-day itself to proceed to the penance grove for practising penance. 13

तपःकरणयत्नं मे पितुरावेदय द्रुतम् ।
यावन्न दह्ये जननि भूतेशविरहाग्निना ॥१४॥

O mother! report immediately to my father of my endeavour for practising austerity before I am burnt by the fire of separation from the lord of the *bhūtas* (Śiva). 14

मार्कण्डेय उवाच

इति तस्या वचः श्रुत्वा मेनका शोककर्शिता ।
आलिङ्ग्य स्वसुतामूचे मा तपः कुरु वल्लभे ॥१५॥

Mārkaṇḍeya said :

Menakā having heard the words of her daughter became afflicted with grief and said: "O my beloved!" then embracing her told this : "do not go for austerity." 15

मृदुदेहासि पुत्रि त्वं मा तपो याहि कर्कशम् ।
तपः सोढुं मुनेर्गात्रं शक्तं ते न कलेवरम् ॥१६॥

O my daughter! you are of delicate body, do not go for severe austerity ; it is the body of a sage which can withstand the strain of austerity, not of yours. 16

वनवासश्च ते पुत्रि नेष्टः शत्रुगणैरपि ।
तस्मात् त्वं सम्परित्यज्य वनवासोद्भवं तपः ।
आत्मनो ह्यनुरूपेण तपस्तत् कुरु यद्धितम् ॥१७॥

O my daughter! even your worst enemies do not desire your going on exile. Therefore, abandon (the idea of) austerity leading to living in the forest; instead, practise such austerity here, which might be befitting to your own self. 17

मातुः सा वचनं श्रुत्वा गिरिजा दीनमानसा ।
इत्यूचे च तदा वाक्यं तपोयत्नपरा प्रसूम् ॥१८॥

काल्युवाच

Kāli said :

The daughter of the mountain, who was bent upon practising austerity, on hearing her mother's words became dejected and spoke thus to her mother. 18

मा निषेधय मां यास्ये तपसेऽद्य तपोवनम् ।
प्रच्छन्नमपि यास्यामि नानुज्ञाताप्यहं त्वया ॥१९॥

(O mother !) do not check me; I will go to the penance-grove to day itself for practising penance. Even if you do not allow me I will go secretly in disguise. 19

मेनकोवाच

गृहेषु देवाः सततं ब्रह्मविष्णुशिवादयः ।
तस्माद् गृहे पुत्रि देवानर्चय त्वं यथेप्सितान् ॥२०॥

Menakā said :

O my daughter ! the gods Brahmā, Viṣṇu, Siva and others are at your home; therefore, propitiate those gods here if you so desire. 20

स्त्रीणां तपोवनगतिर्न श्रुता स्वामिना विना ।
तस्मान्न युज्यते पुत्रि तपोयात्रा वनं प्रति ॥२१॥

The living in the forest by a woman, except with her husband, has not been enjoined; hence, O daughter of mine ! it is not proper for you to proceed to the forest for practising austerity. 21

मार्कण्डेय उवाच

यतो निरस्ता तपसे वनं गन्तुं च मेनया ।
उमेति तेन सोमेति नाम प्राप तदा सती ॥२२॥

Mārkaṇḍeya said :

Satī was called by the name Umā because she was prevented from going to the forest for austerity by (her mother) Menā with the words *U-ma*, (*U*=O, *mā*=do not) (O my daughter ! do not go). 22

अवज्ञाय तदा मातुर्वचनं हिमवत्सुता ।
सखीभ्यां ज्ञापयामास पितरं तपसोद्यमम् ॥२३॥

The daughter of Himālaya then ignored the words of restrain by her mother, and got her father informed of her resolve for austerity by her two friends. 23

स तु ज्ञात्वा गिरिपतिस्तपसे चरितोद्यमम् ।
दुहितुश्चानुमेने च नातिहृष्टमना इव ॥२४॥

The lord of the mountains coming to know of the determination of his daughter for undergoing penance reluctantly approved of it as if not so pleased. 24

सानुज्ञाप्य तदा तातं यत्र दग्धो मनोभवः ।
शम्भुना प्रययौ तत्र गङ्गावतरणं प्रति ॥२५॥

She having informed her father proceeded to Gaṅgāvataraṇa, the place where Manobhava (Cupid) was burnt by Śambhu). 25

गङ्गावतरणं नाम प्रस्थो हिमवतः स च ।
हरशून्योऽथ ददृशे काल्या तच्चिन्तया तदा ॥२६॥

Kālī with her mind deeply engrossed in Hara after she had arrived at Gaṅgāvataraṇa observed that place on the slope of the Himālayas without Hara. 26

यत्र स्थित्वा पुरा शम्भुर्ध्यानवानभवद् भृशम् ।
तत्र क्षणं तु सा स्थित्वा बभूव विरहार्दिता ॥२७॥

She staying at the place for a moment where Śambhu was meditating upon in the past, felt extreme pang of separation. 27

हा हरेति क्षणं तत्र रोदमाना गिरेः सुता ।
विललापातिदुःखार्ता चिन्ताशोकसमन्विता ॥२८॥

The daughter of the mountain staying at that place for a while started crying loudly; grieved by sorrow and anxeity she kept on weeping pitiably. 28

क्षणं विलप्य सा काली स्मृत्वा पूर्वोद्भवं तदा ।
हार्दं हरस्य सा मोहमवाप कमलेक्षणा ॥२९॥

The lotus-eyed Satī lamenting for a moment shooned recollecting affection of Hara, developed in the past. 29

ततश्चिरेण सा मोहं धैर्यात् संस्तभ्य भामिनी ।
नियमायाभवत्तत्र दीक्षिता हिमवत्सुता ॥३०॥

The daughter of Himālaya after long time had been able to overcome the bewilderment by her patience, the majestic one then got herself initiated and got herself ready for regulated austerity. 30

प्रथमं नियमस्तस्या बभूव फलभोजनम् ।
चर्या पञ्चातपा चिन्ता शाम्भवी शाम्भवो जपः ॥३१॥

Her first restrain was restricted to eating fruits alone to be followed by practising five-heat-austerity (*pañcātapā*)[1] while meditating upon Śambhu and repeating his name. 31

1. *Pañcātapā* : With five *ātapas* i.e. one who has four sets of fire on four directions and the sun above.

यज्ञियैर्दारुभिः शुष्कैस्चतुर्दिक्षु चतुष्कृतम् ।
वह्निसंस्थापनं ग्रीष्मे तीव्रांशुस्तत्र पञ्चमः ॥३२॥
हस्तान्तरे चतुर्वह्नीन् कृत्वा वैश्वानरेष्टिना ।
तन्मध्यस्था सूर्यबिम्बं वीक्षन्ती वल्कलांशुका ॥३३॥

(For this) in the summer she raised four sets of fire in four directions with the dry sacrificial woods while the hot-rayed sun constituted the fifth. She with the bark as her clothing sitting in the midst of the four sets of fire, which she kindled by the sacrifice called Vaiśvānara (*Vaiśvānareṣṭi*), at a distance of one *hasta* (53 cm.) from all sides, kept on going on the realm of the same. 32-33

ग्रीष्मं निन्ये वह्निमध्ये शिशिरे तोयवासिनी ।
प्रथमं फलभोगेन द्वितीयं तोयभोजनम् ॥३४॥
तृतीयं तु स्वयम्पाति-वृक्षपल्लव-भोजनम् ।
क्रमेण तु तदा पर्णं निरस्य हिमवत्सुता ॥३५॥

She passed the summer in the midst of the fire, the winter in the water; she first kept on eating fruits, then drinking water, and in the third stage the fallen leaves of trees. Gradually at last the daughter of Himavat had given up even taking the leaves which fell from trees. 34-35

निराहारव्रता भूत्वा तपस्चरणलिप्सिका ।
आहारे त्यक्तपर्णाभूद्यस्माद्धिमवतः सुता ॥३६॥
तेन देवैरपर्णेति कथिता पृथिवीतले ।
पञ्चातपव्रतेनैव तोयानाञ्च प्रवेशनैः ॥३७॥
एकपादस्थिता सा तु वसन्ते हिमवत्सुता ।
षडक्षरं जपन्ती सा चिरं तेपे तपो महत् ॥३८॥

The daughter of Himavat became imatiated for practising austerity without food, because she had excluded even leaves of trees from her food. She is called Aparṇā (one who does not take even leaves of trees while practising austerity) by the gods in the world. The daughter of Himavat by taking recourse to the five-heat-penance, and by remaining in the midst of the water, and also standing on one foot in the spring practised great austerity for long a period while she kept on repeating the six syllable *mantra* all the time. 36-38

चीरवल्कलसंवीता जटासंघातधारिणी ।
कृशाङ्गी चिन्तने शक्ता जिगाय तपसा मुनीन् ॥३९॥

She wearing rags and bark, with a clusture of matted hair, imaciated in body, was in meditation and surpassed the sages in the practice of austerity. 39

तां तपस्चरणे शक्तां ररक्ष शंकरः स्वयम् ।
आप्यायति स्म स तदा भयाद्रक्षति हर्षितः ॥४०॥

Śaṁkara himself protected her, who was engaged in meditation, in delightful mood he made her cheerful and saved her from danger. 40

एवं तस्यास्तपस्यन्त्याश्चिन्तयन्त्या महेश्वरम् ।
त्रीणि वर्षसहस्राणि जग्मुः काल्यास्तपोवने ॥४१॥

While Kālī had been thus practising austerity meditating upon Hara in that hermitage, three thousand years passed on. 41

षट्त्रिवर्षसहस्राणि संस्कृता वीक्षणात् स्वयम् ।
दैवेन विधिना देवी हरयोग्या तथाभवत् ॥४२॥

After eighteen thousand years had passed she was purified by Hara himself by his glance in accordance with the divine rites, and then the goddess became worthy of Hara. 42

षट्त्रिवर्षसहस्रान्ते यत्र तेपे तपो हरः ।
तत्र क्षणमथोषित्वा चिन्तयामास भामिनी ॥४३॥

After eighteen thousand years were over the majestic lady staying for a moment in that place, where Hara practised austerity, pondered deeply. 43

कालुवाच

नियमस्थां महादेवः किं मां जानाति नाधुना ।
येनाहं सुचिरं तेन नानुज्ञाता तपोरता ॥४४॥

Kāli said :

It is not known to Mahādeva that I have been practising austerity with discipline? How is it that he has not yet cognised me, though I have devoted myself to austerity for a long time? 44

लोके नास्त्यत्र गिरिशः किं तत्र मुनिभिः स्तुतः ।
सर्वज्ञः सर्वगो देवो हरो देवैर्निगद्यते ॥४५॥
स सर्वगस्तु सर्वज्ञः सर्वात्मा सर्वहृद्गतः ।

If Giriśa (Śiva) does not exist in this world why he is praised by the sages? Hara, the God is omnipresent and omniscient—this has been stated by the gods. 45

सर्वभूतिप्रदो देवः सर्वभावनभावनः ॥४६॥
सती च मेनका माता यदि चाहं वृषध्वजे।
सानुरक्ता न चान्यस्मिन् स प्रसीदतु शंकरः ॥४७॥

The God Śaṁkara is omnipresent and omniscient, the soul of all, who resides in the heart of all; He is the bestower of all kind of wealth and the cause of the causes; if (on the other hand) my mother Menakā be a chaste lady, and if I be entirely devoted to him, known by the bull symbol, and none else, then he should be pleased with me. 46 47

यदि नारदवक्त्रोत्थो मन्त्रोऽयं स्यात्षडक्षरः।
यदि भक्त्या मया जप्तं हरस्तेन प्रसीदतु ॥४८॥

If that six-syllable *mantra* coming out from the mouth of Nārada be really true, which I had been repeating while meditating upon Hara, then he should be pleased with me. 48

सत्यं यदि तपस्तप्तं सत्यं चाराधितो हरः।
सत्यं भवेद् यदि तपो हरस्तेन प्रसीदतु ॥४९॥

If I have really practised ausertity, if I have propitiated Hara in true sense, and if the austerity be true then let Hara be pleased with me. 49

मार्कण्डेय उवाच

एवं विचिन्तयन्ती सा यदातिष्ठद्धराश्रमे।
अधोमुखी दीनवेशा जटावल्कलमण्डिता ॥५०॥
तदैव ब्राह्मणः कश्चिद् ब्रह्मचारी धृतव्रतः।
कृष्णाजिनोत्तरीयेण धृतदण्डकमण्डलुः ॥५१॥
ब्राह्मया श्रिया दीप्यमानः स्वर्णगौरः सुशोभनः।
जटाभिः परिवीताभिरुद्रि न्नस्तनुदेहभृत् ॥५२॥
उपस्थितस्तदा कालीं शम्भुर्ब्राह्मणरूपधृक्।
आसाद्य प्रथमं कालीं समाभाष्य तदा द्विजः ॥५३॥
ज्ञातुं प्रत्यक्षतो रागं श्रोतुमिच्छंश्च तद्वचः।
वाग्मी विचित्रवाक्येन पप्रच्छ गिरिजां तदा ॥५४॥

Mārkaṇḍeya said :

In the hermitage of Hara while Kālī wearing matted hair and the bark garment bending down her mouth was thus kept on pondering in a pitiable condition there appeared a *brāhmaṇa* in the guise of a celibate, the performer of the religious vows. He with the skin of the black antelope as his upper garment, wearing a stuff and a pitcher of the mendicant, with his thin body of the golden hue, resplendent with the splendour of Brahman, covered prominently by the disheveled matted hairs, looked handsome. Śambhu assuming the shape of the *brāhmaṇa* celibate in this guise reached Kālī. Then the twice-born (Śambhu in disguise) first approached Kālī and then with the desire of hearing about her passionate love for him, in person, asked her in colourful speech as an eloquent speaker he was. 50-54

ब्राह्मण उवाच

का त्वं कस्यासि कल्याणि किमर्थं विजने वने।
तपश्चरसि दुर्धर्षं मुनिभिः प्रयतात्मभिः ॥५५॥

The brāhmaṇa said :

O auspicious one! who are you? Whose daughter are you? Why have you been practising severe austerity in the forest, which is even beyond the scope of (performance by) the self-controlled ascetics. 55

न बाला त्वं नापि वृद्धा तरुणी चातिशोभना।
कथं पतिं विनाभीक्ष्णं तपश्चरसि साम्प्रतम् ॥५६॥

Neither you are a minor girl nor an elderly lady, but an extremely beautiful young lady. What for have you been constantly practising austerity now without (being in the company of) your husband? 56

किंवा तपस्विनी भद्रे कस्यचित् सहचारिणी।
तपस्विनः स पुष्पादि समाहर्तुं गतोऽन्यतः ॥५७॥
एतन्मम समाचक्ष्व यदि गुह्यं भवेन्न ते।
यदि ते हृदये मन्युः कश्चिद्वसति सम्प्रति।
तदाचक्ष्व समर्थोऽस्मि तमहं चापि वारितुम् ॥५८॥

O gracious one! are you an ascetic or the consort of some ascetic who has gone somewhere else for collecting flowers etc.? Please tell me this, if it is not a secret of yours. If you are afflicted with grief in your heart, tell me that also, I am capable of removing that. 57-58

इत्युक्ता तेन विप्रेण गिरिजाऽथ निजां सखीम्।
तस्योत्तरप्रदानाय कटाक्षेण न्ययोजयत् ॥५९॥
सा सखी विजया तस्या वचनाद् ब्राह्मणं तदा।

The daughter of the mountain being thus addressed by the *vipra* (the brāhmaṇa) suggested to her friend by the side-long glance to give the reply of the query. 59-60a

प्रोवाचेदं यथातथ्यं वीक्षन्ती गिरिजामुखम् ॥६०॥

Vijayā, as per advice of the daughter of the mountain (Himālaya), told the *brāhmaṇa* the real truth while looking at her (Pārvatī's) face. 60

एतस्य गिरिराजस्य तनयेयं द्विजोत्तम ।
ख्याता च पार्वतीनाम्ना कालीति च सुशोभना ॥६१॥

Vijaya said :

O superior most of the twice-born ones ! this is Pārvatī, the daughter of the king of the mountains (Himālaya), she is also known by the name Kālī. 61

ऊचे यन्न च केनापि शंकरं वृषभध्वजम् ।
वाञ्छन्ती दयितं तीव्रं तपश्चरति वै पतिम् ॥६२॥

With a view to having Śaṁkara, the bull-rider, for her husband, she has been practising severe austerity, which has however, not been told to Śaṁkara by any body so far. 62

त्रीणि वर्षसहस्राणि तपस्तपति भामिनी ।
न शंकरो गिरिसुतामद्याप्यभ्युपपद्यते ॥६३॥

This passionate lady has been constantly practising severe austerity for three thousand years, but till today Śaṁkara is not accepting her. 63

शंकरों गिरिशो देवः सर्वगः परमेश्वरः ।
इति स्म गद्यते देवैर्मुनिभिश्च तपोधनैः ॥६४॥
किमेनां स न जानाति किं सानौ नास्ति वा गिरेः ।
इति चिन्ताविषण्णेयमद्य नो लभते सुखम् ॥६५॥

The God Śaṁkara, who is Giriśa (one who resides on the mountain) has been described by the gods, and the sages, who have austerity as their wealth, as the great Lord and omnipresent. How is it that he is not aware of her practising austerity ? Or, He might not be present on the slope of this mountain ? Being perturbed by this thought she is unhappy at the moment. 64-65

अप्रार्थितस्त्वमनया दयसे यदि वा सुखम् ।
तदेनां शंकरेणाद्य त्वं संगमय सुव्रत ॥६६॥

O performer of religious vows ! should you take pity on her without being solicited, then please unite her with Śaṁkara today. 66

इति तस्या वचः श्रुत्वा ब्रह्मचारी तदा द्विजः ।
स्मयमान इदं वाक्यं हेलयोवाच पार्वतीम् ॥६७॥

The twice-born celibate having heard her thus speaking, spoke to Pārvatī frivolously, as if surprised. 67

ब्राह्मण उवाच

अमोघदर्शनस्चास्मि हरं चानयितुं क्षमः ।
किन्त्वेकं निगदाम्यद्य निश्चितं मन्मतं शृणु ॥६८॥

The Brāhmaṇa sa'd :

My appearance does not go in vain, I am capable of bringing Hara here. However, I would like to speak something; listen to my views. 68

जानाम्यहं महादेवं तं वदामि शृणुष्व मे ।
वृषध्वजो महादेवो भूतिलेपी जटाधरः ॥६९॥
व्याघ्रचर्मांशुकश्चैकः संवीतो गजकृत्तिना ।
कपालधारी सर्पौघैः सर्वगात्रेषु वेष्टितः ॥७०॥
विषदग्धगलस्त्र्यक्षो विरूपाक्षो विभीषणः ।
अव्यक्तजन्मा सततं गृहभोग्यविवर्जितः ॥७१॥
ज्ञातिभिर्बान्धवैर्हीनो भक्ष्यभोज्यविवर्जितः ।
श्मशानवासी सततं तत्संगपरिवर्जितः ॥७२॥
गजेंद्रैर्विकटैस्तीक्ष्णैर्भूतौघैः परिवारितः ।
शृंगाररसहीनश्च भार्यापुत्रविवर्जितः ॥७३॥

I am telling you what I know about Mahādeva. Listen to that please. Mahādeva is known by the bull as his symbol, he wears matted hair, besmears his body with ashes, makes the tiger skin his clothing, and wears also the elephant hides, he carries the human skull (in his hand), his body is covered by many snakes, his throat is burnt by consuming poison, he has three eyes, with the odd eyes he looks terrible, his parentage is not known, he has no permanent residence, and things of enjoyment, no relatives and friends, no eatables, no enjoyable things; he lives always in the crematorium, being bereft of the company of honests, he remains surrounded by

the howling and cadavarous *bhūtas*, he is devoid of love sentiment, has no wife, no children. 69-73

केन वा कारणेन त्वं भर्तारं तं समीहसे।
पूर्वं श्रुतं मया चैव तस्यापरमिदं कृतम् ॥७४॥
शृणु ते निगदाम्यद्य यदि ते गृह्ण रोचते।
दक्षस्य दुहिता साध्वी सती वृषभवाहनम् ॥७५॥
वव्रे पतिं पुरा दैवात् सम्भोगपरिवर्जितम्।
कपालिजायेति सती दक्षेण परिवर्जिता ॥७६॥

What for are you soliciting him for your husband? I have heard about his another act (of disrepute) which he committed in the past. I am now telling you that incident. Listen to that. Should you desire him even after hearing that (incident) you may accept him. In the past Satī, the daughter of Dakṣa as it was her destiny married that bull-rider (Śambhu), who abstained from sexual enjoyment, to be her husband; Dakṣa considering her the wife of a skull-holder had abandoned her. 74-76

यज्ञभागप्रदानाय शम्भुश्चापि विवर्जितः।
साथ तेनापमानेन भृशं शोकाकुला सती ॥७७॥
तत्याज स्वान् प्रियान् प्राणांस्तया त्यक्तश्च शंकरः।

He (Dakṣa) also did not offer him any share of the sacrifice. She (Satī) due to this humiliation, being highly grieved, gave up her life and Śaṁkara too. 77-78a

त्वं स्त्रीरत्नं तव पिता राजा निखिलभूभृताम् ॥७८॥
तथाविधं पतिं कस्मादुग्रेण तपसेहसे।
देवेन्द्रो वा धनेशो वा पवनो वाप्यपांपतिः ॥७९॥
अग्निर्वाऽश्व्यः सुरो वापि स्ववैद्यावश्विनावपि।
विद्याधरो वा गन्धर्वो नागो वा मानुषोऽथ वा ॥८०॥
रूपयौवनसम्पन्नः समस्तगुणसंयुतः।
स ते योग्यः पतिः श्रीमानुदारकुलसम्भवः ॥८१॥

You are the gem among women, your father is the king of the mountains; in view of this why are you seeking such a (person for your) husband by means of severe austerity? Either Devendra or Kubera (the lord of the wealth) or Pavana (the wind god) or Varuṇa (the lord of oceans) or Agni (the fire god) or the Aśvins, the twin divine physicians, or some other gods, or a *vidyādhara*, or a *gandharva*, or a *nāga* or a handsome youth of the mankind, endowed with all the virtues, born in a good family, such a person is worthy enough to be your husband. 78b-81

येन त्वं बहुरत्नौघ-पूरितेऽनर्घविस्तृते।
माल्यप्रवरसंयुक्ते धूपचूर्णैः सुवासिते ॥८२॥
मृद्वास्तरणसंयुक्ते विस्तृते सुमनोहरे।
चारुप्रासादगर्भस्थे जाम्बूनदविचित्रिते ॥८३॥
शय्यातले समासाद्य स योग्यस्ते भवेत् पतिः।
एवं ज्ञात्वाऽद्य सुभगे यदि वाञ्छसि शंकरम्।
किं ते तपोभिः सुतरामहं तं योजये त्वया ॥८४॥

You shall enjoy yourself with the person, who is worthy to be your husband, on an invaluable spacious and charming bed, filled with varities of gems, bedecked with the best garlands, perfumed with the powder of the *dhūpas*, placed inside a roomy big beautiful mansion, variegated with the studded gold. O fortunate one! consider this deeply, even after this you desire Śaṁkara, why should you practise austerity? I shall unite you with him. 82-84

मार्कण्डेय उवाच

इति श्रुत्वा तदा काली ब्राह्मणस्योत्तरं तदा।
मितं तथ्यं जगादैनं ब्राह्मणं कोपसंयुक्ता ॥८५॥

Mārkaṇḍeya said :

Kālī after she heard this reply by the *brāhmaṇa* became angry and told the *brāhmaṇa* the real truth in measured words. 85

काल्युवाच

न जानासि हरं देवं त्वं जानामीति भाषसे।
बहिर्यद् दृश्यते तत्ते कथितं द्विजनन्दन ॥८६॥

Kālī said :

You do not know the God Hara but you say you know him. O son of a twice-born! you have spoken what is apparently seen. 86

यस्य भावं न जानन्ति सेन्द्रा ब्रह्मादयः सुराः।
तस्य त्वं विप्रतनय शिशुर्ज्ञास्यसि किं भवम् ॥८७॥

O son of *vipra* ! you are a child how could you know Bhava, about whom the gods headed by Indra and Brahmā know nothing. 87

यच्छ्रुतं भवता नीचवदनाद् भाषितं लघु ।
इतस्ततस्तु श्रुत्वैव भाषसे त्वं न दृष्टवान् ॥८८॥

You have spoken after hearing the loose talks from the low-characters here and there, in fact; you had not seen him. 88

तस्मात् त्वत्तो वरं नाहं वाञ्छये नापि वा पतिम् ।
अन्यद् वद न च त्वत्तो वाञ्छये हरसंगमम् ॥८९॥

Therefore, neither do I seek a boon from you nor a husband, nor do I desire you to unite me with Hara; Speak something else. 89

इत्युक्त्वा गिरिजा विप्रमवलोक्य सखीमुखम् ।
इदमाह तदा काली संशयारूढचेतना ॥९०॥

Kālī having said this to the *vipra* looked at the face of her friend in a perplexed mood. 90

महता चिन्तनेनेह तपसाराधितो हरः ।
तन्ममाग्रे विप्रसुतो निन्दितुं वाक्यमुक्तवान् ॥९१॥

I have propitiated Hara in deep meditation; this son of *vipra* had spoken to me condemning Hara. 91

तदहं चापनेष्यामि स्तुतिवाक्येन साम्प्रतम् ।
महात्मनां च यो निन्दां शृणोति कुरुतेऽथवा ॥९२॥
तयोरागः समं पूर्वं मया तातमुखाच्छ्रुतम् ।
तस्मात्तदपनेष्येऽहं तन्निषेधय विप्रकम् ॥९३॥

Now I shall get rid of that evil effect by offering prayer to Hara, because I have heard in the past from my father that both of them equally share the sin, he who reviles the great soul and he who listen to it. Therefore, I shall wipe out that sin. O my friend I ask the poor *vipra* to stop it. 91-93

मार्कण्डेय उवाच

इत्युक्त्वा सा सखीं काली शम्भुसंगतमानसा ।
आगःसंमार्जनायाशु हरं स्तोतुमुपाक्रमत् ॥९४॥

Mārkaṇḍeya said :

Kālī, who desires to be united with Hara, having spoken thus to her friend with a view to wiping out the sin started praying Hara. 94

नमः शिवाय शान्ताय कारणत्रयहेतवे ।
निवेदयामि चात्मानं त्वं गतिः परमेश्वर ॥९५॥

Kālī said :

I salute Śiva, the self-controlled, the cause of the three causes, O great Lord ! thou art the supreme resort, I surrender myself to thee. 95

विज्ञानसौभाग्यसुहृद्गताय ते
प्रपञ्चहीनाय हिरण्यबाहवे ।
नमोऽस्तु नारायण पद्मसम्भव
प्रधानबीजाय जगद्धिताय ते ॥९६॥

I offer my salute to you, who reside in the good heart (of ascetics) in the form of consciousness and fortune, Who are without manifestation, and with golden arms. Thou art born from the lotus in the form of Nārāyaṇa (or, thou art Nārāyaṇa born from the lotus), thou art the cause of *Pradhāna* (the force primordial) and the benefactor to the world, I salute Thee. 96

इति स्तुवन्तीं पुनरेव स द्विज-
स्तदा वचः किंचिदुदीरितुं पुनः ।
समीक्ष्य कालीमकरोत् सयत्नकं
बुद्ध्वा समाचष्ट सखीं गिरेः सुता ॥९७॥
अयं द्विजः किंचन वक्तुमिच्छ-
त्युग्रं हरं चापि न संविदानः ।
निन्दन्नहि प्राणहरीं हरस्य
निन्दामहं श्रोतुमिह क्षमामि ॥९८॥

Mārkaṇḍeya said :

While Kālī was thus praying (Hara) the *brāhmaṇa* youth made a visible effort as if to speak something more to Kālī. The daughter of the mountain having realised this told her friend: "This twice-born youth, who without knowing Hara seems to be eager to speak something terrible about him. I am unable to hear any more reviling words about Hara, which are killing my soul. 97-98

यावद् भूरिवचोऽस्याहं न शृणोम्यधुना सखि ।
गच्छामि तावद् दूराय समुत्तिष्ठामि मत्प्रिये ॥९९॥

O my friend! I am leaving this place and going far away so that I must not hear the harangue of this garrulous *vipra* any more. 99

इत्युक्त्वा सा तया सख्या सहिता हिमवत्सुता ।
प्रतस्थेऽथ समुत्थाय तमुत्सृज्य द्विजं हठात् ॥१००॥

The daughter of the mountain having said this suddenly rose and left that place with that friend of hers leaving the *vipra* there. 100

अथ शम्भुर्निजं रूपमास्थाय हिमवत्सुताम् ।
तं समुत्सृज्य गच्छन्तीं हरः स्मेरमुखोऽन्वयात् ॥१०१॥

Then Hara assuming his real form faced the daughter of Himālaya, with a smiling face, who wanted to go away leaving him there. 101

अहं हरो महादेवो मां संस्तौषि न चाधुना ।
सम्मुखीभव हे कालि समाश्वासय शांकरि ॥१०२॥

"O Kālī! I am Hara the great Lord, why are you not praying me now? Look at me and console me." 102

इत्युक्त्वा स महादेवो गच्छन्त्याः पुरतो गतः ।
प्रसार्य हस्तौ काल्यास्तु गतिं तस्य विरोधयन् ॥१०३॥

The Great Lord having said thus took his position in front of Kālī, who was about to move, and stopped her by extending both His arms. 103

सा वीक्ष्य शम्भुवदनं तत्क्षणादभवद्धठात् ।
अधोमुखी तडिद्वातचकितेव गिरेः सुता ॥१०४॥
मन्दाक्षं प्रीतिलज्जाभिः सा जडेव तदाभवत् ।

The daughter of the mountain, the moment she had seen the face of Śambhu suddenly turned like one struck by the lightining and lowered her face. 104

वक्तुं च नाशकत् किंचिद्विवक्षुरपि भामिनी ॥१०५॥

Out of love and basefulness the gracious lady became dull, her eyes timid and she could not utter a single word though much she desired to speak. 105

मनोरथानां सिद्धया तु सुधाभिरिव पूरितम् ।
शरीरमभवत्तस्या मुदा पूर्णं द्विजोत्तमाः ॥१०६॥

O the superiormosts of the twice-born ones! seeing her desire fulfilled she felt as if her body was full with nectar and the mind with delight. 106

षट्त्रिवर्षसहस्रैस्तु तपःक्लेशमविन्दत ।
यत्तं क्षणात् समुत्सृज्य सम्मोदमुदिताभवत् ॥१०७॥

She cast aside the stress and strain, to which she had been subjected for three thousand years due to the austerity, and became extremely delightful. 107

तां च वीक्ष्य तथाभूतां प्रणयाद् वृषभध्वजः ।
कामेन भस्मरूपेण गात्रस्थेन च मोहितः ॥१०८॥

Vṛṣabhadhvaja (Śambhu) having obeserved her in that condition became highly excited by Kāma (Cupid), who resided in his body having been reduced to ashes. 108

अथ तां विरहोद्रिक्तः समेत्य वृषभध्वजः ।
सम्बोधयन्निदं चाटुवचनं प्रोक्तवान् मुदा ॥१०९॥

Then Vṛṣabhadhvaja after reaching her expressed his pang of separation and flattered her. 109

न तु सुन्दरि मां वक्तुं किंचनापि त्वमीहसे ।
तपःक्लेशं स्मरयन्ती किं मह्यं कुप्यसि साम्प्रतम् ॥११०॥

O beautiful one! why do you not speak a word to me? Are you angry with me recollecting your sufferings which you had undergone in performing austerity? 110

अहं च परितप्यामि त्वामृते सुभगे मम ।
समयाद् यत् समारब्धं तपस्तप्तुं त्वया समम् ॥१११॥
सानुरक्तोऽथ संस्कृत्य भविष्यामि त्वया प्रिये ।
अधुना समतीतो मे यः कृतः समयो मया ॥११२॥

O auspicious one! I have also suffered from the separation from you. "I shall be enamoured of you after you get yourself purified by austerity," due to this resolve of mine you started practising austerity, now that condition has been fulfilled. 111-112

तपसे भवती चापि तपसैव सुसंस्कृता ।
संचिन्तनेन जप्येन तीव्रेण तपसा तदा ।
मूल्येन महता क्रीतो दासोऽहं मां नियोजय ॥११३॥

Being engaged in practising austerity you have been purified by austerity, by paying a high price in the form of meditation, muttering the *mantras* and practising severe austerity you have purchased me your slave; command me. 113

त्वदङ्गानां संस्करणे जटानां च प्रसाधने ।
प्रमुच्य वल्कलं गात्राच्चावंशुकनिवेशने ॥११४॥

(Command me) for cleaning your body, anointing your matted hair, and dressing you with smooth clothes after removing the bark garment. 114

हारनूपुरकेयूरकाञ्च्यादिपरिधापने ।
द्रुतं नियोजय शुभे यदि स्नेहोऽस्ति मादृशि ॥११५॥

O auspicious one ! if you really love me kindly ask me for putting necklace (*hāra*), anklet (*nūpura*), bracelet (*keyūra*), girdle (kāñcī) and other (ornaments on your body) immediately. 115

निर्दग्धो यो मया कामो भस्मरूपेण मत्तनौ ।
स्थितो मां प्रतिकृत्येव त्वदग्रे दग्धुमिच्छति ॥११६॥

Kāma (Cupid) whom I had burnt into ashes had been residing in my body in the shape of ashes, now as if in vengeance, he wanted to burn me in front of you. 116

तस्मादुद्धर मां कामादग्नेरिव मनोहरे ।
त्वदङ्गामृतदानेन प्रसीद दयिते मम ॥११७॥

Therefore, O charming one ! please be compassionate to me and save me from the fire of lust burning within me by offering your nectar like body. 117

इति कालिकापुराणे त्रिचत्वारिंशोऽध्यायः ॥४३॥

Here ends the forty-third chapter of the holy Kālikāpurāṇa, called the union of Kālī with Hara.

चतुश्चत्वारिंशोऽध्यायः

CHAPTER FORTY-FOUR

(The Dialogue between Kālī and Hara)

मार्कण्डेय उवाच

अथ श्रुत्वा वचः शम्भोर्गिरिजातीव हर्षिता ।
मेने प्राप्तं तदा शम्भुं सुन्दरं दयितं पतिम् ॥१॥

Mārkaṇḍeya said :

Girijā (the daughter of the mountain) having heard the speech of Śambhu became delighted, and she considered that she is going to have handsome Śambhu for her husband.

अथ प्राह तदा काली सखीवक्त्रेण शंकरम् ।
यथा स शृणुते वाक्यं श्रोतुमिच्छंश्च शंकरः ॥२॥

Then she spoke to Śaṁkara addressing her friend so that he hears everything. Śaṁkara was also eager to listen to her. 2

न सन्त्यावतिभेदेन प्रवर्तन्तेऽत्र सज्जनाः ।
मर्यादया हरस्तं मे पाणिं गृह्णातु शंकरः ॥३॥

The noble ones do not transgress the limit of decency; therefore, let Hara accept my hand (marry me) in accordance with established convention. 3

पितृदत्ता भवेत् कन्या तपोदत्ता भवेन्नहि ।
तपसा चेत् प्रदत्ताहं मां तातश्च प्रदास्यति ॥४॥

It is the custom that the father of the bride always gives his daughter (to the bridegroom), and not by her through the means of austerity; (even though I had given myself (to Hara) by my austerity, my father shall have to offer me to him.

तस्मात् सम्प्रार्थ्य पितरं हिमवन्तं नगेश्वरम् ।
वैवाहिकेन विधिना पाणिं गृह्णातु मे हरः ॥५॥

Therefore, let Hara accept my hand following the marriage rituals after he asked for me from my father, Himālaya, the king of the mountains.

मार्कण्डेय उवाच

इत्युक्त्वा विरराभाथ काली लज्जासमन्विता ।
हरोऽपि तद्वचः सत्यं तथ्यं योग्यं तदाग्रहीत् ॥६॥

Mārkaṇḍeya said:

Kāli having said thus stopped in her bashfulness. Hara took her words to be correct and based on facts. 6

ततः स सगणः शम्भुस्तत्र वासं तदाकरोत् ।
गङ्गावतरणे सानौ यथापूर्वं तथाधुना ॥७॥

Thereafter Śambhu continued to reside, as he usrd to do before, at the slop of the mountain, called Gaṅgāvataraṇa.

काली पितुर्गृहं याता सखीभिः परिवारिता ।
नालोकयन्ती सा दीना गुरूणां वदनं सती ॥८॥

Kālī returned to her fathers's residence with her friends; she could not look at the face of her superiors due to bashfulness. 8

एतस्मिन्नन्तरे सप्त मरीचिप्रमुखान् मुनीन् :
चिन्तयामास शशिभृत् कालीं प्रार्थयितुं तदा ॥९॥

Meanwhile the wearer of the moon (Śambhu) thought of the seven sages headed by Marīci for seeking Kālī (for Him).

चिन्तिताः सप्त मुनयस्तत्क्षणान्मदनारिणा ।
आकृष्टा इव केनापि तत्सकाशमुपागताः ॥१०॥

The seven sages being recalled by the enemy of Cupid (Hara) arrived immediately in front of him as if they were dragged by some one. 10

तान् मुनीन् ददृशे शम्भुः सप्ताग्नीनिव दीपितान् ।
अरुन्धतीं वसिष्ठस्य सकाशे ददृशे सतीम् ॥११॥

Śambhu beheld the seven sages like seven burning fires. He also saw Arundhatī, the chaste, by the side of the sage Vasiṣṭha. 11

अरुन्धतीं ततो दृष्ट्वा वसिष्ठस्य समीपतः ।
मेने योषिद्ग्रहं धर्मं मुनिभिश्चाप्यवर्जितम् ॥१२॥

Having beheld Arundhatī by the side of Vasiṣṭha Śambhu concluded that taking a wife is a lawful duty (*dharma*), which has not been discarded even by the sages.

ततस्ते मुनयः सर्वे सम्पूज्य वृषभध्वजम् ।
इदमूचुः प्रहर्षेण स्मरणाकर्षिताः प्रियम् ॥१३॥

The seven sages, who were brought down (to that place) by being recalled, spoke thus to Śambhu in great delight.

ऋषयः ऊचुः

यत् प्रत्यक्षं दृश्यते शुद्धरूपं
चन्द्रप्रख्य चन्द्रखण्डोपशोभि ।
अन्तःप्रज्ञं भावितं तन्मुनीनां
भाग्यं दृष्टं भागधेयेन मुक्तैः ॥१४॥

The sages said:

(We are lucky) that we could percieve your moon-like pure form, bedecked with the crescent moon, which is meditated upon in the form of Supreme Knowledge by the sages in their heart; only the wise ones could perceive this form owing to their good luck. 14

प्रज्ञातन्त्रं ध्यानतन्त्रं पुरस्ता-
न्नित्यं ध्येयं ध्यायिनां स्वप्रकाशम् ।
पुञ्जीभूतं बाह्यतत्त्वेन शश्वद्
योग्यप्राप्यं धाम शम्भोरुदारम् ॥१५॥
दृष्ट्वा यस्यैवाग्रभागं स नेत्रं
त्राणाय स्याद् दर्शनं सूर्यतुल्यम् ।
तद्धामेदं स्थानसर्वस्य नित्यं
भक्त्या स्तुत्यं तं नमः शम्भुदेहम् ॥१६॥

The superior form of Śambhu, which is self-illuminating and the object of perpetual meditation could be cognised by pure knowledge and meditation. The form which is the accumulation of the external objects could be attained only by *Yoga*. The visual perception of even the tip of that form, equal to the sun in brilliance, causes the liberation of those, who perceive the same. We, with devotion, salute that body of Śambhu (Śambhudeha), the eternal abode of Sarva. 15-16

प्रकाशते यः प्रथमादिभागतः
स्थितः स वामे य इहैव नेता ।
सोऽस्माकमस्तु प्रथमं स्वसिद्ध्यै
हरस्य शक्त्या विधृतो ललाटे ॥१७॥

Let Soma at the very beginning cause us achieveing our desired goal, who has been borne by Śambhu on his forehead

by His own prowess, who (Soma)[1] by residing on the left side (of the body) leads (the devotee's) awakening up. 17

यः प्रधानात्मकः सत्त्वरजोभ्यां तमसान्वितः ।
पुरुषः सर्वजगतां स हरो नः प्रसीदतु ॥१८॥

May Hara, who is not other than *pradhāna*[2] (the Primordial Force) endowed with *sattva* (the attribute of illumination), *rajas* (the attribute of mobility) and *tamas* (the attribute of enveloping) who as *puruṣa*[3] in the three worlds, favour us. 18

मार्कण्डेय उवाच

इति संस्तुत्य देवेशं मुनयो विनयानताः ।
ऊचुः किमर्थं भवता स्मृतास्तन्नो निगद्यताम् ॥१९॥

Mārkaṇḍeya said:

The sages thus praising the Lord of gods (Śambhu) by bowing down their heads in veneration spoke thus to Śambhu again: "O Lord ! tell us why we have been called for ?"

तेषां तद्वचनं श्रुत्वा शंकरः प्रहसन्निव ।
जगाद तान्मुनीन् सर्वानाभाष्य च पृथक्-पृथक् ॥२०॥

Śaṁkara having heard their words spoke, as if smiling, after he addressed each of them separately. 20

ईश्वर उवाच

हिताय सर्वजगतां सम्भोगायात्मनस्तथा ।
दारान् ग्रहीतुमिच्छामि तथा सन्तानवृद्धये ॥२१॥
सहायं तत्र कुर्वन्तु भवन्तो मम साम्प्रतम् ।
मदर्थे च ततः कालीं याचन्तां तुहिनाचलम् ॥२२॥

Īśvara said:

With a view to doing good to all the word, so also for my own enjoyment, and with the desire of having the progeny, I would like to take a wife. Now you should come to my help; please go and ask for Kālī from Himālaya for my sake. 21-22

महता तपसा काली मां पतिं लघु विन्दताम् ।
किन्तु ग्रहीष्ये विधिना तस्माद् याचन्तु तं गिरिम् ॥२३॥

Kālī by her severe austerity got me for her husband at ease; however, I would like to have her for my wife by performing the marriage rituals. Therefore, request Himālaya (on my behalf) to comply with. 23

यथा यथा स्वयं कालीं शैलो दातुं समुत्सहेत् ।
तथा तथा विदध्वं हि यूयं वाग्विभवान्विताः ॥२४॥

You are all gifted with wealth of speech, please do everything for me so that the Mountain (Himālaya) himself offers Kālī to me. 24

मार्कण्डेय उवाच

हरं सम्बोध्य मुनयो ह्यगच्छन् गिरिराड्गृहम् ।
तेन प्रपूजितास्ते तु प्रोचुस्तं मुनयो गिरिम् ॥२५॥

Mārkaṇḍeya said:

The sages proceeded to Himālaya after they addressed Śambhu. They after being worshipped by Himālaya spoke to him. 25

यश्चन्द्रशेखरो देवो देवदेवश्च यो मतः ।
शापानुग्रहणे शक्तो य एको जगतां पतिः ॥२६॥
यः संहरति सर्वाणि जगन्ति प्रयलोद्भवे ।
यो विभूतिप्रदो भक्ते नानारूपो मनोहरः ॥२७॥
स ते दुहितरं कालीं भार्यमादातुमिच्छति ।
यदि पश्यसि त्वं योग्यं वरं तं दुहितुः समम् ॥२८॥
तदा प्रयच्छ तनयां कालीं शशिभृते गिरे ।

"The God Candraśekhara, who is called Devadeva (God of the gods) capable of bestowiug favour and bringing disaster, who alone is the Lord of the worlds, assumes different attractive forms, bestows super-normal power to the devotees, destroys the entire world at the approach of the

1. *Soma*, the moon represents *Iḍā*, wnich is conceived on the left side of the body. Therefore *Soma* is described as situated on the left. *Kuṇḍalinī* or the mystic serpent lies at bottam of the body, and rises along the spinal cord to the head (*sahsrāra*) when awakened, by piercing six psychic knots one after another.
2. In the Sāṁkhya system of philosophy *pradhanā*, *prakṛti* and *avyakta* are the synonyms of nature; the Primordial Force possess three attributes.
3. *Puruṣa* (the soul, the spirit) is neither an evolvent nor an evolute, the passivity. It is endowed with the characteristics of witnessing, isolation, indifference perception and inactivity. It is one and many. Here Śiva is described as both.

deluge, he seeks your daughter Kāli for his wife. Should you consider him a worthy bridegroom, equal to your daughter, offer your daughter to Him." 26-29a

इत्युक्तस्तैर्गिरिपतिश्चिरं स्वहृदयस्थितम् ॥२९॥
दुहितुश्च प्रियं ज्ञात्वा प्राप्य सद्वचनान्मुदम् ।
आह चेदं प्रकाशेन युष्माभिस्त्वहमागतैः ॥३०॥

The sages having said thus Himālaya realised that they had spoken exactly what was in his mind and which was the desire of his daughter's too, and became delighted on hearing these good words. He said openly; 29b-30

पावितो मुनिशार्दूलैः पूरितश्च मनोरथः।
दास्यामि शम्भवे पुत्रीं युष्माभिः प्रार्थितस्त्वहम् ॥३१॥

"O great sages ! you have made me pure, and my desire has now been fulfilled by your kind visit. On your solicitation I shall offer my daughter to Śambhu.

पूर्वमेव तपस्तप्त्वा तयेशः पतिरीहितः ।
धातुर्नियोजनमिदं कोऽन्यथा कर्तुमुत्सहेत् ॥३२॥

She also in the past with a view to having Hara for her husband practised severe austerity. This is the destined to happen, who can do it otherwise. 32

कोऽन्यः प्रार्थयितुं शक्तः सुतां मम विना हराद् ।
हरेणावगृहीता या तामन्यः कः समुत्सहेत् ॥३३॥

हरं गृहीत्वा मनसा नान्यं सापीह वाञ्छति ।

Except Hara who else is worthy of seeking my daughter. Who else dares to solicit her. who is sought by Hara. She, on her part. having accepted Hara as her husband in her mind shall not long for any one else." 33-34a

इत्युक्त्वा मेनया सार्धं सुतां दातुं च शम्भवे ॥३४॥
अङ्गीकृत्य विसृष्टास्ते ह्यनुप्रापुर्महेश्वरम् ।
ते गत्वा मुनयः सर्वे मरीचिप्रमुखा द्विजाः ॥३५॥

Having said thus Himālaya, in consultation with Menakā, promised to offer his daughter to Śambhu and bade them farewel. O twice-born ones ! the sages, Marīci and the others thus being given farewel, immediately reached back Maheśvara. 34b-35

शैलराजो यदाचष्ट तदूचुर्मदनारये ।
हिमवांस्तनयां दातुं तुभ्यमुत्सहते हरः ॥३६॥

They narrated what had been said by Himālaya to the enemy of Madana (Hara) : "O Hara ! Himālaya is willing to offer his daughter to you. 36

यदिदानीं त्वया कर्तुं युज्यते क्रियतां तु तत् ।
अस्मांश्चाप्यनुजानीहि हर गन्तुं निजास्पदम् ॥३७॥

Do now whatever you deem fit to be done by you. Please allow us to return to our respective places." 37

सिद्धं ज्ञात्वा हरः साध्यं मुदितस्तान् विसृष्टवान् ।
यथायोग्यं समाभाष्य क्रमादेकैकशो मुनीन् ॥३८॥

Hara realised that what he has sought after, had been achieved. became delightful and dismissed the sages after he addressed them one by one, in befitting words. 38.

कालीविवाहावसरे यूयमायात मां प्रति ।
इति ते वै हरेणोक्तं प्रतिश्रुत्यपयो ययुः ॥३९॥

"All of you should come to me on the occasion of my marriage with Kāli." Being thus asked for by Hara the sages promised to do accordingly and left. 39

अथान्योन्यप्रियतया कृत्वा कृत्वा गतागतम् ।
समयं कारयामास विवाहाय हरो गिरिम् ॥४०॥

Thereafter on account of mutual affection they kept on visiting and revisiting Hara, and Hara got Himālaya fixing the date of the marriage. 40

माधवे मासि पञ्चम्यां सिते पक्षे गुरोर्दिने ।
चन्द्रे चोत्तरफाल्गुन्यां भरण्यादौ स्थिते रवौ ॥४१॥

On the fifth day of the bright fortnight of the moon, the thursday in the month of *Caitra* (March-April), when the moon resides in the star of *Uttaraphālguni* and the sun in the first house of the star of Bharaṇī (the marriage was fixed). 41

आगता मुनयस्तत्र मरीचिप्रमुखा मुहुः ।
हरेण चिन्तिताः सर्वे तथा ब्रह्मादयः सुराः ॥४२॥
तथा च सर्वे दिक्पाला मुनयश्च तपोधनाः ।
शच्या सह तथा शक्रो ब्रह्माण्याद्यास्तु मातरः ॥४३॥
नारदश्च गतस्तत्र देवर्षिर्ब्रह्मणः सुतः ।

The sages headed by Marīci being recalled by Hara immediately arrived (on the marriage), so also Brahmā and the other gods arrived. The same way there came all the lords of the directions, the sages known for their wealth of asceticism, Indra accompanied by Śacī, the sixteen mothers[1] headed by Brahmāṇī, the divine sage Nārada, the son of Brahmā. 42-44a

एतैः परिचरैः सार्धं गणैराप्यायितः स्वकैः ॥४४॥
वैवाहिकेन विधिना गिरिपुत्रीं हरोऽग्रहीत् ।
विवाहे गिरिजा शम्भोः सर्पा येऽष्टौ तनौ स्थिताः ॥४५॥
ते जाम्बूनदसंनद्धा अलंकारास्तदाभवन् ।
द्विभुजोऽभून्महादेवो जटाः केशत्वमागताः ॥४६॥

Hara being accompanied by these followers and also by his own ratinue married the daughter of Himālaya in accordance with the marriage rites. On that auspicious occasion of the marriage of Śambhu with the daughter of the mountain (Girijā) the serpents which kept on covering the eight forms of Hara turned into golden ornaments. Mahādeva himself turned to be with two hands, and his matted hairs turned into braided ones. 44b-46

शिरस्थितश्चन्द्रखण्डः सोऽर्चिषां ज्वलितोऽभवत् ॥४७॥
विचित्रवसनं व्याघ्रकृत्तिरासीत्तदा द्विजाः ।
विभूतिलेपो ह्यस्याभूत् सुगन्धिमलयोद्भवः ॥४८॥

O twice-born ones! at that moment the crescent moon, studded on the fore-head of Hara kept on shining brightly with the rays, the tiger skin on his body turned into a piece of cloth of verigated colour, and the ashes of cowdung into the sandal paste of the Malaya-mountain. 47-48

गौररूपो हरस्तत्र बभूवाद्भुतदर्शनः ।
ततो देवाः सगन्धर्वाः सिद्धविद्याधरोरगाः ॥४९॥

1. *Mātṛs*=the divine mothers are grouped numbering 6, 7, 9 and some times sixteen, called *ṣoḍaśā-mātṛkā-s* : they are—Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Śānti, Puṣṭi, Dhṛti, Tuṣṭi, Ātmadevatā, and Kuladevatā.

विस्मयं परमं जग्मुर्हरं दृष्ट्वा तथाविधम् ।
हिमवान् मुदितश्चासीत् सहपुत्रैश्च मेनया ॥५०॥
ज्ञातयश्चास्य मुमुदुर्हरं दृष्ट्वा तथाविधम् ।
इदं ब्रह्मा तत्र जगौ हरं दृष्ट्वा मनोहरम् ॥५१॥

Hara of white complexion looked wonderful, the gods, *gandharvas*, the *siddhas*, *vidyadharas* and the host of serpents seeing Hara in that shape and appearance became extremely delightful. On the other hand, Himālaya, his wife Manakā and the sons also were delighted. The kith and kin of Himalāya beholding Hara in His brilliance were also highly pleased Having observed attractive looking Hara Brahmā recited this. 49-51

सर्वं शिवकरं यस्मात् सुवेशमभवत्सुराः ।
तस्माच्छिवोऽयं लोकेषु नाम्नाख्यातोऽधिकः शिवः ॥५२॥

"O gods! since Hara appears good-looking and auspicious in this form, hence forth, He will be known widely by the epithat 'Śiva' in the world. 52

महेश्वरमुमायुक्तमीदृशं यः स्मरेद्धृदा ।
सततं तस्य कल्याणं वाञ्छितं च भविष्यति ॥५३॥

Whoever meditates upon Maheśvara of this type, united with Umā, in his heart, everything will turn auspicious to him and he will get his desire fulfulled. 53

एवं काली महामाया योगनिद्रा जगत्प्रसूः ।
पूर्वं दाक्षायणी भूत्वा पश्चाद् गिरिसुताऽभवत् ॥५४॥

This way Kālī, who is Mahāmāyā, Joganidrā and the Mother of the world had been born as the daughter of Dakṣa, and thereafter became the daughter of the mountain (Himālaya). 54

स्वयं समर्थापि सती काली सम्मोहितुं हरम् ।
तथाप्युग्रं तपस्तेपे हिताय जगतां शिवा ।
एवं सम्मोहयामास कालिका चन्द्रशेखरम् ॥५५॥

Kālī, who is Śivā, though had been capable of herself to enchant Hara, she for the welfare of the world practised severe austerity (to gain Hara). Thus Kālikā had enchanted Candraśekhara in the past. 55

इत्येतत् कथितं सर्वं त्यक्तदेहा सती यथा ।
हिमवत्तनया भूत्वा पुनः प्राप महेश्वरम् ॥५६॥

I have narrated everything as to how Satī after abandoning her body was born again as the daughter of Himālaya and got Maheśvara her consort. 56

इदं यः कीर्तयेत् पुण्यं कालिकाचरितं द्विजाः।
नाधयो व्याधयस्तस्य दीर्घायुः स च जायते ॥५७॥

O twice-born ones! whoever recites these deeds of Kālī he becomes immune of the mental agony and physical disease and lives long. 57

इदं पवित्रं परममिदं कल्याणवर्धनम्।
श्रुत्वापि सकृदेवेदं शिवलोकाय गच्छति ॥५८॥

This description, purest of all, causes welfare; by listening to this description even for once one reaches the abode of Śiva. 58

यः श्राद्धे श्रावयेद्विप्रान् कालिकाचरितं महत्।
पितरस्तस्य कैवल्यमाप्नुवन्ति न संशयः ॥५९॥

Whoever causes the *brāhmaṇas* to listen to this great deeds of Kālikā on the occasion of offerings to the ancestors (*śrāddha*), his forefathers undoubtedly attain the salvation called *kaivalya*.[1] 59

यः श्रावयेद् ब्राह्मणानां सन्निधौ वा समायतः।
तत्र स्वयं हरो गत्वा शृणोति सह मायया ॥६०॥

Whoever causes it to be recited in the assembly of *brāhmaṇas*, there comes Hara himself with Māyā to listen to this. 60

इति वः कथितं पुण्यं सर्वपापप्रणाशनम्।
युष्मभ्यं रोचते चान्यद्यत्तत् पृच्छन्तु सत्तमाः ॥६१॥

O superior most ones! among the bests, I have just narrated to you what is most pious, which destroys all the sins. Should you like to hear something else, ask for that. 61

इति श्रीकालिकापुराणे कालीहरसमागमो नाम
चतुश्चत्वारिंशोऽध्यायः ॥ ४४ ॥

Here ends the forty-fourth chapter of the holy Kālikāpurāṇa, called the marriage of Kālī to Hara.

1. *Kaivalya*=ditachment of the soul from matters, salvation.

पञ्चचत्वारिंशोऽध्यायः

CHAPTER FORTY-FIVE

(The Description of Ardhanārīśvara, God as half-woman)

ऋषय ऊचुः

विचित्रमिदमाख्यातं ब्रह्मन् कालीहरागमम्।
पुण्यं पापहरं नित्यं श्रुतिसौख्यप्रदं वरम् ॥१॥

The sages said:

O Brāhman! you have narrated the story of the union of Kālī with Hara, which is wonderful, virtuous and always pleasing to the ears. 1

भूयः कथय शर्वस्य कालीतन्वर्धमुत्तमम्।
कथं जहार गौरी वा कथम्भूताथ कालिका ॥२॥
केन वा कारणेनाशु कृष्णा गौरीत्वमागता।
तन्नः कथय तत्त्वेन मुनिश्रेष्ठ द्विजोत्तम ॥३॥

O best sage! superiormost of the twice-born ones! tell us again why and how Kālī had asumed the shape of the better half of Hara? How Kālī (of black complexion) has turned into Gaurī (of white complexion)? 2-3

मार्कण्डेय उवाच

इदं तु महदाख्यानं कथयिष्यामि वोऽधुना।
महर्षयस्तच्छृण्वन्तु तत्त्वेन शुभदं परम् ॥४॥

Mārkaṇḍeya said:

O great sages! this is a great story, this brings welfare; I am telling you now that story, listen to it properly. 4

एतदौर्वं पुरा राजा सगरः पृष्टवान्मुनिम्।
स तं यथा समाचष्ट तद्वोऽद्य निगदाम्यहम् ॥५॥

The king Sagara in the past asked the sage Aurva for telling this story; whatever the sage had told to Sagara I would tell you now. 5

पुराभूत् सोमवंशे च सगरो नाम पार्थिवः।
स श्रीमान् बलवान् दक्षः सर्वशास्त्रार्थपारगः ॥६॥

In the remote past there was a king by the name Sagara born in the dynasty of Soma (Moon). He was wealthy, strong, skillful and wellversed in all scriptures. 6

सोऽभूदेकरथेनैव जित्वा सर्वान् महीभुजः ।
सार्वभौमो नरपतिः सर्वराजगुणैर्युतः ॥७॥

He was endowed with all the princely qualities, and moving alone in his chariot single-handedly conquered all the kings on the earth, and become the soverign king over all of them. 7

तं प्राप्तराज्यं राजानं सगरं पार्थिवोत्तमम् ।
सभाजयितुमत्यर्थं मुनयः समुपागताः ॥८॥

That superior king Sagara having been enthroned in the kingdom, the sages turned up to congratulate him. 8

प्राच्योदीच्या महात्मानो दाक्षिणात्यास्तथोत्तराः ।
मुनयो ब्राह्मणाश्चैव नृपं द्रष्टुं समागमन् ॥९॥

The noble sages and the *brāhmaṇas* came there from the east, west, north and south to congratulate him. 9

आगतेष्वथ सर्वेषु महात्मा ज्वलनोपमः ।
और्वो नाम मुनिः श्रीमानागतो नन्दितुं नृपम् ॥१०॥

The sages having been come there, there arrived the great sage Aurva, to compliment the king, who had shone in his brilliance, and dazzled like the blazing fire. 10

तमागतं मुनिं दृष्ट्वा ज्वलन्तमिव पावकम् ।
सपर्यया महत्या तु सगरस्तमपूजयत् ॥११॥

Sagara having seen that sage coming like the blazing fire worshipped him with devotion by offering all the items of worship. 11

पाद्यमाचमनीयं च दत्त्वैवार्घपुरोगमम् ।
निवेशयामास च तं मुनिश्रेष्ठं वरासने ॥१२॥

Sagara having offered him *pādya* (water for washing the feet), *ācamanīya* (water for sipping) and *arghya* (mixture of honey, milk, etc.) got him seated on a extremely good seat. 12

उवाच च महात्मानमौर्वं स सगरो नृपः ।
प्रणम्य च यथायोग्यं कुशलं त इति द्विजम् ॥१३॥

Then the king Sagara enquired of him of his welfare after he (king) paid due obeisance to the sage : "O twice-born one! how do you do ?"

स च प्राह मुनिश्रेष्ठो नरराज सदा मम ।
सर्वत्र कुशलं त्वां तु द्रष्टुं कुशलमुत्सहे ॥१४॥

Aurva said :

The superiormost of the sages replied : "O king ! every where everything is considered good for me. I have come to see you and would like to enquire about your welfare. 14

त्वत्तः कोऽन्योऽस्ति कुशली पृथिव्यां सर्वराजसु ।
य एकः सञ्जिगायाशु भवान् सकलपार्थिवान् ॥१५॥

You got all the kings on the earth defeated; who else except you could be more prosperous than you (on the earth). 15

कुशलं वर्धतां नित्यं तव राजवरोत्तम ।
यथा नीत्या सदाचारैः पृथिवीं शाधि भूपते ॥१६॥

O superiormost of the kings ! let you always prosper, let you have well being to you. You should reign over the world with justice following good conduct. 16

तव वृद्धौ जगद्वृद्धिर्वृद्धौ चेष्टां ततः कुरु ।
शुभ्रांशुवृद्धौ सततं सागरस्येव वर्धनम् ॥१७॥

While the moon increases in its digits the ocean swells, similarly with your prosperity the world will be prosperous; therefore, make effort for your prosperity. 17

प्रथमं सद्गुणैरात्मा क्रियतां नृप योजनम् ।
ततः स्वभार्या महिषी क्रियतां तद्गुणैर्युता ॥१८॥

O king ! first of all you should acquire all the good qualities and then anoint your wife and make her to acquire similar virtues. 18

नित्या संयोजिता चेत् स्याद्वनिता स्वयमेव हि ।
स्वगुणेषु प्रवेक्ष्यन्ती महत्यपि धृतव्रता ॥१९॥

Should she possess the good qualities, she herself, no matters however great, will acquire by austerity all your virtues. 19

श्रूयते हिमवत्पुत्री शम्भुसंगतमानसा ।
क्रियाभ्युपायैर्बहुभिः शम्भुना सा प्रयोजिता ॥२०॥

It is heard that when the daughter of Himālaya desired to be united with Śambhu, he (Śambhu) made her to possess many qualities following various methods of austerity. 20

ततोऽतिमहता प्रेम्णा शंकरस्याथ पार्वती ।
शरीरमर्धमहरत्तस्यैवानुमते सती ॥२१॥

Then Sati, the daughter of the mountain, in her deep attachment to Śambhu had acquired half of his body with his consent. 21

अर्धनारीश्वरस्तेन तदा प्रभृति शङ्करः।
अभवन् नृपशार्दूल नान्यां भार्यां गृहीतवान् ॥२२॥

O great king ! (tiger among the kings), since then Śaṁkara had become *ardha-nārīśvara* (the lord who is half-female). He did not take any other woman for his wife. 22

तस्मात् त्वमपि राजेन्द्र स्वजायामात्मनोत्तरे।
गुणैः संयोजय लघु संयोजय ततः सुतम् ॥२३॥

Therefore, O great king ! you should make your wife first possessing good precepts, and then do same thing to your son too. 23

मार्कण्डेय उवाच

इत्यौर्वभाषितं श्रुत्वा सगरोऽपि मुदान्वितः।
इद मुनिमपृच्छत् स नृपतिः स्मितसन्ततः ॥२४॥

Mārkaṇḍeya said :

Sagara having heard these words of Aurva became delighted, then the king smilingly asked the sage thus. 24

सगर उवाच

कथं सा गिरिजा देवी कायार्धमहरत् सती।
शङ्करस्य द्विजश्रेष्ठ तदहं श्रोतुमुत्सहे ॥२५॥

Sagara said :

O superior most of the twice-born one ! I would like to hear how Sati, the goddess Girijā (daughter of the mountain) had been able to acquire half the body of Śaṅkara ? 25

नीत्या यया वा योक्तव्या स्वात्मा भार्या सुतोऽथवा।
तां नीतिं च सदाचारसंहितां श्रोतुमुत्सहे ॥२६॥

Further, what sort of moral precepts shall have to be possessed by me, my wife and son ? I would like to hear those moral precepts and the good conduct (from you). 26

राजनीतिं सतां नीतिमन्येषां च कृतात्मनाम्।
पृथक् पृथक् श्रोतुमिच्छुरहं त्वां नाथये द्विज ॥२७॥

I desire to hear from you, separately, about the political philosophy, moral precepts of the honests, and the code of good conduct of those, who are successful. O twice-born ! I pray, tell me. 27

यदि गुह्यमिदं ब्रह्मन्न तदा श्रोतुमुत्सहे।
तथा नाज्ञापयामि त्वां श्रोतुमिच्छुश्च तत्समम् ॥
कृपया कथनीयं चेत्तदा कथय तन्मुने ॥२८॥

O sage ! if it be not a secret then I would like to hear; however, it is not to be construed as being eager to hear I have commanded a person of your stature. If it be considered proper to speak, then only kindly tell me. 28

मार्कण्डेय उवाच

इत्येवं सगरेणोक्तमौर्वोऽपि द्विजसत्तम।
प्रत्युवाच महात्मानं कृपालुस्तत्र भूपतौ ॥२९॥

Mārkaṇḍeya said :

O honest one among the twice-born ones ! Sagara having been said thus the sage, out of compassion to the king, replied thus. 29

और्व उवाच

शृणु राजन् प्रवक्ष्यामि यद् यत् पृष्टमिह त्वया।
यथा हरस्य तन्वर्धं भूभृत्पुत्री पुराहरत् ॥३०॥
यथा नीतिस्त्वया कार्या यत्र यत्र नृपोत्तम।
सर्वेषां च सदाचारं क्रमाद् वक्ष्यामि तच्छृणु ॥३१॥

Aurva said :

Whatever you have asked just now, O king, I am going to tell you, listen to it. How the daughter of the mountain had absorbed half of the body of Hara in the past, what moral precepts you shall have to adopt, what you shall have to do and where, what is the good code of conduct of others; all these I am going to tell you one by one, listen to them. 30-31

यदोढा हिमवत्पुत्री शङ्करेण महात्मना।
कियन्तं स तदा कालं तत्र निन्ये सहोमया ॥३२॥

After Lord Śaṅkara married Umā, the daughter of the mountain he passed some time there with her. 32

रममाणस्तया सार्धं सानौ कुञ्जे दरीषु च।
विजहार चिरं तत्र पार्वतीं मोदयन् हरः ॥३३॥

Hara used to sport with Pārvatī on the slopes, caves and leafy bowers of the mountain for a long long time and moved playfully, which caused her delighted. 33

अथ काले तु सम्प्राप्ते शम्भुः कैलासपर्वतम् ।
सगणो भार्यया सार्धमगच्छत्त्रिदिवोपमम् ॥३४॥

In course of time Śambhu, along with his wife and the retinue went to the mountain Kailāsa, similar to the heaven. 34

स त्वया क्रीडमानश्च त्यक्तध्यानात्मचिन्तनः ।
तद्वक्त्रचन्द्रे नेत्राणि चकोरानिव चाकरोत् ॥३५॥

Having indulged in sexual pleasure with her Hara gave up meditation and the search for self, kept on casting his (three) eyes on her moon like face as if he is drinking the ray of the moon. 35

पुष्पाणि क्वचिदाहृत्य गिरिजां प्रति शङ्करः ।
सर्वाङ्गसङ्गिनीं मालां विदधेऽतिमनोहराम् ॥३६॥

Śaṅkara out of affection to Girijā at times collected flowers and made attractive garlands which would cover her entire body. 36

कदाचिदादर्शतले युगपच्चात्मनो मुखम् ।
मुखं तथैवापर्णाया वीक्षाञ्चक्रे वृषध्वजः ॥३७॥

At other time Vṛṣadhvaja (one having the bull as symbol) used to look at the mirror to his face putting it together with the face of Girijā. 37

कदाचिन्मृगनाभोनां विलेपैर्गन्धपत्रकम् ।
तस्याः घनस्तनयुगे विलिलेख स्मरान्तकः ॥३८॥

Some times the killer of Cupid (Śambhu) used to draw *gandhapatraka*[1] on the pair of her thick breasts with the paste of the musk (of the musk deer). 38

गन्धसारविलेपेन तिलकान्यम्बिकातनौ ।
ललाटे चाकरोच्चारु चन्द्रवद्घनसन्धिषु ॥३९॥

Hara having applied the paste made of the musk to the body of Ambikā put *tilakas* on her forehead, and on close joints. 39

उमानिर्यासंसक्तकेशपाशेषु चित्रकम् ।
चन्दनागुरुकस्तूरीकुङ्कुमस्य विलेपनैः[2] ॥४०॥

चकार येन तस्यास्तु केशपाशो व्यराजत ।
नर्तनायावतीर्णस्य[1] शिखिपुच्छस्य साम्यधृक् ॥४१॥

Her tuft of hair, which was dyed in the turmeric juice (oinum usitatissimum), after it was painted by Hara with sandal paste, *agaru* (Agallochum) musk (of the musk deer) and saffron into an wonderful veriegated colour it looked like the tail of a peacock ready for dancing, 40-41

जाम्बूनदमयाञ् शुद्धान् कुण्डलाद्यान् मनोहरान् ।
अलङ्कारानुमा देहे समाकार्षीद् वृषध्वजः ॥४२॥

Vṛṣadhvaja decorated the body of Umā with the beautiful earrings and other ornaments made of pure gold. 42

तैर्जाम्बूनदसम्भूतैर्योजितैर्गिरिजातनुः ।
विभाति जलदापूर्णं कालिकेव तडिद्गणैः ॥४३॥

The body of Umā being bedecked with those golden ornaments had shone like the black cloud with the lightnings. 43

सर्वैर्दिव्यैरलङ्कारैर्नानारत्नैः सदंशुकैः ।
सम्पूर्णमण्डिता काली सादृश्यं प्रकृतेर्दधौ ॥४४॥

Kālī being bedecked with all varities of divine ornaments and gems, and dressed in good garments resembled the nature. 44

एवं सदा सानुरागस्तस्यां शम्भुर्जगत्पतिः ।
जगद्धिताय चिक्रीड काल्या दयितया सह ॥४५॥

Śambhu being attached to his consort Kālī always used to enjoy the sexual pleasure with her for the benefit of the world. 45

काली च जगतां माता महामाया जगन्मयी ।
योगनिद्रा जगद्बुद्धिर्विद्याविद्यात्मिकाखिला ॥४६॥
प्रकृतिः परमा मूर्तिः सर्गान्तस्थितिकारिणी ।
सम्मोह्य शङ्करं यत्नाज्जगतां च हितैषिणी ।
रेमे तेन समं देवी चन्द्रिकेव सुधांशुना ॥४७॥

The Goddess Kālī, who is the mother of world, Mahāmāyā, the embodiment of the world, Yoganidrā, the intellect of the world, the knowledge and ignorance personified, the Pri-mordial Force, the exalted image, who creates, preserves and destroys the world, she with a view to doing good to the

1. *gandha-patraka*—means literaly the 'fragrant leaved' and used for *Aśvagandhā* or orange tree. Here the drawing of the design of a leaf with *mṛganābhi* on the breasts of Pārvatī is described.
2. चन्दनागुरु कस्तूरी-कुङ्कुमैश्च सुविलेपनैः V.

1. नर्तनायावकीर्णस्य M.

world enchanted Hara with great effort and enjoyed her pleasure as the moonlight does with the moon 46-47

अथैकदा स्मरहरः कैलासाग्रे सहोमया ।
रममाणो मुदा युक्तो ददर्शेऽप्सरसः शुभाः ॥४८॥

Once while Śaṅkara was taking his pleasure of Umā in great delight on the peak of Kailāsa he beheld a host good looking nymphs. 48

रूपयौवनसम्पन्नाः सर्वलक्षणसंयुताः ।
तासां मध्यगता वेश्या उर्वशी च मनोहरा ॥४९॥

They were youthful, charming and endowed with all the auspicious signs. Urvaśī, the most beautiful prostitute (of the heaven) was in the group. 49

ताः सर्वा रक्तगौरांग्यः सर्वालङ्कारभूषिताः ।
मुनीनां च मनोऽत्यर्थं शक्ता मोहयितुं हठात् ॥५०॥

All of them were of redish-white complexion and bedecked with all kinds of ornaments, had been capable of, all of a sudden, causing infatuation in the mind of the sages to the great extent 50

ताः प्रणम्य हरं दृष्ट्वा गिरिजां च मनोरमाम् ।
अग्रे प्राञ्जलयस्तस्थुस्तद्भीतिनतमस्तकाः ॥५१॥

They having seen Hara with charming Girijā saluted them and stood before him bowing their heads down as if being afraid of him. 51

अथ प्राह तदा भर्गः पार्वतीमिदमद्भुतम् ।
तासां समक्षं तस्यां तु भाषितुं स्याद् यदप्रियम् ॥५२॥

Then what Bharga told her in the presence of the nymphs sounded queer and unpalatable. 52

कालि भिन्नाञ्जनश्यामे उर्वश्याद्यप्सरोगणैः ।
त्वयेह स्त्रीस्वभावेन संलापः क्रियतामिति ॥५३॥

O Kāli, you are as black as the spreading collyrium; you must however, true to your womanly conduct, have a mutual dialogue with Urvaśī and host of other nymphs. 53

तच्छ्रुत्वा वचनं तस्य यथायोग्यं च सोर्वशी ।
अप्सरसः समाभाष्य विसृष्टा गिरिजा तया ॥५४॥

Girijā (the daughter of the mountain) having heard these words addressed Urvaśī and other nymphs, and then bade farewel to them. 54

अथ सा क्रोधवशगा पार्वती भर्गभाषितात् ।
काली भिन्नाञ्जनश्यामेत्युदिता ह्यभवत् क्षणात् ॥५५॥

Pārvatī when she heard Śambhu saying "Kālī you are as black as the spreading collyrium" had suddenly grown angry with him for those words. 55

सा चाप्सरसां पुरतो वर्णोद्देशविकत्थनम् ।
न सेहे मन्युना युक्ता गिरिजेन्दुकलाभृतः ॥५६॥

Girijā could not tolerate the words of the wearer of the moon (Śambhu) rediculating her complexion in front of the heavenly nymphs and got angry with him. 56

अथ सा रोषसंयुक्ता त्यक्त्वा वृषवाहनम् ।
अपह्नुते शैलसानौ रोषापह्नुतिमागता ॥५७॥

Pārvatī in her anger had gone away from Śambhu (Vṛṣavāhana) and hid herself in the slope of the mountain, and remained there staging hiding out of anger (*roṣāpahnuti*). 57

मार्गमाणोऽथ विरहव्याकुलो वृषवाहनः ।
नाससाद कियत्कालं पार्वतीं पर्वतोत्तमे ॥५८॥

Vṛṣavāhana being bewildered at her disappearance searched for her on the slopes of that superior mountain but failed to trace her for a considerable period of time. 58

विरहव्याकुलं ज्ञात्वा स्वयं सा पार्वती हरम् ।
आत्मानं दर्शयामास गिरिसानावपह्नुते ॥५९॥

Pārvatī learnt that Hara was bewildered due to separation from her, therefore, she of her own had shown her to him from the hiding place of that mountain. 59

तामासाद्य ततः शम्भुः किमर्थमभजः प्रिये ।
मानं मनोनुदं देवि विशीर्ण इव चाब्रवीत् ॥६०॥

Śambhu had spoken to her after he reached her in grief as if torn into pieces. "O my beloved ! why have you taken recourse to the wounded sense of honour ? This hurts me. 60

भर्तुं रागः पुरन्ध्रीणां मानग्रहणकारणम् ।
तद्विना ग्रहणात्तस्य भीरु प्राप्नोति वाच्यताम् ॥६१॥

The lapses on the part of the husband are the cause for taking recourse to the sense of wounded-honour. O timid one ! the woman who takes recourse to this without the presence of such cause subjects herself to condemnation. 61

तस्मात् किमर्थमकरो रोषं त्वं जलजानने ।
तदाचक्ष्व द्रुतं कान्ते मनो मे न प्रसीदति ॥६२॥

O lotus-faced one! what is the cause that makes you angry? O my beloved! tell me that immediately, I have lost peace of mind. 62

इत्युक्त्वा शङ्करो देवीं तामालिङ्गितुमुद्यतः ।
काली तं वारयामास वचनं चाब्रवीदिदम् ॥६३॥

Saying this Śaṅkara made an attempt to embrace the Goddess Kālī, which she repulsed saying this. 63

न दृष्टपूर्वा किमहं येन भिन्नाञ्जनोपमा ।
क्रियते मयि भूतेश भवताप्सरसां पुरः ॥६४॥

"O Lord of beasts! have you not seen me before that you had derided me in front of the heavenly nymphs by comparing me with the collyrium mixed. 64

जातिहीनं वृत्तिहीनं रूपहीनमदक्षिणम् ।
हीनाङ्गमतिरिक्ताङ्गं तेन दोषेण नाक्षिपेत् ॥६५॥

One should not be rediculed because of one's low caste, joblessness (poverty), bad appearance, lack of generosity, and one having one limb less or one more. 65

इति ब्रह्मा पुरा प्राह वेदोघार्थविनिश्चयम् ।
तं चावमन्य भवता परिहासोऽभ्यभाष्यते ॥६६॥

Brahmā in the past pronounced this as the essence of the Vedas, but you have flouted that and derided me by saying those (cruel) words. 66

यावन्न मे शरीरस्य भवित्री स्वर्णगौरता ।
न समेष्ये त्वया तावदिति सत्यं ब्रवीमि ते ॥६७॥

Let me tell you the truth; until my body turns to be of the golden-white hue I shall not enjoy the sexual pleasure with you. 67

शरीरगौरतां शम्भो न समेष्ये त्वया विना ।
तत्र मे शृणु सन्धाय आत्मनः शिरसा शपे ॥६८॥

O Śambhu! I do not desire to acquire white complexion of my body without being in your company. I shall surely re-unite with you, hear it from me. I take this oath by my head." 68

इत्युक्त्वा सा तदा देवी तस्यैव पुरतो ययौ ।
महाकौर्षीप्रपाताख्यं हिमवत्सानुमुत्तमम् ॥६९॥

That goddess having said thus immediately proceeded to that charming slope of the mountain, called Mahakauṣīprapāta (descending spot of the great river Kauṣī) while Hara looked on. 69

महादेवोऽपि तं भाव्यं ज्ञानेन कृतनिश्चयम् ।
अर्थं ज्ञात्वा तदापर्णां सर्वज्ञो नाप्यवारयत् ॥७०॥

Mahādeva, the omniscient, on his part knowing it to be inevitable by his wisdom made up his mind, and did not prevent Aparṇā (from going for practising austerity). 70

सा गत्वा पूर्ववत्तत्र शम्भुसङ्गतमानसा ।
शतमाराधयामास वर्षाणि वृषभध्वजम् ॥७१॥

She went there the same way as she had been there in the past with the desire of having Śambhu for her husband, and kept on propitiating Hara for one hundred years. 71

एकं पादं समुत्क्षिप्य वामेनाक्रम्य सा क्षितिम् ।
उत्तराभिमुखी भूत्वा निराहारा निरन्तरम् ॥७२॥
वैयाघ्रचर्मवसना सोर्ध्वमूर्द्धानना सती ।
ज्योतिर्मयं परं शान्तं शिवं शिवकरं वरम् ॥७३॥
आत्मस्वरूपतत्त्वज्ञा तत्त्वेनाराधयद्धरम् ।

Satī, who knows the real state of the self propitiated Hara, in reality of Self, the Supreme, auspicious (Śiva) and the bestower of welfare, the Light itself, by withdrawing her right foot up and standing on the ground on her left foot, facing north, without food, always wearing a tiger skin, keeping her head and the face upward. 72-74a

तां चिन्तयन्तीं परमनिश्चलां तत्त्वमानसाम् ॥७४॥
मेने मुनिगणः स्थाणुर्यो न जानाति तत्त्वतः ।
एवं तस्यास्तपस्यन्त्या जग्मुर्वर्षाणि वै शतम् ॥७५॥

Meditating upon she remained motionless, her mind being engrossed in Real Truth. Hence those sages who did not know her real state, had taken her to be the trunk of a tree, while she had been engaged in meditation one hundred years rolled on. 74b-75

अन्येषां च यथा शश्वदेकं नृपतिसत्तम ।
ततस्तां शतवर्षान्ते शङ्करो योगतत्परः ॥७६॥
आत्मानं दर्शयामास क्रमादेकं स सत्रपम् ।
प्रथमं दर्शयामास ब्रह्माणं च हरिं ततः ॥७७॥
ततस्तु शाम्भवं देहं ततस्तेपामथैकताम् ।
ज्योतिर्मयत्वं शुद्धत्वं सर्वेषां हेतुतां तथा ॥७८॥

O highly honest king! one hundred years passed like one year of others. After one hundred years Śaṅkara totally devoted to *yoga* had shown himself gradually to her as if ashamed. First he had shown himself as Brahmā, then Hari, then Śambhu and at last identity of the three, (their) being the original source, the cause of all (created entity) and existence in the form of light. 76-78

ततस्तु शम्भुरूपं स दर्शयामास शङ्करः ।
योगनिद्रां महामायां योगिनीं कालिकाम्बिकाम् ॥७९॥
प्रथमं दर्शयित्वा तु तस्याः प्रकृतिरूपताम् ।
पश्चात् सा पार्वतीत्येव क्रमात्तस्या अदर्शयत् ॥८०॥

There after Śaṅkara had shown himself in the form of Śambhu. Then he first had shown the identity of Yoganidrā, Mahāmāyā, Yoginī, Kālikā and Ambikā with her which was followed by the revealation that sh:, known as Pārvatī, was the original source of the universe. 79-80

तपसा सम्भृतेनाशु ज्ञानमासाद्य पार्वती ।
अन्तर्दृष्टया बहिर्दृष्ट्या तत्त्वं ज्ञात्वा यथातथम् ॥८१॥

As she had been endowed with the power of austerity immediately the super knowledge had dawn on her, and by her insight knowledge and also by the objective knowledge she could realise the real state of things. 81

शम्भुं जगन्मयं मेने तयात्मान जगन्मयीम् ।
ब्रह्मा विष्णुर्हरश्चापि ततः सर्वमिदं जगत् ॥८२॥

She knew Śambhu to be the embodiment of the world and realised that Brahmā, Viṣṇu and Hara were the world itself. 82

अहं समस्तप्रकृतिर्योगनिद्रा तथा सती ।
इति ध्यानेन सा देवी प्राप्य ध्यानं तदात्यजत् ।
उन्मील्य नयनद्वन्द्व वहिः शम्भुं ददर्श च ॥८३॥

"I am Yoganidrā, I am also Satī, and the source of the entire world :" when she realised this truth by the power of meditation sh: gave up her meditation. Opening her yes she saw Śambhu as the objective entity (in front of her . 83

सा दृष्ट्वा शङ्करं देवं देवदेवमुमापतिम् ।
तुष्टाव वाग्भिरिष्टाभिर्यमिनं योगतत्परम् ॥८४॥

She having seen the God of gods, the husband of Umā, devoted to *Yoga* praised him with the chosen prayers. 84

पार्वत्युवाच

नमस्ते जगतां नाथ नमस्ते केशवाव्यय ।
प्रधानपुरुषातीत कारणत्रयकारण ॥८५॥

Pārvatī said :

O Lord of the world, O Keśava ! Thou art indeclinable, I salute Thee, Thou art above *pradhāna* (Primordial Force) and *puruṣa* (the passive entity) and cause of the three causes. 85

योगमोहमनोराग-धर्माधर्ममयस्तया ।
विद्याविद्यास्वरूपश्च शाम्भवः काय एष ते ॥८६॥

This body of Thine, known as Śāmbhava (relating to Śambhu) is in the form of *Yoga* (meditation), *moha* (infatuation), *manorāga* (mental attachment), *dharma* (law) and *adharma* (opposite to law). 86

त्वं निःश्रेयः श्रेयसा युज्यमानो
दृश्योऽदृश्यो योगमूर्तिर्मनीषी ।
सम्यक् श्रद्धा पौरुषं तत्त्वरूपं
त्वं वै ज्योतिः शान्तिरूपं पुरस्तात् ॥८७॥

Thou art the ultimate bliss with beautitude visible, invisible, the image of *Yoga* (the image which is sought after in mind by meditation), prudent, the veneration proper, the essence of virility, the illuminating light and the embodiment of absence of passion in front (of the ascetics), 87

ब्रह्मा विष्णुस्त्वं हरस्त्वं महेन्द्रः
सूर्यः सोमो वायुरग्निर्धनेशः ।
त्वं तोयेशः शमनो राक्षसश्च
शेषस्त्वत्तो भिद्यते कोऽपि नास्मिन् ॥८८॥

Thou art Brahmā, Viṣṇu, Hara, Mahendra, Sūrya (the sun), Soma (the moon), Vāyu (the wind), Kubera (the lord of wealth), Varuṇa (the lord of the oceans), Śamana (the destroyer) and the (lord of) rākṣasas (the demons); and neither Śeṣa (the mythical serpent Ananta) nor any one else is different from Thee. 88

त्वं भूमिर्द्यौ द्युसदां चापि पन्था-
स्त्वं स्थावरो जङ्गमो भूर्वलस्थः।
ज्ञानं ज्ञेयं ध्यानगम्यं च तत्त्वं
परात्परं व्यक्तरूपं परेषाम् ॥८९॥

Thou art *bhūmi* (the earth), *dyau* (the heaven), the *pātha* of those who live in the heaven (gods), movable and immovable, the earth in the water(?), the knowledge and the knowable, the essence of reality, that might be known by meditation only, the supreme of the supremes, and manifestation of others. 89

त्वं पुरुषः परमात्मा प्रधानं
त्वं हि ज्यायानागमो ज्ञानगम्यः।
भावः कृत्यं पञ्चरूपी समस्तं-
रासाद्यस्ते गोचरारतद्भवाय ॥९०॥

Thou art *puruṣa* (passive entity), *paramātmā* (the supreme soul), *pradhāna*, (the Primordial Force), the superior (part) of *āgama*, knowable by pure knowledge only, the real and conceivable, in the form equilibrium of five senses), the object of the sense organs which could be obtained (by the sense organs) as real entity. 90

कीर्तिः कीर्त्यः स्तुत्यरूपी स्तुतिश्च
द्रष्टा दृश्यः स्थैर्यधृक् स्थावरश्च।
नित्योऽनित्यो मुक्तयोगो वियोगो
दानादाने भेदसामप्रयोगः ॥९१॥

Thou art the glory and glorious, the praise, the object of the praise, the seer, the object of vision, the repository of calmness, the immovable, the eternal, non-eternal, the liberated one, the attachment and the detached one, the strategy of applying *dāna* (liberal gift), *adāna* (absence of it i.e. fight), *bheda* (dividing) and *sāma* (conciliation). 91

नीतिर्नेयो दीक्षितो दक्षिणाश्च
सारात् सारः सविधाता विधेयः।
आर्योऽनार्यो रूपधृग्रूपहीनो
दिव्यो देवो मानुषोऽमानुषाश्च ॥९२॥

Thou art *nīti* (the justice), the *neya* (one who is led by justice), the *dīkṣita* (spiritually initiated), the gift (offered in the sacrifice), the supreme essence of all the creators of destiny and the destined, *ārya* (noble) and *anārya* with form, without form, divinity, god, human-being, and the other than the human being. 92

सृज्यः स्रष्टा पालकः पाल्यरूप-
श्चेता चेयो नोर्मियुक्तस्तथोर्मिः।
विद्याविद्यावेदवादैकरूपो
रूपारूपस्तीक्ष्णसौम्यैकरूपः ॥९३॥

Thou art the creator and the created, the protector and the protected one, bereft of passion (*urmi*), and endowed with passion, knowledge and the absence of knowledge, and the doctrines of the Vedas. 93

भावाभावः शोभनः शुद्धरूपी
शश्वद्दान्तः शान्तिरुग्रा मुनीनाम्।
द्वन्द्वोऽद्वन्द्वः सर्वगोऽसर्वगश्च
भ्रान्तोऽभ्रान्तः सिद्धसिद्धिप्रदश्च ॥९४॥

Thou art in the form of *bhāva* (real) and *abhāva* (absence) the splendid, the original, the eternal, the restrained, the extreme tranquility of the sages, couple and single, all pervading and non-all pervading, the confused and non-confused, the perfect, doer of perfection. 94

एकस्थस्त्वं सर्वगोप्ता सुदेहो
निर्देहस्त्वं देह एकः सुराणाम्।
स्थूलः सूक्ष्मो निर्विकारः शरीरी
विश्वात्मा त्वं नास्ति भिन्नो भवत्तः ॥९५॥

Thou doth stay at one place, and protecth one and all. Thou art with good physic and bodyless (formless); Thou art the only body of the gods, tne gross and the subtle, bereft of all re-actions, with a body, the soul of the universe; there exists nothing save and except Thee. 95

कार्याकार्ये यस्य रूपे समस्ते
व्याप्याव्याप्ये भागहीनोऽतिपूर्णः।

योगज्ञानस्यात्मकं यस्य नित्यं
रूपं यस्य श्रीद तस्मै नमस्ते ॥९६॥

I salute Thee; Thy form pervades the actions and reactions, which is partial and perfectly complete, exists in the form of knowledge in the heart of the ascetics, which bring welfare to all. 96

प्रधानपुंसोरपि यो विधाता
यः कालरूपी पुरुषः परेशः।
तमीशमुग्रं वरदं वरेण्यं
नमामि चिन्नीतिवितानक त्वाम् ॥९७॥

Thou, who art the creator of the *pradhāna* and *puruṣa*. The *puruṣa* in the form of time eternal, lord of all, the terrible lord, the bestower of boons, the adorable, the cause for the manyfold expansion of the intellect and justice; I salute Thee. 97

अक्षयो योऽव्ययः साक्षी क्षेत्रज्ञःक्षेत्रधृग्वरः।
तस्मै नमस्ते विश्वात्मन् वृषध्वज महेश्वरः ॥९८॥

O Vṛṣadhvaja ! O Maheśvara ! Thou art without decay, Indeclinable, the Ego, the *Kṣetrajña* (the knower of the field, the soul), *Kṣetra* (the field, the body), the upholder of the body, the supreme one; I salute Thee. 98

ज्ञानामृतविनिस्यन्दि यस्य चिच्चन्द्रमाः सदा।
तद्रूपमेकं यं ज्ञेयं भक्तिमात्रं नमोऽस्तु ते ॥९९॥

My obeisance to him, from whose heart the nectar of knowledge has always been pouring down in the form of the moon which form could be realised by devotion only. 99

और्व उवाच

इति स्तुतो महादेवः सर्वभूतानुकम्पकः।
प्रसन्नवदनः प्राह पार्वतीं प्रतिहर्षयन् ॥१००॥

Aurva said :

Having been thus propitiated, Mahādeva, the bestower of compassion on all human beings, being pleased with Pārvati, with beaming face, spoke to her. 100

ईश्वर उवाच

प्रीतोऽस्मि देवि भद्रं ते वरं वरय वाञ्छितम्।
तपसाप्यायितश्चाहं त्वया ब्रह्मा तथा हरिः ॥१०१॥

Iśvara said :

O Goddess ! I have been pleased with you, ask for the desired boons, you by practising austerity had propitiated me, Brahmā and Hari. 101

तपसा त्वत्समो नास्ति शीलेन च गुणेन च।
त्वां विना न हि तृप्यामि प्रिये कुरु यथेप्सितम् ॥१०२॥
ततः सा मोहिता प्राह मायया हिमवत्सुता।

There is none euqual to you in austerity, good conduct and virtues, O my beloved ! without you I do not enjoy myself so do as you please. 102

और्व उवाच

जाम्बुनदाभगौरो मे देहो भवतु साम्प्रतम्।
अनन्यकान्तस्त्वं चापि भूया मत्तो विना हर ॥१०३॥

Aurva said :

Then the daughter of Himālaya having been bewildered under the spell of Māyā prayed thus ; "Let my body turn into golden white complexion just at this moment. O Hara ! Thyself also must not have any other woman, save me for your wife." 103

एवमुक्तो महादेवः पार्वत्या पार्वतीं ततः।
आकाशगङ्गातोयोघे मज्जयामास भामिनीम् ॥१०४॥

Hara thus being addressed by Pārvatī took that majestic lady (to the river) and got her bathed by merging in the current of the heavenly Ganges (Ākāśi Gaṅgā). 104

सा निमज्ज्य समुत्तीर्णा विद्युद्गौरी व्यजायत।
सिताम्भोमध्यगा देवी शारदाभ्रे तडिद्यथा ॥१०५॥

As soon as she rose from immersion in the water she turned into the hue of lighting white. The Goddess standing in the midst of crystel water looked like the lightning in the clear autmnal sky. 105

ईश्वर उवाच

शम्भुश्चाङ्गीचकाराशु नाहं त्वत्तो विना प्रिये।
मनसापि ग्रहीष्यामि नान्यां सत्यं ब्रवीमि ते ॥१०६॥

Iśvara said :

O my beloved ! I shall not take any woman save and except you for my wife, nor shall I harbour such a desire in mind at all. This I speak to thee upon truth; thus Śambhu promised. 106

और्व उवाच

अथ तोयात् समुत्तीर्णा पार्वती मोदसंयुता ।
तपःक्लेशपरित्यक्ता चन्द्रिकेव विधोर्यथा ॥१०७॥

Aurva said :

Pārvatī became delighted after she rose from the water, and being free from the fatigue of austerity had shown like the splendour of the moon. 107

अथ तां पार्वतीं देवीमादाय वृषध्वजः ।
जगाम शैलं कैलासं स्वमाश्रमपदं लघु ॥१०८॥

Vṛṣadhvaja thereafter taking the goddess (Pārvatī) with him immediately returned to his own hermitage on the mountain of Kailāsa. 108

तदा गत्वा हरो देवीमधिवास्य विभूष्य च ।
पूर्ववन्मोदयामास नर्महासकथादिभिः ॥१०९॥

Hara having reached that place caused her to reside there and made her delighted, as in the past, by bejewelling her, with jokes, laughter and gossiping. 109

सापि सौवर्णगौराङ्गी वीक्ष्य रूपं मनोहरम् ।
गृहीतसमयं शम्भुं प्राप्यातीव मुमोद ह ॥११०॥

She of the hue of golden white, having observed her own charming appearance and also regaining Hara, Who had taken the vow (not to take another wife) became extremely delighted. 110

एवं तयोस्तु शिवयोरन्योन्यरममाणयोः ।
जगाम सुचिरं कालं कैलासे पर्वतोत्तमे ॥१११॥

While Śiva and Śivā (Gaurī), being attracted to each other, had their mutual enjoyment on the top of the best mountain Kailāsa, a long long time rolled on. 111

अथैकदा महादेवसमीपे हिमवत्सुता ।
आसीना ददृशे तस्य स्वां छायामुरसि स्थिताम् ॥११२॥

Once while the daughter of Himālaya (Gaurī) had been sitting by the side of Mahādeva she saw her own image reflected on the chest of Mahādeva. 112

स्फटिकाभ्रसमे स्वच्छे हृदि शम्भोर्मनोहरे ।
योगिज्ञानादर्शतले चार्वङ्गी प्रतिबिम्बिताम् ॥११३॥

आत्मच्छायां गिरिसुता वामभागे मनोहरे ।
ददर्श वनितारूपां स्मितवक्त्रां मनोहराम् ॥११४॥

The daughter of the mountain (Gaurī) having seen her own image reflected on the crystal clear chest of Śambhu, which was the mirror of knowledge of the ascetics, beheld it (image) to be an extremely charming lady on the left side of his attractive breast, who was smiling. 113-114

भ्रान्त्या दृष्ट्याथ पार्वत्यास्तदा ज्ञानमजायत ।
कृतसत्योऽपि गिरिशः किमन्यां वनितां दधौ ॥११५॥
मायया स्थापितां गात्रे वीक्षन्तीं कुटिलं च माम् ।
इति तस्यास्तदा वक्त्रं मलिनं भ्रुकुटीयुतम् ।
बभूव वृषकेतुश्च श्याम उत्पातको यथा ॥११६॥

Due to her illusory vision she (wrongly) cognised the image as an woman. She wondered even after taking the vow Girīśā had taken another wife who has been kept concealed on his bosom by his illusory power ? And that she has been looking at with crooked glance ! While she had been pondering thus her face turned dark and eyebrow knitted. Vṛṣaketu (Hara) also turned black as if due to the consequence of breaking vow. 115-116

सा दृष्ट्वाथ तदा छायां विष्णुमाया-विमोहिता ।
अपह्नुतं गिरेः शृङ्गं मानाद्रोषाद्विवेश ह ॥११७॥

Gaurī having seen the shadow had taken it as a real woman as she was spell-bound by Viṣṇumāyā entered into the hiding place (used by woman when they got angry), in the peak of the mountain in anger and self-conceit. 117

अथ तां मार्गमाणस्तु शङ्करो विरहाकुलः ।
चिरादपह्नुतां देवीमाससाद ततो हरः ॥११८॥

Bewildered Śaṅkara being separated from her, searched for her, and could find her hiding only after a long time in the hiding place (*apahnuta*). 118

तामासाद्य महादेवो विवर्णवदनां प्रियाम् ।
उवाच रोषणे हेतुं ज्ञातुमिच्छुर्यथातथम् ॥११९॥

Mahādeva having found his beloved her face becoming discoloured, enquired of her that he would like to know the real cause of her anger. 119

ईश्वर उवाच

किमर्थंस्त्वं वरारोहे मह्यं कुप्यसि कोपने।
रोषहेतुमहं वक्तुं तवेच्छामीह वल्लभे ॥१२०॥

Īśvara said :

O beautiful one! O wrathful one! why are you angry with me? O my beloved! you should speak to me about the cause of your wrath. 120

न तुभ्यमपराध्यामि वाचा वा मनसाथवा।
कायेन वा कथं कोपं कर्तुमर्हसि भामिनी ॥१२१॥

O majestic lady! I have not offended you by my words and deeds, and not even by evil thought. Why have you considered it proper to be angry with me?" 121

देव्युवाच

समयेन मया पूर्वं तथा सम्प्रार्थितो भवान्।
कथं तं परिहाय त्वमन्यां भार्यां समीहसे ॥१२२॥

Devi said :

You had been requested, in the past, by me for taking a vow (of not taking another wife, which you promised). How is it that in violation of that oath you had taken another woman for your wife? 122

प्रत्यक्षेण मया दृष्टा तव हृद्यन्तरे हर।
चार्वङ्गी वनिता काचित्तोयनिर्यातभस्मनि ॥१२३॥

O Hara! I have seen myself a beautiful woman, by means of visual perception, hiding in your bosom, which got crystalised due to the washing off the ashes by water. 123

भवान् सर्वज्ञानमयः सर्वगः परमेश्वरः।
तोषितो मे तपोव्रातैर्न तुष्टस्त्वं महेश्वर ॥१२४॥

O great Lord! you are the embodiment all wisdom and capable of moving every where at your will; I thought I had propitiated you with the austerity and vows, but alas! O Maheśvara you had not been pleased at all. 124

तस्मादहं तपस्तप्तुं शाश्वद्गन्तु समुत्सहे।
अनुजानीहि मा शम्भो मा विलम्बं वृथा कृथाः ॥१२५॥

Therefore I am determind to go for austerity for ever. O Śambhu! kindly allow my going, do not cause the delay for nothing. 125

और्व उवाच

इति श्रुत्वा वचस्तस्याः स्मितविस्तारिताननः।
शङ्करः पार्वतीं प्राह सन्दिग्धामिव भामिनीम् ॥१२६॥

Aurva said :

Having heard these words Śaṁkara smiled, his face widened (by the smile), and then spoke to Pārvatī, the majestic lady, who had been suspicious. 126

ईश्वर उवाच

नाहमन्यां स्त्रियं वोढा नाहं समयभेदकः।
तव मिथ्यामतिर्जाता मुग्धे मूढतयाधुना ॥१२७॥

Īśvara said :

"I have not married any other woman, nor I breached the vow. O innocent one! you have had a false cognition due to your ignorance. 127

त्वमिच्छसि यदि श्रोतुं तत्र हेतुं च पार्वति।
तदहं कथये तत्त्वं मानं मानिनि मा कृथाः ॥१२८॥

O Pārvatī! should you desire to hear the cause of this (false cognition) I shall tell you the real truth. O gracious lady! do not harbour any sense of wounded honour. 128

मम वक्षसि विस्तीर्णे दर्पणस्वच्छभासिनि।
तवैव वपुषश्छायाविम्बिता लोकिता त्वया ॥१२९॥

What you had seen reflected on my wide breast, as crystal as the mirror, is your own image. 129

इदानीमेव बुध्यस्व त्वामृते नास्ति सा मयि।
नात्र मानस्त्वया कार्यो हृदयान्तरसंस्थिते ॥१३०॥

Now you must have understood (the phenomenon) that no other woman has been hiding in my breast, hence you should not get angry." 130

देव्युवाच

मयि स्थितायां छायास्ति मामृते नास्ति सा पुनः।
कथमेतन्मया ज्ञेयं तन्मे वद वृषध्वज ॥१३१॥

The goddess said :

When I am present there is the shadow (of mine reflected on your bosom) when I am not, she is also not there. O Vṛṣadhvaja! how could I know this phenomenon? 131

ईश्वर उवाच

गवाक्षाभ्यन्तरे स्थित्वा तज्जालेन मनोहरे।
पश्य तोयौघनिर्यातभूतिलेपमुरो मम ॥१३२॥

Īśvara said :

O attractive one ! put yourself behind an air-hole and then look through the rays of that air-hole at my chest after the paste of ashes had been cleanly washed off from it. 132

तथा त्वं मण्डितं देहं वीक्ष्यादर्शतले पुनः ।
मद्वक्षदासन्नमासाद्य तादृक्छायां विलोकय ॥१३३॥

Moreover, look at your richly adorned body on the mirror and then coming close to my bosom again observe the image similar to yours on my bosom. 133

यथा द्रक्ष्यसि देहे स्वं तत् कुरु त्वं तथा मम ।
आलोकय निजां छायां त्वां विना नास्ति तत् पुनः ॥१३४॥

Whatever you will see on my body imitate that, and you shall find your own image (reflected), which in fact, none else but yours. 134

त्वमेव ज्ञास्यसि च्छायां मद्वक्षसि मनोहरे ।
ज्ञात्वा विसृज्यमानं मां त्वं चाप्युपपत्स्यसि ॥१३५॥

O fascinating one ! you, after seeing it, yourself shall realise that the image in my chest is the shadow of yours. After knowing this give up the sense of wounded vanity and accept me. 135

और्व उवाच

एवमुक्ता हरेणाथ पार्वतीन्दुकलाभृतः ।
तयोर्निर्वाप्य हृदयं स्वां छायां पुनरैक्षत ॥१३६॥

Aurva said :

After Hara said this Pārvatī washed the chest of the wearer of the crescent moon (Hara) with water and again looked at her own image. 136

दृष्ट्वादर्शतले वक्त्रं निजं देहं च पार्वती ।
आलोकयामास तदा शश्वच्छङ्करवक्षसि ॥१३७॥

Pārvatī looked at her own face and body as reflected on the mirror (chest) and then kept on gazing at them on the chest of Śaṁkara for a long time. 137

यथा सा कुरुते देवी कापट्यं नेत्रविभ्रमम् ।
तथा सा कुरुते च्छाया करकम्पादिकं तथा ॥१३८॥

The artificial acts of limbs and amorous play of the eyes whatever the goddess (Pārvatī) had been doing the shadow (as reflected on the mirror) exactly does the same things, such as movement of the hands and other limbs. 138

ततः पुनर्गवाक्षस्य जाले स्थित्वा हिमाद्रिजा ।
तथा व्यलोकयच्छम्भोर्हृदयं वीतभूतिकम् ॥१३९॥

Thereafter the daughter of Himālaya (Pārvatī) keeping herself, once again, in the midst of the rays (of the sun passing through the air-hole) looked at the chest of Śambhu, which was clean of the ashes (of cowdung). 139

तया तत्र तु पार्वत्या वृषभध्वजवक्षसि ।
न कापि दृष्टा वनिता दृष्टं जालस्य मण्डलम् ॥१४०॥

Pārvatī did not perceive any woman on the chest of Vṛṣabhadhvaja, but could visualise only the realm of rays. 140

एवं बहुविधैर्देवी तदोपायैस्तथेतरैः ।
नियतिसंशया भूत्वा लज्जां प्राप वराङ्गना ॥१४१॥

Then the goddess Pārvatī by these and various other means got her doubts removed, and felt ashamed. 141

तां लज्जितां गिरिसुतामीषद्भीतामधोमुखीम् ।
शम्भुरालिंग्य पाणिभ्यां मुखं चास्याश्चुचुम्ब च ॥१४२॥

Śambhu observing her ashamed and a little bit frightened, with her head bowing down, took her by both his arms and kissed her on the face. 142

स तामाह महादेवो देवीमाश्वासयन् मुहुः ।
मा व्रीडस्व महाभागे भ्रांतिः कस्य न जायते ॥१४३॥

Mahādeva then constantly encouraged her with the words of consolation and said this to Pārvatī. "O illustrious one ! do not feel ashamed (of your conduct). Who does not err ?" 143

मानस्त्वयि वरस्त्रीभिः कार्यः प्रेमकरो यतः ।
त्वयापि विरलः कार्यो मानो देवि न सर्वदा ॥१४४॥

O my beloved ! the expression of the sense of wounded honour by the noble women enhanshes the love (of the couple) therefore O excellent lady! you should express your resentment rarely, and not always. 144

इत्युक्ता देवदेवेन मैनाकसहजाम्बिका ।
शङ्करं प्रणयात् प्राह सूनृतं मधुरं वचः ॥१४५॥

After Ambikā, the sister of Maināka was thus spoken by the God of the gods, she out of affection spoke to Śaṁkara the truth in sweet words. 145

देव्युवाच

यथा तवाहं सततं छायेवानुगता हर।
भवेयं साहचर्येण तथा मां कर्तुमर्हसि ॥१४६॥

The goddess said :

O Hara ! take such action so that I may always follow you and keep your company like your shadow. 146

सर्वगात्रेण संस्पर्शं नित्यालिङ्गनविभ्रमम्।
अहमिच्छामि भवतस्तत्त्व चेत् कर्तुमर्हसि ॥१४७॥

I desire interlocking of all the limbs of my body with that yours, and thereby to enjoy the repture yielded from your embrace you must do that. 147

भगवानुवाच

रोचते तन्ममह्यमपि यस्त्वमिच्छसि भामिनी।
तत्रोपायमहं वक्ष्ये यदि शक्नोपि तं कुरु॥१४८॥

Bhagavān said :

O noble lady ! I also like to have what you longed for. I am telling you the means to achieve this, do that, should you be capable (of doing that). 148

अर्द्धं मम गृहाण त्वं शरीरस्य मनोहरे।
अर्द्धं भवतु मे नारी अथवार्द्धं पुमानिति ॥१४९॥

O heart-stealing lady ! take half of my body ; let one half of my body be female and the other half remain male. 149

यदि त्वमपि शक्नोपि कर्तुं तदर्धमीदृशम्।
तदाहं ते हरिष्यामि शरीरार्द्धं वरानने ॥१५०॥

O beautiful one ! should you also be capable of dividing your body into two parts as stated, then I shall take for myself one half of your body. 150

तवैवार्द्धं तथा नारी ह्यर्द्धं भवतु पूरुषः।
विद्यते तत्र शक्तिर्मे त्वमनुज्ञातुमर्हसि ॥१५१॥

Let half of your body be female and the other half male : I have got the power to do this ; you should give your consent to this. 151

देव्युवाच

तवैवाहं हरिष्यामि शरीरार्द्धं वृषध्वज।
किं त्वहं त्वेवमिच्छामि तच्चेत्त्वं कर्तुमिच्छसि ॥१५२॥

The goddess said :

O Vṛṣadhvaja ! I myself shall take half of your body. I would like to have one thing, should you like to that. 152

यदाहमर्द्धं भवतो भूत्वा तिष्ठामि तावता।
त्यजाम्यहं यदा तेऽर्द्धं सम्पूर्णं स्यात्तदा द्वयम् ॥१५३॥
इत्यर्द्धं भागहरणं भवेद्यदि यथेप्सितम्।
तवैवाहं तदा शम्भो शरीरार्द्धं हराम्यहम् ॥१५४॥

O Śambhu ! if this plan of having half of your body by me is to your liking, then only I shall take half of yours. 153-154

ईश्वर उवाच

एवमस्तु भवेन्नित्यं यथार्द्धं हर्तुमर्हसि।
शरीरस्यार्द्धहरणं भूयस्तव यथेप्सितम् ॥१५५॥

Īśvara said :

The way you desire to take half of my body, let it always be so ; I shall also take half of your body as you have desired. 155

और्व्य उवाच

अथ गौरी तदा पूर्वमनुभूतं तपःस्थितौ।
योगनिद्रास्वरूपं तदात्मनोऽचिन्तयाद्धिया ॥१५६॥

Aurva said :

Gauri then recalled Yoganidrā her own form with her intellect, who appeared when she was practising austerity. 156

हरं प्रणम्य प्रथमं ब्रह्माणं च ततः परम्।
ततस्त्रिजगतामीशं हरिं नारायणं प्रभुम् ॥१५७॥

She first saluted Hara, then Brahmā and then Hari, Nārāyaṇa, the lord of the worlds. 157

चिन्तयित्वा यदा तेषामेकता सा जगन्मयी।
आत्मानं योगनिद्रां च चिन्तयित्वा तपस्विनी ॥१५८॥
दक्षिणे स्वशरीरस्य भागार्द्धं शशभृद्भृतः।
शरीरस्य तदा वाममतिप्रेम्णा निजं हरे ॥१५९॥

She, who contains the whole world, the performer of austerity thought over the unity of three gods as well Yoganidrā and herself and absorbed half of the body of the wearer of the moon (Hara) on her right side then she put left half of her own body on the body of Hara with great affection. 158-59

हरोऽपि स्वशरीरार्द्धं गौरिकाये तदा स्वयम् ।
प्रेम्णा न्यवेशयत्तस्याश्चिकीर्षुः प्रियमद्भुतम् ॥१६०॥

Hara too, with a desire to do wonderful things to the liking of Gauri, put half of his body on the body of hers out of affection. 160

अथ स्थित्वा तदा भर्गः काल्या सह चिरं तदा ।
परित्यज्य शरीरार्द्धं पृथगेव बभौ रुचा ॥१६१॥

Bharga resided there with Kalikā for a pretty long time. He had been shining in his radiance a-new after he had given half of his body (to Kāli). 161

काली भूत्वा स्वर्णगौरी शरीरार्द्धं च शङ्करम् ।
प्राप्तमोदा तदात्मानं सन्तुष्टा च जगन्मयी ॥१६२॥

Kāli, the mother of the world, who contains the world in herself after acquiring the golden white complexion, and also the half the body of Śaṁkara became satisfied and was delighted. 162

एवं यदा शरीरार्द्धमादाय परमेश्वरी ।
रहस्ये तिष्ठति तदा राजतेऽतीव शोभना ॥१६३॥

The great goddess Kāli having had half the body of Śaṁkara had shone forth in radiance in seclusion. 163

अर्द्धं धम्मिल्लसंयुक्तं जटाजूटार्द्धं योजितम् ।
एकस्मिन् श्रवणे भोगी भागे जाम्बूनदार्चितम् ॥१६४॥
कुण्डलं श्रवणेऽन्यस्मिन् शीर्षे तस्या व्यराजत ।
अर्द्धं मृगाक्षि चान्यार्द्धं वृषभाक्षि व्यजायत ॥१६५॥
अर्द्धं स्थूलनसं चारु तिलपुष्पनसं परम् ।
दीर्घश्मश्रु तथैवार्द्धमर्द्धं श्मश्रुविवर्जितम् ॥१६६॥
आरक्तचारुदशनं रक्तौष्ठमेकतस्तथा ।
अपरं शुक्लविपुलं दीर्घाकृतिरदं परम् ॥१६७॥
अर्द्धं नीलगलं चार्द्धमपरं हारसंयुतम् ।
अर्द्धं कङ्कणकेयूरयुक्तबाहु तथापरम् ॥१६८॥
नागकेयूरसंयुक्तं स्थूलबाहुनिरूर्मिकम् ।
अर्द्धं विलोलसुभुजं करिहस्तभुजं परम् ॥१६९॥
एकत्र सोर्मिकाशाखा करस्यान्यत्र तां विना ।
एकस्तनं तु हृदयं रोमावल्यर्धसंयुतम् ॥१७०॥
रम्भास्तम्भसमानोरु सुपार्ष्णि मृदुपादकम् ।
एकं तथापरं स्थूलं संहतोरुपदाम्बुजम् ॥१७१॥
एकं चारुमृदुस्थूलजघनं सुमनोहरम् ।
तथापरं दृढकटि संहतोर्द्धं पदान्वयम् ॥१७२॥
एकं वैयाघ्रचर्माघयुक्तं भूतिविलेपनम् ।
अपरं मृदु कौशेयवसनं चन्दनोक्षितम् ॥१७३॥
एवमर्द्धं तथा जातं योषिल्लक्षणसंयुतम् ।
अपरं बलवद् भूरि सुगूढ़ पुरुषाकृति ॥१७४॥
एवमर्द्धं स्मररिपोर्जहार गिरिजा सती ।
हिताय सर्वजगतां कालिका कालिकोपमा ॥१७५॥

Half of the hairs on her head was braided leading to a knot, the other haft a cluster of matted hair; the earring adorned her one ear, the snake the other ear; one eye resembled the eye of the deer, the other that of the bull; half (one side) of the nose was similar to the sesame flower, the other side was flat; one half of the face (left side) was without beard, the other half (right) with long beards; one half of the teeth was redish and beautiful, the other half was full of long teeth; one half of the lips was redish, the other half white and thick; half of the throat was bedecked with necklace, the other half was blue; one arm (left) was bejewelled with banjals and bracelet, the other (right) was thick and was with the firmly coiling snake as bracelet; one hand looked round and attractive and well shaped, the other like the elephant trunk; the fingers in one hand were with the golden rings, the other without it; half of the bosom was with a round breast, the other half had been covered by the rows of thick hairs; one thigh looked like the trunk of banana plant, with beautiful heel and soft foot, the buttock in one side was thick, soft, beautiful and attractive, while the well-formed buttock on the other side was smoothly extended from the firm waste to the foot; Kāli, the daughter of Himālaya, the chaste, resembling the blackness of the clouds, had taken thus the half of the body of Hara for the benefit of the entire world. 164-175

तस्याः शरीरं राजेन्द्र हरतन्वर्द्धसंयुतम् ।
येनोपमेयं तन्नास्ति मार्गितं भुवनत्रये ॥१७६॥

O Lord of the kings (Sagara)! there could not be found any resemblance of her body, combined with half of the body of Hara in the three worlds, even after searching for it. 176

सन्तानः पारिजातो वा एकान्तविशदस्तरुः।
अमोघया यथा वल्ल्या तौ चापि ययतुर्नहि ॥१७७॥

Even *santāna* or *pārijāta*, the extremely shining (heavenly) trees covered by the creepers called *amogha* could not match her in similarity. 177

बहुधा च पृथक् तेन तौ रेमाते नरेश्वर।
अर्द्धं नारीश्वरो भूत्वा स तु रेमे कदाचन ॥१७८॥

O Lord of the people! the two (Hara and Pārvatī) enjoyed the sexual pleasure in varied ways and adopting different pose; sometimes He (Hara) by being in the form of half-woman (half-man), rejoiced. 178

इति यद्यपि भूतेशः स्वयं शक्नोति कालिकाम्।
गौरीं कर्तुं तदा सर्वभूतकारणकारणः ॥१७९॥
तथापि तां गिरिसुतां संयोज्य विविधैः पुरा।
तपस्ययोजयद् देवः क्रियोपायैरनेकशः ॥१८०॥

Though the lord of the creatures, the cause of the causes of the creatures had been capable of turning Kālī (of black complexion) to Gaurī (of white complexion) by himself, got her engaged in austerity by following varieties of rituals and means. 179-80

तपोनिघृं तसर्वाङ्गीं पश्चाद् गौरीमथाकरोत्।
अर्द्धं च प्रददौ तस्यै शरीरस्य महेश्वरः ॥१८१॥

When she (Kālī) got herself clean in all her limbs by means of austerity Maheśvara turned her to be of white complexion (Gaurī) and also gave her half of his body. 181

नवास्य तत्त्वं जानन्ति शक्राद्याः सकलाः सुराः।
शरीरार्द्धप्रदानस्य तपसे योजनस्य च ॥१८२॥

All the gods headed by Indra do not know the truth of this happening as to giving half the body to Pārvatī by Hara and also engaging her in austerity. 182

एतस्य तत्त्वं जानन्ति महात्मानो महाबलाः।
नन्दी भृङ्गी महाकालो वेतालो भैरवस्तथा ॥१८३॥
अङ्गभूता महेशस्य वीतभीतास्तपोधनाः।
ये मानुषशरीरेण प्रापिरे तपसो बलात् ॥१८४॥
गणानामाधिपत्यं तु ते जानन्ति हरं परम्।

Nandī, Bhṛṅgī, Mahākāla, Vetāla and Bhairava, who are great souls of great prowess, parts of Maheśa, ascetics and fearless, could acquire the leadership of *gaṇas* even in their human form, know the truth of this happening and about Hara. 183-185a.

एवं सदा त्वया योज्याः सानुगा नृपसत्तम् ॥१८५॥
वनिता सत्क्रियोपायैस्ततो भद्रमवाप्स्यसि

O best of the kings! you should also the same way engage your followers and wife in austerity following ritual procedure and practices, then you will have the auspicious things. 185b-186a

य इदं शृणुयान्नित्यमद्भुतं पुण्यदायकम् ॥१८६॥
शिवयोः प्रीतिकरणं शरीरार्द्धग्रहं तथा।
गौरीत्वसाधानञ्चैव कालिकायाः शुभावहम् ॥१८७॥
न तस्य विघ्ना जायन्ते स च पुण्यतमो मतः।
दीर्घायुः स सुखी भूयात् पुत्रपौत्रसमन्वितः ॥१८८॥

Whoever listen to this adventure in love affairs of Śiva and Pārvatī, and also of taking half the body; Kālikā's change of complexion from black to white, it gives the religious bliss and happiness to him, he does not face any impediment, lives a long and happy life in the company of sons and grand sons. 186b-88

सततं परिशृण्वानः शिवयोश्चरितं महत्।
शिवलोकमवाप्नोति सुचिरं शिववल्लभः ॥१८९॥

He, who, constantly listen to this story of Śiva and Pārvatī, becomes blessed by Śiva for ever and reaches the abode of Śiva (after death). 189

इति श्रीकालिकापुराणेऽर्द्धनारीश्वरचरिते
पञ्चचत्वारिंशोऽध्यायः ॥४५॥

Here ends the forty-fifth chapter of the holy Kālikāpurāṇa, called the story of arddha-nārīśvara.

षट्चत्वारिंशोऽध्यायः

CHAPTER FORTY-SIX

(The Birth of Skanda)

सगर उवाच

कोऽसौ भैरवनामाभूत् को वा वेतालसंज्ञकः ।
कथं वा तौ शरीरेण मानुषेण गणाधिपौ ॥१॥
अभूतां द्विजशार्दूल तन्मे वद महामुने ।
जानामि नन्दिनं विप्र सहायं शशभृद्भृतः ॥२॥

Sagara said :

Who is Bhairava ? Who is Vetāla ? How they could assume the leadership of *gaṇas* even in their human form ? O tiger of the twice-born ones ! O great sage ! tell me that O *vipra* ! I know that Nandi is the associate of the wearer of the hare wearer (Śiva). 1-2

यथाभवद् गणाध्यक्षस्तन्नारदमुखाछ्रुतम् ।
यथा भृङ्गिमहाकालौ विश्रुतौ हि हरात्मजौ ॥३॥
कथं वा तौ समुत्पन्नौ त्वत्तः श्रोतुं समुत्सहे ।

How he had become the leader of the *gaṇas* I have heard from Nārada. How Bhṛṅgin and Mahākāla had become renowned as the sons of Hara ? How they were born ? I would like to hear from you. 3-4a

योऽसौ शरभरूपस्य महादेवस्य वै पुरा ॥४॥
कायभागः श्रुतः पूर्वं स महाभैरवाह्वयः ।

Mahābhairava is the body of Mahādeva in his Śarabha form (the mythical animal), which he assumed in the past; it is heard, O superior most of the twice-born-ones ! Is that Mahābhairava identical with Bhairava. or, is Bhairava some one different ? 4b-5

स एव किं भैरवाख्यः किं वान्यो द्विजसत्तम ॥५॥
वेत्तुं तत्त्वेन तत् सर्वमिच्छामि द्विजसत्तम ।
कस्य वा तनयौ भूत्वा गणाध्यक्षत्वमागतौ ।
तच्चापि कथयस्वाद्य यथा तौ वानराननौ ॥६॥

O superior most of the twice-born-ones ! I would like to know the real truth of all these. Whose sons they are ? Why they bear the monkey-face ? Tell me to-day all about this. 5b-6

और्व्व उवाच

शृणु राजन् प्रवक्ष्यामि महाकालस्य भृङ्गिणः ।
भैरवस्यापि चरितं वेतालस्य महात्मनः ॥७॥

Aurva said :

O king ! listen to me, I am telling you about the deeds of Bhṛṅgin, Mahākāla, Bhairava and Vetāla. the great souls. 7

योऽसौ भृङ्गी हरसुतो महाकालोऽपि भर्गजः ।
तावेव गौरीशापेन सम्भूय नरयोनिजौ ॥८॥
वेतालभैरवौ जातौ पृथिव्यां नृपवेश्मनि ।
यथा भृङ्गिमहाकालाव्युत्पन्नौ प्राक् तथा शृणु ॥९॥

Bhṛṅgin is the son of Hara, so also Mahākāla. Both of them, due to the effect of the curse of Gauri, were born to a woman in the seraglio of a king on the earth, and came to be known as Vetāla and Bhairava. I am telling you how Bhṛṅgin and Mahākāla were born in the past, listen to that. 9

योऽसौ महाभैरवाख्यः सकायः शरभो हरः ।
भैरवः पृथगेवायं गणाध्यक्षो हरात्मजः ॥१०॥

Mahābhairava is Hara in his *Śarabha* body. Bhairava is different from him; he (Bhairava) is the son of Hara. 10

ऊढायां हिमवत्पुत्र्यां भर्गेण सुमहात्मना ।
तारकस्य वधार्थाय देवैः शक्रपुरोगमैः ।
स्तुतिभिर्नतिभिः शम्भुः सन्ततिर्याचिता पुरा ॥११॥

In the past, Bharga, the great soul, after he married the daughter of Himālaya, the gods led by Śakra implored him with prayer, and submission to the effect that he should beget a son for the annihilation of Tāraka. 11

स याचितो देवगणैर्भगवान् वृषभध्वजः ।
महामैथुनमारेभे सन्तानायोमया सह ॥१२॥

The Lord Vṛṣabhadhvaja (Hara) thus being prayed by the host of gods commenced great coition with Umā for begetting a son. 12

आरब्धे मैथुने तेन नरवर्य्येण वै ययुः ।
द्वात्रिंशद् वत्सरा राजन् क्षणवच्चन्द्रधारिणः ॥१३॥

O king! while the wearer of the moon (Hara) was engaged in sexual intercourse with Umā thirty-two years by the human standard passed like a moment. 13

स महामैथुनं कुर्वंस्तृप्तिं नाप महेश्वरः।
माप्यस्य प्रच्युतं तेजो न तृप्तिं प्राप पार्वती ॥१४॥

Maheśvara by continuing the (great) prolonged coition did neither derive any satisfaction nor his semen was discharged; Pārvatī also remained unsatisfied. 14

तन्महासङ्गसमये[1] चकम्पे वसुधा स्फुटम्।
आकुलाः सकला देवाः स्युः स्वर्गस्थाश्च येऽपरे ॥१५॥

During that period through which that prolonged coition had been continued the earth was visibly shaken and gods and the other denizens of the heaven turned bewildered. 15

सर्वं जगत्तदा भूतमाकुलं शिवयोस्तयोः।
ततो[2] निवृत्तिजातेन महामैथुनकर्मणा ॥१६॥

The entire world was terribly shaken by that great affairs of coition, carried on with detachment, by Śiva and Śivā. 16

अथ सेन्द्राः सुराः सर्वे ब्रह्माणं जगतां पतिम्।
शरण्यं शरणं जग्मुर्भीताः शङ्करकेलिभिः ॥१७॥

All the gods including Indra was highly terrified by the sexual pastime of Śaṁkara and all of them took refuge in Brahmā, the lord of the universe, the ultimate resort. 17

ते सम्भूयाथ धातारं प्रणम्य च सुरोत्तमाः।
आकुलं सर्वमाचक्षुर्हरमैथुनकर्मणा ॥१८॥

The superior gods gathered together and stated that all the worlds and the gods were flurried by the coition of Hara (with Gauri). 18

ततः सर्वान् देवगणान्[3] पश्चात् कृत्वैव वृत्रहा।
स्वयमाह विधातारं तत्कालभयभाषितम् ॥१९॥

Then the slayer of Vṛtra (Indra) putting the gods behind him, himself spoke to the creator instantly in a frightened voice. 19

इन्द्र उवाच

आकुलाः[4] सकला लोका हरमैथुनकर्मणा।
अहं महद् भयं प्राप्य शरणं त्वामिहागतः ॥२०॥

1. महासमये V. 2. मतो V. 3. सुरगणान् V. 4. व्याकुलाः M.

Indra said:

O creator! all the worlds have been agitated by the coition of Hara (with Gauri); I myself having been greatly terrified have come to you, and take refuge in you. 20

एवम्भूते सङ्गमे च[1] शङ्करस्योमया सह।
यः पुत्रो जायते ब्रह्मन् स मामभिभविष्यति[2] ॥२१॥

If this coition goes on uninterrupted I apprehend that the son that will be born out of the sexual intercourse will overpower me. 21

तत्क्रियादर्शनादेव सूत्पन्नादपि तत्सुतात्।
ब्रह्मन्[3] जातं भयं मेऽद्य तारकादपि चाधिकम् ॥२२॥

O Brahman! having seen his endurance in coition I apprehend far greater danger from that would-be-son (of Hara) than that from Tāraka himself. 22

तस्माद्देवं त्वं विधेहि तत्सुतो मां सुरान् यथा।
न बाधेत तथा[4] यत्नात्तारयास्मान्महाभयात्[5] ॥२३॥

Therefore do take such steps so that his son shall not oppress me and the other gods; save us from that great impending danger. 23

ब्रह्मोवाच

उमायां[6] जायते पुत्रो यदि शङ्करतेजसा।
अशक्यः[7] सर्वलोकेशैः सेन्द्रैरपि सुरासुरैः ॥२४॥

Brahmā said:

If a son be born to Umā from the semen of Śaṁkara, he shall surely be beyond the power of the protectors of the directions, and the gods including Indra, and he could not be kept under control. 24

[8]तस्माद्धरो यथोमायां न प्रसूतो भविष्यति।
तथाहं संविधास्यामि गत्वा देवैर्हरान्तिकम् ॥२५॥

Therefore, I shall go to Hara, accompanied by the gods, and take such actions so that no son is being born to him. 25

तारकस्य विघातश्च यथा स्याद्धरतेजसा।
तच्चाप्यहं करिष्यामि व्येतु ते मानसो ज्वरः ॥२६॥

1. तु V. 2. मामभिसहिष्यति V.
3. भयं मे जायते ब्रह्मन् V. 4. यथा V. 5. महद्भयात् V.
6. उमायां V. 7. स्वय भवः V. 8. तस्माद्धरान् महामाया V.

On the other hand I shall also do such things due to which Tāraka shall be killed by the semen (*tejas*) of Hara. May the anxiety be off from your mind. 26

और्व्य उवाच

इत्युक्त्वा सह देवौघैः कैलासाद्रिं प्रजापतिः।
जगाम रेमे गिरिशो गिरिपुत्र्या समं भृशम् ॥२७॥

Aurva said :

The creator (Prajāpati) having said thus, and being accompanied by the gods proceeded to the mountain Kailāsa, where Giriśa had been engaged in sexual intercourse, exclusively, with the daughter of the mountain (Gaurī). 27

तत्र गत्वा महादेवं ब्रह्मा लोकपितामहः।
सर्वैः सुरगणैः सार्धं तुष्टाव वृषभध्वजम् ॥२८॥

Brahmā, the progenitor of all the people reached Mahādeva along with all other gods, and then thus started praying Vṛṣabhadhvaja. 28

देवा ऊचुः

प्रीतये यस्य न रतिर्न कामो यन्मनोभवः।
न यस्य जन्मनो हेतुस्तस्मै तुभ्यं नमो नमः ॥२९॥

The gods said :

We pay our obeisance to him again and again, whose amorous enjoyment is not for his pleasure, whose lust has not born out of his desire, who has no cause to his birth. 29

यस्य लोकहितार्थैव जातो जायापरिग्रहः।
त्र्यम्बकाय नमस्तस्मै स शिवो नः प्रसीदतु ॥३०॥

We pay our obeisance to Tryambaka, who has taken a wife for the welfare of the whole world. Let that Śiva be pleased with us. 30

यन्मन्मथं विना देवं शृङ्गाराद्या विशन्ति च।
स्वबलेनैव तं देवं त्वां वयं प्रणता हरम् ॥३१॥

On whom the love sentiment and other sentiments have appeared without the effort of the cupid, as if of their own, we pay our obeisance to that god Hara; we salute thee. 31

हिरण्यरेताः स्वर्णाभो यो हिरण्यभुजाह्वयः।
स त्वं सर्गहरो देवो नित्यं नोऽभिप्रसीदतु ॥३२॥

We pay our obeisance to him, who is with golden vital fluid, who resembles gold, and is known as Hiraṇyabhuja. Let that god, who is the creator and destroyer of the world be pleased with us. 32

जगन्मयी योगनिद्रा विष्णुमाया बलीयसी।
तस्याभवत् स्वयं जाया तस्मै तुभ्यं नमो नमः ॥३३॥

Yoganidrā, Viṣṇumāyā, the mightiest and embodiment of the world, who herself has chosen to be thy consort, we pay our obeisance to thee. 33

पञ्चभूतमयं यस्य पञ्चशीर्षं विराजते।
तं पञ्चवदनं देवं भक्त्या त्वां प्रणमामहे ॥३४॥

Whose five heads represent the five gross elements, we pay our obeisance, to that Five-faced god, with great devotion. 34

सद्योजातमघोरं[1] च वामदेवमुमापतिम्।
ईशानं प्रणमामोऽद्य यं तत्पुरुषमाहु वै ॥ ३५॥

We pay our obeisance to him, who is called the great Puruṣa, who is Sadyojāta, Aghora, Vāmadeva, Umāpati and Īśāna. 35

योऽसतामशिवो[2] नित्यं यो वा भक्तिमतां शिवः।
शिवाशिवस्वरूपाय नमस्तस्मै शिवाय ते ॥३६॥

We pay our obeisance to that god Śiva, who exists both as 'the dreaded one' (Aśiva) and 'the auspicious one' (Śiva); who is dreadful to the wicked and graceful to the devotees. 36

रूपैस्त्रिभियः [3]स्थितिसृष्टिनाशं
[4]विष्ण्वात्मभिः शम्भुरिति प्रसिद्धैः।
करोति शश्वज्जगतां नुमस्तं
[5]शिवं विरूपाक्षमम् शिवेशम् ॥३७॥

We pay our obeisance to that god Virupākṣa, the graceful lord, who as Brahmā, Viṣṇu and Śiva is always engaged in the creation, preservation and the destruction of the world respectively. 37

[6]यः शूलखट्वाङ्गमृगाङ्कधारी
यो गोध्वजः शक्तिमान् पञ्चरूपी।
तस्मै तुभ्यं जातवेदः प्रभाय
भूयो भूयो नो नमः शङ्कराय ॥३८॥

---

1. यस्या भवत् V. 2. यो हरीणाम् V. 3. स्थिति सर्व V.
4. विष्ण्वात्मभः V. 5. नमो विरूपाक्षमहं भवेशम् V.
6. खट्वांगधारी योगेशस्वरूपो V.

Let us pay our obeisance to thee again and again: thou art lord Śaṁkara. We salute that god, who wears a trident, a *Khatvaṅga* (a club with a skull on the top), the moon, has the bull for his mount, who is powerful and the five-fold one. 38

ब्रह्माग्निमान् भोगभृद्दैत्यहन्ता
[1]यन्ता योद्धा वीतगर्भो जगत्या: ।
स त्वं स्तुतो नः प्रसीदत्वनन्तो
नित्योद्रेकी [2]मुक्तरूप: प्रधान: ॥३६॥

Thou art Brahmā and Agni, thou art the wearer of serpents, and the killers of demons, the restrainer, the warrior. The world has emanated from thy womb, (the purger of the pride of the world ?)[3]; thou art without end (*Ananta*), always agitated (?) (*nityodrekin*) and ever free from bondage. O god ! thou being praised by us be pleased with us. 39

[4]परब्रह्मरूपी नियतैकमुक्त:
परज्योतिरूपी नियतस्त्वनन्त: ।
[5]पर: पाररूपी नियतात्मभागी
[6]स नो भर्गरूपी गिरिशोऽस्तु भूत्यै: ॥४०॥

Thou art the supreme Brahman, the restrained one and free, in the form of supreme light, without the end; thou art supreme, and part of the supreme (or, thou doth enjoy in thyself).[7] Let that god Giriśa, (who is) Bharga, be pleased with us for our welfare. 40

उमापतिं महामायं महादेवं जगत्पतिम् ।
शिवं शिवकरं शान्तं नमाम: स प्रसीदतु ॥४१॥

We salute the great lord (Mahādeva), the husband of Umā (Umāpati), the lord of the world, the possessor of great illusion, the auspicious one (Śiva), who causes auspicious events. May he be propitiated by us. 41

1. यो वा वीन्गर्वो जगत्या: V. 2. रूपयुक्त: V.
3. *Vita-garbha*, (*vita-garva*).
4. परब्रह्मरूपी V. 5. परं V. 6. मनोभंगरूपी V.
7. *niyatātmābhāgi......bhogi*).

और्व उवाच

इति स्तुतो महादेव: शक्राद्यैस्त्रिदशै: स्वयम् ।
उमासङ्गं परित्यज्य भर्गोऽगात्त्रिदिवौकस: ॥४२॥

Aurva said :

Mahādeva thus being praised by the gods headed by Indra had given up his coition with Umā and had come to the gods. 42

येन भावेन स तदा महामैथुनतत्पर: ।
आसीन् तेनैव भावेन ब्रह्मादीनां ससाद ह ॥४३॥

He approached Brahmā and the other go's exactly in the same state in which he had had the great sexual intercourse with Umā. 43

ईश्वर उवाच

अथ तान् स सुरान् प्राह महादेवस्त्वरन्निव ।
किमर्थमागता यूयं तन्मे वदत निर्जरा: ॥४४॥

Iśvara said :

Then Mahādeva asked them as if in great hurry. "O gods ! tell me quickly, why have you come to me ?" 44

देवा ऊचु:

तमूचुस्त्रिदशा: सर्वे ब्रह्मशक्रपुरोगमा: ।
त्वन्महामैथुनाद्भर्ग व्याकुलं सकलं जगत् ॥४५॥

Daiva said :

Replied the gods, led by Brahmā and Śakra, "O Bharga ! due to your great coition (with Umā) the entire world has been shaken. 45

पृथिवी कम्पतेऽतीव सशैलवनकानना ।
सागरा: क्षुभिता: सर्वे नदा नद्यश्च शङ्कर ॥४६॥

The earth full of gardens, forests and mountains has kept on trembling highly. O Śaṁkara ! the rivers and the rivulets, and the oceans all have been flurried (due to your coition). 46

देवाश्च सर्वे दिक्पाला न शान्तिं प्राप्नुवन्ति वै ।
तस्मात् त्वं सर्वलोकेश सकलाननुकम्पय ॥४७॥
त्यक्त्वा महामैथुनं तु रतिमात्रं नियोजय ।

The gods and the protectors of the dire ··ns—all of

them have no peace of mind. Therefore, O lord of the world ! take sympathy to all. Give up this great coition of yours, and have only the pleasure of love." 47-48a

और्व उवाच

एतच्छ्रुत्वा वचस्तस्य ब्रह्मणः परमात्मनः ।
उवाच शङ्करो देवो नातिहृष्टमना इव ॥४८॥

Aurva said :

Śaṁkara having heard these words of Brahmā, the great soul, turned somewhat displeased and spoke to him expressing his displeasure. 48

ईश्वर उवाच

इयं प्रवृत्तिर्भवतां शिवायामरसत्तमाः ।
त्यक्ते महामैथुने तु रतिमात्रं प्रयोजिते ।
नोमायां भविता पुत्रस्तदर्थमयमुद्यमः ॥४९॥

Īśvara said :

O superior mosts of the gods ! this endeavour of mine is for welfare of yours. Should I give up this great coition, and have only the pleasure of love, no son shall be born to Umā ; this strenuous and continued effort of mine is only for this (begetting a son). 49

उमाशरीरजः पुत्रो यो भवेन्मम तेजसा ।
स एव तु रिपून् हत्वा त्रिदशान् वर्धयिष्यति ॥५०॥

The son that will be born from the body of Umā out of my semen, by slaying the enemies, shall make the gods prosperous. 50

तस्मान्महामैथुने मेऽतीव भीताः सुरोत्तमाः ।
स्वं स्वं स्थानं प्रगच्छन्तु अहं तदनुचिन्तये ॥५१॥

Therefore, let the best of gods, who have been highly frightened by my great coition, return to their respective places, I am deeply thinking about it.

देवा ऊचुः

उमाशरीरजः पुत्रो यथा न भविता हर ।
तथा कुरु जगन्नाथ तन्महामैथुनं त्यज ॥५२॥

The gods said :

O Hara ! please do such things so that no son is being born from the body of Umā. O lord of the world ! therefore, give up this great coition of yours.

ईश्वर उवाच

रतिमात्रेण नोमायां मत्पुत्रः सम्भविष्यति ।
महामैथुनसन्त्यागात् स्यादपुत्री तु पार्वती ॥५३॥

Īśvara said :

Should I have only the sexual passion (to Umā and not the coition with her) there shall not be born any son to Umā by me, if I give up the great coition, Pārvatī (Umā) shall be without any son. 53.

तस्मादहं तु देवानां वचनाद् ब्रह्मणस्तथा ।
त्यक्ष्ये महामैथुनं तु किं त्वेकं कुरुतामराः ॥५४॥

However, honouring the words of Brahmā and the gods I shall give up the great coition. O immortals ! you shall have do one thing (to this end) 54

येन मे प्रसृतं तेजो महामैथुनकारणात् ।
धार्यं तेजस्विनं देवमानयन्त्वमरास्तु तम् ॥५५॥

Since I have continued the great coition for a long time my ejaculation is imminent, bring such a person, who shall be able to contain my ejaculated semen. 55

यो निष्कम्पो निर्विकारो भूत्वा तेजो ग्रहीष्यति ।
तन्मे वदन्तु त्रिदशास्त्यक्ष्ये तेजः[1] शरीरजम् ॥५६॥

O group of (gods) ! tell me who shall be capable of containing my semem without being shaken, and unagitated ; I am going to ejaculate the semen that has been generated in my body. 56

और्व उवाच

वृषध्वजवचः श्रुत्वा देवा ब्रह्मपुरोगमाः ।
हरतेजोग्रहायाथ वीतिहोत्रं ययुर्धिया ॥५७॥

Aurva said :

The gods, of whom Brahmā is the leader, having heard the words of Vṛṣadhvaja went to the Fire god in accordance with their intelligence. 57

---

1. वीर्यं V.

अथ ब्रह्माणमामन्त्र्य तथानुज्ञाप्य पावकम् ।
सेन्द्रा देवगणाः सर्वे हरमूचुरिदं वचः ॥५८॥

Thereafter Indra and all the other gods in consultation with Brahmā instructed Fire (to contain the semen of Hara) and said thus to Hara.

देवा ऊचुः

एष वैश्वानरः श्रीमान् भूरितेजोमयो बली ।
महामैथुनबीजं[1] तु त्वत्तेजः सङ्ग्रहीष्यति ॥५९॥

The gods said :

This is Fire god, endowed with splendour and unlimited strength ; he shall take your semen which is going to be ejaculated due the great coition. 59

और्व्य उवाच

इत्युक्त्वा त्रिदशाः सर्वे वीतिहोत्रं पुरः स्थितम् ।
तस्मै निदेशयामासुः शम्भवे सर्वहेतवे ॥६०॥

Aurva said :

All the gods having said thus, presented Fire, who was in front of them, to Śambhu, the cause of all. 60

[2]ततः षडङ्गं स्वं रेतो व्यादिते दहनानने ।
उत्ससर्ज महाबाहुर्महामैथुनकारणम् ॥६१॥

The great armed (Śambhu) discharged his semen, consisting of six ingredients, the effect of the great coition (which]he had had with Umā) into the mouth of Fire, which he opened. 61

अग्नावुत्सृज्यमानस्य तेजसः शशभृद्भृतः ।
अणुद्वयमतिस्वल्पं गिरिप्रस्थे पपात ह ॥६२॥

When the wearer of the moon (Śambhu) had discharged his semen into (the mouth of) Fire, two very small particles (of the semen) fell on the slope of the mountain. 62

तयोस्तु कणयोः[3] सद्य सम्भूतौ शङ्करात्मजौ ।
एको भृङ्गसमः कृष्णो भिन्नाञ्जननिभोऽपरः ॥६३॥

There were born immediately two sons of Śaṁkara from those two small particles of the drop of semen ; while one of them was like the black bee in complexion, the other resembled the mixed collyrium. 63

भृङ्गाभस्य तदा ब्रह्मा नाम भृङ्गीति चाकरोत् ।
महाकृष्णैकरूपस्य महाकालेति लोकभृत् ॥६४॥

Brahmā, the preserver of the people then named him Bhṛṅgin, who was like the black bee, and called the other Mahākāla, who was pitch dark in hue. 64

ततस्तौ पालयामास शङ्करः प्रमथोत्करैः ।
अपर्णया चापि तथा क्रमात् तावतिवर्द्धितौ ॥६५॥

Śaṁkara got the two being reared up by the host of *pramathas* and thereafter they were gradually brought up by Aparṇā, too. 65

प्रवृद्धौ तौ महात्मानौ हरोमाप्रतिपालितौ ।
क्रमाद् गणेशौ कृत्वा तौ हरो द्वारि न्ययोजयत् ॥६६॥

These two great souls being nurtured by Hara had grown up gradually, then they were appointed by Hara to keep the gate. 66

सगर उवाच

उत्सृष्टमग्नौ यत्तेजस्तत् किं वृत्तं द्विजोत्तम ।
तदप्यहं श्रोतुमिच्छुः संक्षेपात् तद्वदस्व मे ॥६७॥

Sagara said :

O superior of the twice-born ones ! what had happened to the semen which Hara had discharged into the Fire ? I desire to hear about that, tell me briefly. 67

और्व्य उवाच

अग्नावुत्सृज्य तेजांसि तावत्कालं वृषध्वजः ।
आकाशगङ्गामुद्दिश्य देवानिदमुवाच ह ॥३८॥

Aurva said :

Vṛṣadhvaja having discharged his semen into the Fire spoke to the gods pointing to the heavenly Gaṅgā. 68

ईश्वर उवाच

एतत् तेजो दुराधर्षं स्त्रीभिरन्यैः सुरोत्तमाः ।
योगनिन्द्रामृते देवीं शैलपुत्रीमृतेऽथ वा ॥६९॥

Iśvara said :

O gods ! this light (semen) of mine cannot be contained

1. ...तेजः M. 2. पाण्डुलिप्यां नास्ति 3. तयोः कारणयोः M.

by any other woman except the goddess Yoganidrā. or the daughter of the mountain (Gaurī). 69

तस्मादहं प्रवक्ष्यामि यथेदं तेजसा सुतः ।
यत्र वा भविता देवो या च वा तद् ग्रहीष्यति ॥७०॥

Therefore I shall tell you as to who shall contain this semen, how and where a son shall be born from this. 70

इयं त्वाकाशगा गङ्गा शैलराजसुतापरा ।
उमाया भगिनी ज्येष्ठा ततोऽपत्यं हुताशनात्[1] ॥७१॥
जनिष्यत्यात्मवीर्येण तेजसानुपमद्युतिः[2] ।
भविष्यति स वः श्रीमान् सेनापतिररिन्दमः ॥७२॥

This heavenly Gaṅgā is another daughter of Himālaya and the elder sister of Umā. God Fire shall cause a son to be born to her out of his own semen, who shall be unequal in lustre and radiance. He being endowed with splendour, shall be your general and overpower all your enemies. 71-72

स तारकं वः पुरतो विजेष्यति शिखिध्वजः ।
अमोघया महाशक्त्या मयैव प्रतिवर्धितः ॥७३॥

He shall be brought up to be powerful by me; who will have the symbol of peacock, and defeat your enemies with his unfailing *śakti*, (power, weapon) while you still look on. 73

और्व्वं उवाच

इत्युक्त्वा स महादेवो विसृज्य सकलान् सुरान् ।
पार्वतीमभिसंमन्त्र्य शौचार्थं गतवांस्तदा ॥७४॥

Aurva said:

Hara having said thus bade farewell to the gods and took leave of Pārvatī and then proceeded for the process of cleansing. 74

पार्वती वचनं श्रुत्वा देवानामप्रियं सती ।
चुकोप त्रिदशौघाय[3] पुत्राशापरिवर्जिता ॥७५॥

Pārvatī the chaste, after she heard the words of the gods, got highly angry with them because her desire for having a son has been shunned. 75

1. हुताशनः M. 2. तेजसानुपपद्यते M. 3. त्रिदशौघेभ्यः M.

मन्युना दह्यमानेव स्फुरदोष्ठाधरा तदा ।
इदमाह सुरान् दृष्ट्वा हरं च त्यक्तमैथुनम् ॥७६॥

She having observed Hara retired from the sexual intercourse flew into rages, seemed to be burnt in anger, and spoke to the gods with her lips quivering due to anger. 76

देव्युवाच

यस्माद्वियोजितः शम्भुर्युष्माभिर्मम मैथुने ।
अजातपुत्रा च कृता वारस्त्रीवाहमर्दिता ॥७७॥
तस्मात् सर्वे सुरगणा अद्यावधि निरन्तरम् ।
महामैथुनविभ्रष्टा भवन्तु निजयोषिति ॥७८॥

Goddess Pārvatī said:

"O gods! since you had got disengaged Śambhu from the coition, which he had had with me, and rendered me to be without a son like a prostitute, which I am suffering from immensely, from today, O gods! you shall be deprived, for ever, of the enjoyment of pleasure of sexual intercourse with your own wives. 77-78

तेषामपि तथा पुत्रा न जनिष्यन्ति मे यथा ।
भार्याश्च सन्त्वपत्येन हीना देव्यो वराङ्गनाः ॥७९॥

They (your wives) like me, never shall have their sons. May the excellent wives of the gods be without any progeny. 79

यथाहं परितप्यामि पुत्राशापरिवर्जिता ।
तथा सन्तु समस्तास्ता देव्यः पुत्राशया च्युताः ॥८०॥

I am deprived of the prospect of begetting a son for ever, and hence am tormented; may all the goddesses suffer like me by being deprived of the prospect of having sons (for ever). 80

और्व्वं उवाच

एवं सुरान् गिरिसुता शशाप कुपिता[2] भृशम् ।
तत्कालावधि न स्वर्गे जायन्ते देवपुत्रकाः ॥८१॥
नाद्यापि सम्प्रजायन्ते पुत्रास्तासु सुधाशिनाम्[3] ।
दहनोऽपि तथा काले प्राप्ते गङ्गोदरे स्वयम् ।
रेतः संक्रामयामास शाम्भवं स्वर्णसन्निभम् ॥८२॥

1. एषामपि M. 2. ज्वलिता M. 3. सुधाभुजां M.

Aurva said :

The daughter of the mountain (Gaurī) in a fit of rage thus cursed the gods. Since that time no son had ever been born to the gods in the heaven. Even today the eaters of nectar (gods) do not have sons (children). The Fire also in due time himself transmitted the gold like semen to the womb of Gaṅgā. 81-82

सा तेन रेतसा देवी सर्वलक्षणसंयुतम् ।
पूर्णकालेऽथ सुषुवे पुत्रयुग्मं मनोहरम्[1] ॥८३॥
एकः स्कन्दो विशाखाख्यो द्वितीयश्चारुरूपधृक् ।
शक्तिद्वयधरौ द्वौ तौ तेजः कान्तिविवर्धितौ ॥८४॥

She (being pregnant) by that semen in course of time gave birth to two sons, charming, endowed with all the auspicious signs ; of the two sons, one is Skanda, while the second is called Viśākha, of handsome physique. The two were full of strength, had grown in radiance and brilliance, and looked charming. 83-84

तावेकत्वं जगामाशु विशाखः स्कन्द एव च ।
शिशुश्चाप्यभवद् यातो यथान्यस्य सुतस्तथा ॥८५॥

The two, Skanda and Viśākha immediately turned into one body and looked like a common child as is usually born to other woman. 85

ततस्तं तनयं जातं तथा दृष्ट्वातिविस्मिता ।
मध्ये शरवणस्याशु गङ्गा तं व्यसृजद्धटात् ॥८६॥

Gaṅgā having obesrved the child being born in this way became extremely surprised and had thrown the child suddenly in the midst of the thickest of the reeds (*śaravaṇa*). 86

विसृज्य गर्भं तं गङ्गा बहुलायै स्वयं तदा ।
गर्भवृत्तान्तमाचख्यौ जातं च व्यसृजद् यथा ॥८७॥

Gaṅgā after she had thrown away the new born child went to Bahulā and she herself told everything as to how she had conceived and how she delivered a child. 87

तच्छ्रुत्वा बहुला ज्ञात्वा महादेवतनूद्भवम् ।
परिगृह्य सुतं तं तु पालयामास कृत्तिका ॥८८॥

1. अधिकः पाठः V.

Bahulā, who is Kṛttikā, hearing this had learnt that the child in question is by Mahādeva (from the semen of Mahādeva) picked the child up (from the reeds) and had brought him up. 88

उमायाः शङ्करस्यापि विज्ञाप्यानुमते तयोः ।
ततो नीत्वा ददौ देव्यै तं पुत्रमरिमर्दनम् ॥८९॥

Then she informed Śaṁkara and Umā about the incident and with their consent handed over the son, the (would be) killer of enemies, to the goddess Umā. 89

सोऽतिवृद्धः शक्तिधरो महाबलपराक्रमः ।
वर्धितः शङ्करेणाशु देवसेनाधिपोऽभवत् ॥९०॥

The son brought up by Śaṁkara had grown up to the fullest, became mighty (holder of the spear) highly powerful and courageous. 90

ततः सुरारिं सगणं तारकं लोकतारकम् ।
शक्तिहस्तो हरसुतः प्रममाथ महाबलम् ॥९१॥

Thereafter the son of Hara holding a spear (*śakti*) in his hand destroyed the mighty Tāraka, the oppressor of the people, along with his retinue. 91

एवमग्नौ समुत्सृष्टं तेजो भर्गेण सत्तम ।
यथा वृत्तं तथा तेऽद्य कथितं नृपसत्तम ॥९२॥

O best of the kings ! I have stated to you the story of how Hara had discharged his semen into the Fire, and what had happened to it. 92

साम्प्रतं प्रस्तुतं श्राव्यं महाकालस्य भृङ्गिणः ।
वृत्तान्तं शृणु राजेन्द्र तौ भूतौ मनुजौ यथा ॥९३॥

O great king ! now listen to the relevant part, the story of Mahākāla and Bhṛṅgin as to how they were born in the form as of human beings. 93

इति श्रीकालिकापुराणे [1]षट्चत्वारिंशोऽध्यायः ॥४६॥

Here ends the forty-sixth chapter of the holy Kālikāpurāṇa, called the birth of Skanda.

1. —अष्टचत्वारिंशोऽध्यायः V.

सप्तचत्वारिंशोऽध्यायः
CHAPTER FORTY-SEVEN
(The birth of Candraśekhara

और्व्य उवाच

हरो यावद् जगत्यर्थे देववर्गैः प्रसादितः।
तावन्महामैथुनेन[1] हीनोऽभूदुमया सह ॥१॥

Aurva said:

Hara thus being propitiated by the host of gods for the welfare of the world has abandoned the excessive coition, which he carried on with Umā. 1

वर्तते रतिमात्रेण स्वेच्छां सम्पूरयन् सदा।
यथा[2] मनोरथं देव्याः सततं पूरयन्मृडः ॥२॥

Thereafter Mṛḍa (Hara) always used to give vent to his affectionate passion, which satisfied his as well as Umā's longing. 1

अथैकदोमया सार्धं निगूढे रतिमन्दिरे।
नर्माकरोन्महादेवो मोदयुक्तो रतिप्रियः ॥३॥

Once upon a time Mahādeva, the lover of coition, was engaged in pastime with Umā, to his heart's content, in the secret love-house. 3

यदा सा नर्मणे याता गौरी स्मरहरान्तिकम्।
तदा भृङ्गिमहाकालौ द्वाःस्थौ द्वारि प्रतिष्ठितौ ॥४॥

Gaurī while entering inside the love-house for sporting with the enemy of the Cupid (Hara) had engaged Bhṛṅgin and Mahākāla to guard the door (of the love-house). 4

नर्मावसाने सा देवी मुक्तधम्मिल्लबन्धना।
बन्धहीनं[3] गलद्गात्राद्वस्त्रमालम्ब्य पाणिना ॥५॥
व्यस्तहारा गन्धपुष्पैराकुलैर्नातिशोभना।
विलुप्तकुङ्कुमा दष्टदशनच्छदविभ्रमा ॥६॥
निःसृता "रतिसङ्केलिनिलयाज्जलजानना।
ईषदाघूर्णनयना निचिता[6] स्वेदबिन्दुभिः ॥७॥

1. मैथुनेषु M. 2. तथा M. 3. अथ—M. 4. कामपत्रे—M.
5. केलिमायाज्ज—M. 6. विचित्रा M.

After their love-making was over the lotus faced Gaurī came out of the love-house, She with her braided hair dishavelled and knot opened, the necklace displaced, the clothes being untied and hanging lower which she held by one hand; the safron paste from her body wiped out, her lips without radiance because killing her body sprinkled with the drops of perspirations, eyes rolling a little due to the excessive dalliance, the fragrant paste and the flowers being rubbed, looked unattractive. 5-7

तां निःसरन्तीं सदनात् तथाभूतामनिन्दिताम्।
अयोग्यां वीक्षितुञ्चन्यैर्वृषध्वजमृते पतिम्[1] ॥८॥
ददृशतुर्महात्मानौ नातिहृष्टात्ममानसौ।
भृङ्गी चापि महाकालः प्राप्तकालं चुकोपतुः ॥९॥
दृष्ट्वा तां मातरं दीनौ तथाभूतावधोमुखौ।
चिन्तां च जग्मतुस्तीव्रां निशश्वसतुरुत्तमौ ॥१०॥

When she, who was without blemish, had come out of the love-house in the said state, not fit to be beheld by any one else except her husband Vṛṣadhvaja (Hara), was seen by those to great souls—Bhṛṅgin and Mahākāla. They had not been pleased by seeing her in that state, and god angry. The best to having seen their mother in that state became dejected, their minds filled with great remorse, they heaved long sighs. 8-10

तौ पश्यन्तौ तदा देवी ददर्श हिमवत्सुता।
चुकोप च तदापर्णा वाक्यं चैतदुवाच ह ॥११॥

Then Aparṇā, the daughter of Himālaya, had seen the two beholding her; she became angry and uttered these words. 11

एवंभूतां च मां कस्मादसम्बद्धावपश्यताम्।
भवन्तौ तनयौ शुद्धौ ह्रीमर्यादाविवर्जितौ ॥१२॥

My sons! how it comes that you behold me in this state of physique? Have you lost all the senses of shame and the limit of propriety? 12

यस्मादिमाममर्यादां भवन्तौ निरपत्रपौ।
अकुर्वतां ततो भूयाद् सवतोर्जन्म मानुषे ॥१३॥

1. प्रियम् M.

Since both of you had shamelessly transgrassed all the limit of morality, let you two take birth as human beings on the earth. 13

मानुषीं योनिमासाद्य मन्वेक्षणदोषतः[1]।
भविष्यन्तौ भवन्तौ तु शाखामृगमुखौ भुवि ॥१४॥

While being in the human form you two shall be with the face of monkey for the sin of beholding me in improper condition. 14

इति तावुमया शप्तौ हरपुत्रौ महामती।
भृङ्गी चैव महाकालः स्वमातुरन्तिकं तदा ॥१५॥

The two highly esteemed sons of Hara, Bhṛṅgin and Mahākāla by name thus being cursed by Umā, approached her, their mother. 15

तौ प्राप्तदुःखौ तु तदा दुर्मनस्कौ हरात्मजौ।
शापं तस्या न सेहाते प्रोचतुश्चेदमद्रिजाम् ॥१६॥

The two sons of Hara became highly perturbed and hurt in mind; they could not tolerate (the humiliation of) the curse and spoke thus to the daughter of the mountain (Umā). 16

अनागसौ सदैवावां भवत्या हिमवत्सुते।
कथं शप्तौ त्वया मातर्हठादेवं प्रकोपया[2] ॥१७॥

O mother! O daughter of Himālaya! we have always been innocents; why have you cursed us all on a sudden in anger. 17

नियोजितौ यथा द्वारि महेशेन त्वया सह।
तथा नियोगं कुर्वन्तौ तिष्ठावो द्वारि संयतौ ॥१८॥

Since we have been appointed by Maheśa and you to keep the door, we following that command, with utmost restraint, kept on discharging our duties of keeping the door. 18

हठान्निःसरणं गेहात् तवैव न हि युज्यते।
आगच्छन्त्या भवत्या तु दृष्टावावां सुसंयतौ ॥१९॥

It was improper on your part alone to rush out from the house suddenly; while coming out, it is you, who had seen us highly restrained. 19

1. मात्रवेक्षण—M. 2. प्रकोपितौ V.

तस्मान्निरर्थकः कोपः को दोषस्तत्र चावयोः।
तस्मात् तत्र प्रतीकारं शृणु मातरनिन्दिते ॥२०॥

This being the fact what is our fault? Your anger is without any reason. O praiseworthy mother! therefore listen to the remedy to what has had happened. 20

त्वं मानुषी क्षितौ भूया हरो भवतु मानुषः।
मानुषस्य हरस्याथ जायायां हरतेजसा ॥२१॥
भवत्याश्चापि मानुष्यां भविष्यावस्तथोदरे।
यदि सत्यं हरसुतावावां यदि निरागसौ ॥२२॥
तदावयोरिदं वाक्यं सत्यमस्तु गिरेः सुते।
इत्यन्योन्यमथो शापं दत्त्वा दत्त्वा सुदारुणम् ॥२३॥
[1]विविशतुः पश्चाद्भूल गौरी हरसुतौ च तौ।

May you be born as a women and Hara as a man on earth. Then in the womb of yours, the human-wife of human-Hara we shall take our birth from the semen of Hara. Should we be really the sons of Hara and innocent, in that event, O the daughter of the mountain! Let our utterance prove true." O great king! thus Gaurī and the two sons of Hara have hurled their severe curses on each other and disappeared (entered into their respective residence). 21-24a

अथ काले व्यतीते तु सर्वज्ञो वृषभध्वजः ॥२४॥
तद्भावि कर्म ज्ञात्वैव मानुषो ह्यभवत् स्वयम्।
ब्रह्मणो दक्षिणाङ्गुष्ठाद् दक्षो ब्रह्मसुतोऽभवत् ॥२५॥

The time having rolled on Vṛṣabhadhvaja (Hara) knowing this to be the inevitable he himself was born as a human being. From the right thumb of Brahmā was born Dakṣa, the son of Brahmā. 24b-25

अदितिस्तत्सुता जाता ततः पूषाह्वयोऽभवत्।
[2]पूष्णःपुत्रोऽभवत् पौष्यः सर्वशास्त्रार्थपारगः ॥२६॥

Then his daughter Aditi was born; from whom, the son by the name Puṣā was born; Pauṣya the son of Puṣa was well versed in all the scriptures. 26

1. विनेशु—M. 2. पूष्ण M.

यस्य तुल्यो नृपो न भूमौ न भूतो न भविष्यति ।
स पुत्रहीनो राजाभूत् पौष्यो नृपतिसत्तमः ॥२७॥

There was none in the past nor there shall be one in future equal to him ; that best king Pauṣya had no son. 27

शेषे वयसि संप्राप्ते भार्याभिस्तिसृभिः सह ।
पौष्यः परमया भक्त्या ब्रह्माणं पर्यतोषयत् ॥२८॥

When Pauṣya was advanced in age, he with his three wives propitiated Brahmā with great devotion. 28

ब्रह्मोवाच

तस्य प्रसन्नो भगवान् ब्रह्मा लोकपितामहः ।
तमुवाच च राजानं किमिच्छसि वदस्व मे ॥२९॥

Brahmā said :

Brahmā, the progenitor of all the world having being pleased to him, said thus : "O king ! tell me, what is your desire ? 29

प्रसन्नोऽस्मि नृपश्रेष्ठ प्रदास्यामि यथेप्सितम् ।
यदिष्टं तव जायानां तद्वदिष्यसि साम्प्रतम् ॥३०॥

O best of the kings ! I am graciously disposed off towards you ; tell me, what is your desire, and also of your wives, I shall grant you all." 30

पौष्य उवाच

[1]हिरण्यगर्भपुत्रोऽहं पुत्रार्थी त्वामुपास्महे ।
त्वयि प्रसन्ने पुत्रो मे भूयाल्लक्षणसंयुतः ॥३१॥

Pauṣya said :

O Hiraṇyagarbha (Brahmā) ! I am sonless, with a view to having a son I have propitiated you. Yourself having been favourably disposed off to me, let a son, endowed with all auspicious signs, be born to me. 31

एतदर्थे सभार्योऽहं भक्त्या त्वां समुपस्थितः ।
यथा मे जायते पुत्रस्तथा कुरु जगत्पते ॥३२॥

With this end in view, I with my wives have reached you ; O lord of the world ! please take such steps so that I may have a son. 32

पुन्नाम्नो नरकात् पुत्रस्त्रायते पितरं प्रसूम् ।
अतस्तस्माद् भयं ब्रह्मंस्त्वं नाशयितुमर्हसि ॥३३॥

"A son saves the father, the progenitor, from the hell called *pum*. Therefore, O Brahman ! you may remove that horror from us (by granting a son)." 33

1. हिरण्यगर्भपुत्रोऽहं V.

ब्रह्मोवाच

शृणु पौष्य यथा भावी पुत्रस्तव कुलोद्वहः ।
तदहं ते वदाम्यद्य भार्याभिस्तत् समाचार ॥३४॥

Brahmā said :

O Pauṣya ! listen to me, a son will be born to you, who shall raise your dynasty up ; practice what I am telling, with your wives, for that purpose. 34

इदं फलं गृहाण त्वं मया दत्तं नृपोत्तम ।
अजीर्णं बहुले काले प्राप्तेऽपि सुरसं सदा[1] ॥३५॥

O superior most of the kings ! take this fruit, given by me ; this fruit shall not rot even for a long time and remain always savoury. 35

फलमेतत् समादाय [2]तावत् संवत्सरत्रयम्[3] ।
आराधय महादेवं स प्रसन्नो भविष्यति ॥३६॥

After taking this fruit propitiate Mahādeva for three years then he shall be favourably disposed off to you. 36

यथा सम्भाषते भर्गः फलमेतत् तथा भवान् ।
करिष्यति फलं राजन् भार्याभिस्तिसृभिः सह ॥३७॥

Whatever Bharga (Hara) says to do with the fruit you and your wives should do that. 37

ततस्ते लक्षणोपेतस्तनयः कुलवर्धनः ।
भविष्यति स्वयं शास्ता चक्रवर्ती वसुन्धराम् ॥३८॥

Thereafter a son, endowed with all the auspicious signs, shall be born to you, who will raise your dynasty and run their rule over the earth. 38

और्व उवाच

इत्युक्त्वा प्रययौ ब्रह्मा राजापि सह भीरुभिः ।
हरं यष्टुं समारेभे भक्त्या परमया युतः ॥३९॥

Aurva said :

Brahmā having said thus went away, the king also in the company of his three wives started propitiating Hara with utmost devotion. 39

निराशीः संयताहारः कदाचित् फलभोजनः ।
दृषद्वतीनदीतीरे फलं संस्थाप्य चाग्रतः ॥४०॥

1. सुरसंसदि M. 2. यावत V. 3. द्वयम् M.

पुष्पार्घदीपधूपैश्च[1] वृषभध्वजमतर्पयत् ।
स तु वर्षत्रयेऽतीते[2] महादेवो जगत्पतिः ॥४१॥

On the bank of the river Dṛṣadvatī he placing that fruit in front of him, worshipped Vṛṣabhadhvaja (Hara), the lord of the world, by offering water, water mixed with rice, *dūrvā* grass, etc smoke of resin (*dhūpa*) and lighting (*dīpa*), living without food or with limited food, or sometimes on fruits alone. 40-41

पौष्यस्य नृपतेः सम्यक् प्रससादार्थसिद्धये ।
प्रसन्नः प्राह नृपतिं महादेवो हसन्निव ।
उपाससे किमर्थं मां तन्मे वद ददामि ते ॥४२॥

Mahādeva being favourably disposed off to the king Pauṣya and with the view to granting his desired end spoke, as if smiling, "O king ! why have you been propitiating me ? Tell me, I shall grant that." 42

पौष्य उवाच

अपुत्रोऽहं पुत्रकामस्तच्छृणुष्व[3] वृषध्वज ।
यथाहं पुत्रवान् वै स्यां वृषध्वज तथा कुरु ॥४३॥*

Pauṣya said :

O Vṛṣadhvaja ! hear me please. I am sonless; do so that I may get a son. 43

और्व उवाच

इति स न्यगदद्राजा भार्याभिः सह हर्षितः ।*
प्रणम्य स्तुतिपूर्वेण भक्तिनम्रात्ममानसः ॥४४॥

Aurva said :

The king and his wives being delighted spoke thus after they paid their obeisance and prayer in submission with devotion. 44

ततः पुत्रार्थिनं भूपं प्रसन्नो वृषभध्वजः ।*
ब्रह्मदत्तं फलं हस्ते कृत्वेदं तमुवाच ह ॥४५॥

Then Vṛṣabhadhvaja taking that fruit given by Brahmā in his hand said to the king, who longed for a son. 45

ईश्वर उवाच

इदं फलं ब्रह्मदत्तं विभज्य नृपते त्रिधा ।
भोजयेथाः[4] स्वजायास्त्वं प्रहृष्टः सुस्थमानसः ॥४६॥

Īśvara said :

O king ! while you are in a joyous mood and sound in mind break this fruit into three parts and feed your three wives with them. 46

ततः प्रवृत्ते भवत एतासु ऋतुसङ्गमे ।
आधास्यन्ति तु गर्भांस्तु भार्यास्ते युगपन्नृप ॥४७॥

O king ! after the period of their monthly course you shall have sexual intercourse with them, all the three women shall conceive simultaneously. 47

काले प्राप्ते च युगपत् प्रसवो योषितां तव ।
भविष्यति नृपश्रेष्ठ तत्रेत्थं त्वं करिष्यसि ॥४८॥

O good king ! in due course all the three wives of yours shall deliver simultaneously ; listen to what you shall have to do in that event. 48

एकस्या जठरे शीर्षभागस्ते सम्भविष्यति ।
अपरस्यास्तदा कुक्षेर्मध्यभागो भविष्यति ॥४९॥
अधो नाभ्यास्तु यो भागः सोऽपरस्यां भविष्यति ।
तच्च खण्डत्रयं भूप यथास्थानं पृथक् पृथक् ॥५०॥
योजयिष्यसि पश्चात् ते पुत्र एको भविष्यति ।
तस्य शीर्षे चन्द्ररेखा सहजा सम्भविष्यति ॥५१॥
तेनैव नाम्ना स ख्यातिं गमिष्यति च भूतले ।

The top portion with the head will be conceived by one women, while the other wife the middle portion, and the third one that portion, which is below the naval. You should put together in proper order these three parts (delivered separately). Then a (complete) son hall come into being, with a natural line of crescent moon on his forehead. He shall be known by that name (Candraśekhara) on the earth. 49-52a

और्व उवाच

इत्युक्त्वा स महादेवस्तासां गर्भान् स्वयं तदा ॥५२॥
संस्कर्तुं [1]जाह्नवीतोयमात्मवासाय वै न्यधात् ।
ततः फले स्वयं देवः प्रविवेश वृषध्वजः ॥५३॥

Aurva said :

Mahādeva having said thus in order to purify the wombs

1. —धूपदीपैश्च M. 2. —इयातीते M.
3. —पूजयामि M. * मुद्रितपुस्तके अधिकः । V. 4. भोजयेताः M.

1. '''बात्मनः शिरसो न्यधात् M.

of the three women for making them worthy of him (to be conceived by them) himself sprinkled the wombs with the water of Jāhnavī. Then the god Vṛṣadhvaja himself entered into that fruit. 52b-53

तत्क्षणात् तत्फलं भूतं त्रिभागं स्वयमेव हि ।
पौष्यस्तत्फलमादाय मुदितः सह भार्यया ॥५४॥
प्रययौ मन्दिरं हृष्टो अनुज्ञाप्य वृषध्वजम् ।
ततः समुचिते काले प्राप्ते ताभिस्तु भक्षितम् ॥५५॥

Immediately the fruit itself had broken into three pieces. Pauṣya delighted by it took the fruit (broken into three pieces) returned to his residence along with his wives after they were permitted by Vṛṣadhvaja. The three wives ate that fruit at the appropriate time. 54-55

तत्फलं नृपशार्दूल गर्भास्त्वाप्यायिताः शुभाः ।
सम्पूर्णे गर्भकाले तु गर्भेभ्यः समजायत ॥५६॥
खण्डत्रयं पृथग्राजंस्तथा[1] भर्गेण भाषितम् ।
तच्च खण्डत्रयं पौष्यो यथास्थानं नियोज्य च ॥५७॥
एकपिण्डं चकाराशु तत्र पुत्रो व्यजायत ।
तस्य शीर्षे तदा राजन् सहजेन्दुकला शुभा ॥५८॥
विरराज यथा स्वस्था शरत्काले कला विधोः ।

O tiger of kings ! that fruit had developed into embryos, and on the completion of the full time of conception three parts were delivered, as had been ordained by Bharga previously. Pauṣya by putting those three parts made them into one lump, and immediately a son arose. O king ! on his forehead the natural crescent moon was shining like the digit of the autumnal moon. 56-59a

तं सर्वलक्षणोपेतं पीनोरस्कं सुनासिकम् ॥५९॥
सिंहग्रीवं विशालाक्षं दीर्घायतभुजं तदा ।
दृष्ट्वा पौष्योऽथ भार्याभिस्तिसृभिः सह सम्मुदम् ॥६०॥
लेभे दरिद्रः सत्कोषं प्राप्येव विपुलं ततः ।
तस्य नामाकरोद्राजा ब्राह्मणैः स्वैः पुरोहितैः ॥६१॥
चन्द्रशेखर इत्येव कान्त्या चन्द्रमसः समः ।

1. यथा V.

Pauṣya and his three wives having beheld the son, who was endowed with all the auspicious signs, with thick breast, good-shaped nose, the lion's neck, big eyes and long and extended arms immensely rejoiced as the poor rejoice when they get plenty of wealth. The king got the son, who was equal to the moon in splendour, to be named Candraśekhara by his *brāhmaṇa* priests. 59b-62a

ववृधे स महाभागः प्रत्यहं चन्द्रवत् सुतः ॥६२॥
कलाभिरिव तेजस्वी शरदीव निशाकरः ।

That illustrious son (of Pauṣya) had grown up powerful every day the way the moon develops to the fullness by the digits. 62b-63a

एवं तिसृणामम्बानां गर्भे जातो यतो हरः ॥६३॥
अतस्त्र्यम्बक नामाभूत्[1] प्रथितो लोकवेदयोः ।

Since Hara was born thus to three mothers he became renowned by the name Tryambaka[2] (three mothered) to the people and in the Vedas. 63b-64a

स राजपुत्रः कौमारीमवस्थां प्रापयत् तदा ॥६४॥
सर्वशास्त्रार्थतत्त्वज्ञो विष्णोस्तुल्यो बभूव ह ।
बले वीर्ये प्रहरणे शास्त्रे शीले च तत्समः ॥६५॥
नान्योऽभूद् नृपशार्दूल नो वा भूमौ भविष्यति ।
अभिषिच्याथ तं राज्ये कुमारं बलवत्तरम् ॥६६॥
दशपञ्चैकवर्षीयं सर्वराजगुणैर्युतम् ।
तिसृभिः सहभार्याभिर्वनं पौष्यो विवेश ह ।
वृद्धोचितक्रियां कर्तुं राजा परमधार्मिकः ॥६७॥

When the prince attained his boyhood became well-up in all the scriptures like Viṣṇu. There was none in the past nor there shall be one in future too, on this earth, equal to him in strength and power, in using weapons, in acquiring knowledge

1. सुतोऽभूत् M.
2. Tryambaka (*tri+ambaka*) 'three-eyed', 'three-mothered' i.e. Rudra, Śiva, c.f. *ambe, ambike, ambālike* (*Vāj. Saṁ*) are the expressions for the three mothers.
see R. C. Hazra, 'The words *Tryambaka* and *Ambikā*—their derivation and interpretation.', *Purāṇa* Vol. XXIV, No. 1., 1982.

of scriptures, and good conduct. Pauṣya, the highly virtuous king, got his son anointed on the throne, who was extremely powerful, and endowed with all the good qualities, when he barely reached his fifteenth. Then the king retired to the forest with his three wives for doing what was good for the old age. 64b-67.

गते पितरि राजा स वनवासं महाबलः ॥६८॥
सर्वां क्षितिं वशे चक्रे [1]सामात्यश्चन्द्रशेखरः।
सार्वभौमो नृपो भूत्वा राजर्षिः परिसेवितः ॥६९॥
अमरैरिव देवेन्द्रो विजहार श्रिया युतः।

His father having been gone to the exile Candraśekhara, assisted by his ministers brought the entire earth under his subjugation. Then that sovereign lord, served by the other kings used to reign (over the earth) in prosperity, like Devendra, served by the gods. 68-70a

एवं पौष्यसुतो भूत्वा त्र्यम्बकः पुण्यनिर्वृतः ॥७०॥
ब्रह्मावर्ताह्वये रम्ये करवीराह्वये पुरे।
दृषद्वतीनदीतीरे राजा भूत्वा मुमोद ह ॥७१॥

Tryambaka, his virtues having been exhausted (?) (*puṇya-nirvṛtta*) was born the son of the king Pauṣya, and reigned joyfully in the fine city, called Karavīra on the bank of the river Dṛṣadvatī in the region of Brahmāvartta. 70b-71

अथैकदा स पितरं वनवासगतं स्वयम्।
मातृश्चापि नृपश्रेष्ठ द्रष्टुकामोऽभवन्नृपः ॥७२॥

O king (Sagara) ! once that king desired to see his father and mothers in the forest. 72

स एकस्यन्दनेनैव एकाकी चन्द्रशेखरः।
विपुलं धनुरादाय समार्गणगणं तदा ॥७३॥

Then Candraśekhara took a big bow fitted with arrows in his hand and drove alone (to the forest) by a single chariot. 73

तपोवनं पुण्यमयं विषयान्ते व्यवस्थितम्
आससाद दिदृक्षुः स तातं वृद्धं समातृकम ॥७४॥

Candraśekhara proceeding with the desire of seeing his old father along with (three) mothers reached the sacred hermitage situated at the outer perphery of the region. 74

1. सामात्यैः M. V.

स गच्छन् पितुरभ्याशं नृपतिं चन्द्रशेखरः।
ददर्श नमुचं नाम तपस्यन्तं महामुनिम् ॥७५॥
कृष्णाजिनोत्तरीयेण संवीतं सूर्यसन्निभम्।
ऊर्ध्वगाभिर्जटाभिश्च संयुतं ध्यानिनं कृशम् ॥७६॥
तपसा द्योतिततनुं निश्चलं कुशजासनम्।
तं दृष्ट्वा दूरतो वीरो रथोपस्थादवातरत् ॥७७॥

While proceeding to meet his father, he saw a great sage by the name Namuca, who was engaged in austerity, clad in a deer skin as his upper garment, with a cluster of matted hair rising upwards, dazzled like the sun, immersed in meditation, with ematiated body, radiant with the splendour arising out of austerity, seated motionless on a seat made of *kuśa* grasses. The king got down from the chariot at a distance after he saw the sage. 75-77

उपतस्थे च विप्रेन्द्रं विनयानतकन्धरः।
प्रणनाम मुनिं तं च वाक्यमेतदुदीरयन्[1] ॥७८॥

The king approached the eminent *vipra* by bowing down his head in humility and said thus saluting the sage. 78

पौष्यस्य तनयो ब्रह्मन् नाम्नाहं चन्द्रशेखरः।
प्रणमामि महाभक्त्या भवन्तं मुनिसत्तमम् ॥७९॥

"O *brāhmaṇa* ! I am Candraśekhara, the son of Pauṣya; I pay my obeisance to thee, the honest most sage in great devotion." 72

इत्युक्त्वा प्राञ्जलिस्तस्थौ मुनेस्तस्याग्रतो नृपः।
नमुचस्य मुखं वीक्ष्य भक्तिनम्रात्ममानसः[2] ॥८०॥

The king with folded hands, humble in devotion, kept on standing in front of the sage and cast his glace on his face. 80

पूर्वमेव यदा राजा प्राविशत् तपसे वनम्।
तदैव सह भार्याभिस्तं मुनिं प्रत्यपूजयत् ॥८१॥

Earlier, the king (Pauṣya) when he entered into the forest for austerity, along with his wives worshipped the sage. 81

चिरमाराध्य नमुचं पौष्यः परमपण्डितः।
प्रसादयामास मुनिं पुत्रार्थे सूनृताक्षरैः ॥८२॥

1. उदाहरन् M. 2. —कन्धरः M.

The very wise Pauṣya got Namuca favourably disposed off towards his son by propitiating him for long time, with true words. 83

विषयान्ते तपः कुर्वन् मुनिश्रेष्ठेह तिष्ठसि ।
एकन्तु प्रार्थये त्वत्तो यदि मां दयसे मुने ॥८३॥

O great sage ! you have been keeping yourself engaged in austerity in this hermitage situated at the fringe of my region; I would ask for one favour from you, should you take pity on me. 83

शिशुर्मे तनयो राजा चन्द्रशेखरसंज्ञकः ।
सहजेन्दुकलायुक्तो बालभावाच्च चञ्चलः ॥८४॥
स चेद् भवन्तमासाद्य कदाचिदपराध्यति ।
तदा क्षमिष्यसि मुने मदैतत् प्रार्थितं त्वयि ॥८५॥

"My young son Candraśekhara, who has the mark of the crescent moon on his forehead, since the time of his birth, is the king (of this region) ; he is fickleminded due to his young age. Should he ever offend you, I pray, you must forgive him." 84-85

पौष्यस्य वचनं श्रुत्वा मुनिश्चाङ्गीचकार ह ।
दृष्ट्वा तत्तनयं विप्रः पौष्यवाक्यमथास्मरत् ॥८६॥

The sage after hearing these words of the king agreed. Now having seen the son of the king, the sage, remembered the words of Pauṣya. 86

स्मृत्वाग्रतः स्थितं नम्रं सुचिरं चन्द्रशेखरम् ।
इदं प्रोवाच स मुनिर्दयावान्नमुचाह्वयः ॥८७॥

The kind sage, called Namuca having recollected these words of Pauṣya and seeing humble Candraśekhara standing before him said thus. 87

विनयेनाद्य तुष्टोऽस्मि भवतः चन्द्रशेखर ।
वरं वरय दास्यामि वाञ्छितं मे महत्तरम् ॥८८॥

"O Candraśekhara ! I have been pleased with you for your humility ; ask for the boons, no matter, how ambitious those might be. 88

तस्य श्रुत्वा ततो वाक्यं नृपतिश्चन्द्रशेखरः ।
पुनः प्रणम्य नमुचमिदमाहातिसूनृतम् ॥८९॥

Then Candraśekhara having heard these words saluted the sage once again and uttered the utmost truth. 89

कायेन मनसा वाचा यदत्यर्थं द्विजोत्तम[1] ।
तत्सर्वं विषये मेऽस्ति त्वादृशा यस्य दक्षिणाः ॥९०॥

O superior most of the twice-born ones ! what I might have desired for my body, mind and speech all that exist in my kingdom, (which include) person of favourable disposition like you. 90

मनोगतं मे दुष्प्रापं वाञ्छनीयं न विद्यते ।
तदेव वरणीयं मे यद् ददाति स्वयं भवान् ॥९१॥

I do not find anything beyond my reach which my mind might have longed for. Therefore, whatever you grant me of your own accord, I shall take that as the solicited one. 91

नमुच उवाच

त्वं सप्तदशवर्षाणां[2] प्राप्ते संवत्सरे परे ।
भविष्यसि नृपश्रेष्ठ वररामापतिः [3]स्वयम् ॥९२॥

Namuca said :

"O superior king ! in the year after you crossed seventeen years (or, you are now in seventeenth, and one year after) you, of your own, shall be the husband of many excellent women. 92

यथा गिरिसुता शम्भोर्यथा लक्ष्मीर्गदाभृतः ।
यथा सुरेशस्य शची तथा तेऽपि भविष्यति ॥९३॥

Those women shall be same to you as is the daughter of the mountain (Umā) to Śambhu, Lakṣmī to the holder of club (Viṣṇu) and Śacī to the lord of the gods (Indra)." 93

इत्युक्त्वा स मुनिर्भूपं नमुचस्तपसां निधिः ।
विसर्जयामास तदा स चापि मुदितो ययौ ॥९४॥

The sage Namuca, the gem of austerity, having said thus to the king bade him forewell ; the king too, being delighted went away. 94

स गत्वा पितरं प्राप्य मातृश्च चन्द्रशेखरः ।
अपूजयद् यथार्हन्तु तैरप्याश्वासितः सुतः ॥९५॥

Candraśekhara having reached his father and mothers worshipped them as was befitting (to the occasion), and they on their part, consoled him. 95

---

1. यदर्थं द्विजसत्तम M. 2. ...वर्षीयान् M. 3. सुखी M

अथागतो नृपः स्वीयां करवीरपुरीं प्रति।
मुदितः सचिवैः साद्धं रेमे देवेन्द्रसन्निभः ॥९६॥

The king then returned to his own city, called Karavirapurl and rejoiced in the company of his ministers in great delight. 96

इति श्रीकालिकापुराणे[1] सप्तचत्वारिंशोऽध्यायः ॥४७॥

Here ends the fortyseventh chapter of the holy *Kālikāpurāṇa*, called the birth of Candraśekhara.

1. नवचत्वारिंश—V.

अष्टचत्वारिंशोऽध्यायः

CHAPTER FORTYEIGHT

(The description of the birth Hara and Pārvatī as human beings on the earth)

और्व उवाच

अवतीर्णे महादेवे पौष्यजायासुखेच्छया।
मानुषेण प्रमाणेन गते संवत्सरत्रये ॥१॥
गिरिजापि ककुत्स्थस्य राज्ञो भार्यास्वजायत।
मेनकायां यथापूर्वं स्वेच्छया परमेश्वरी ॥२॥

Aurva said :

After Mahādeva was born (as a son) to the wife of Pauṣya three years rolled on by the standard of men. At that time the daughter of the mountain (Umā) also was born (as a daughter) to the wife of the king Kakutstha, of her own will, as she did to Menakā, in the past. 1-2

अथार्यावर्तविषये ब्रह्मण्यः शूरसत्तमः।
इक्ष्वाकुवंशजो राजा ककुत्स्थो नाम धार्मिकः ॥३॥

Once upon a time there was a virtuous and mighty king by the name Kakutstha born in the dynasty of Ikṣvāku in the region of Āryāvartta. 3

भोगवत्याह्वयायां तु पुर्यां रिपुनिषूदनः।
सर्वलक्षणसम्पन्नो भूपालगुणसंयुतः ॥४॥

The king, the killer of enemies, who possessed all the auspicious signs and good qualities reigned in the city, named Bhogavatī. 4

तस्य भार्या महाभागा भर्गदेवस्य पुत्रिका।
सा मनोन्मथिनी नाम्ना पूजिता पतिवल्लभा ॥५॥

His esteemed wife, the daughter of Bhargadeva, Manonmathinī by name, had been honoured and loved by her husband. 5

तस्याः पुत्रशतं यज्ञे देवगर्भाभमच्युतम्।
बलवीर्यसमायुक्तं ककुत्स्थनृपसत्तमात् ॥६॥

By the honest king Kakutstha she had one hundred sons, who possessed strength and unfading valour, looked like the gods in their splendour. 6

पुत्री न विद्यते तस्यास्तदर्थं सा गृहान्तरे।
निभृतं स्थण्डिलं कृत्वा चण्डिकां समपूजयत् ॥७॥

As she had no daughter she worshipped the goddess Caṇḍikā on an altar (*sthaṇḍila*) raised secretly inside the house. 7

पूज्यमाना महादेवी चण्डिका राजभार्यया।
प्रसन्ना सा त्रिभिर्वर्षैस्तां स्वप्ने चाब्रवीदिदम् ॥८॥

The great goddess Caṇḍikā, after she was worshipped for three years by the wife of the king, had been pleased with her, and spoke thus in her dream. 8

योषिल्लक्षणसम्पन्ना[1] सार्वभौमस्य भामिनी।
नक्षत्रमालया युक्ता पुत्री तव भविष्यति ॥९॥

"A majestic daughter, possessing all the auspicious signs of a woman, and bedecked with the garland of twenty-seven stars shall be born to you, who shall be the wife of a sovereign king." 9

सापि स्वप्ने वरं प्राप्य मुदिताभून्नृपाङ्गना।
सापि स्वप्ने वरं प्राप्य मुदिताभून्नपाङ्गना ॥१०॥

The queen became delighted after she had obtained the boons in her dream. 10

पार्वत्यपि स्वयं तस्या गर्भं काले विवेश ह।
सा मनोन्मथिनी देवी प्रवृत्ते ऋतुसंगमे[2]।
गर्भं दधौ महासत्त्वं चन्द्रिकेवामृतोत्करम् ॥११॥

On the other hand Pārvatī herself too, entered into her (queen)womb at proper time. The majestic lady Manonmathinī having had sexual intercourse, due after the mensturation, conceived a spirited embryo, the way the splendour of the moon had the nectar. 11

सम्पूर्णे तु ततः काले प्राप्ते नक्षत्रमालिनीम्।
सा मनोन्मथिनी देवी सुषुवे तनयां शुभाम् ॥१२॥

In due course, on the completion of the period of conception, the majestic lady Manonmathinī gave birth to a fine daughter, who had the garland of twenty-seven pearls (*nakṣatramālā*) on her neck. 12

1. —संयुक्ता M. 2. भातु—V. 3. वं M.

तां दृष्ट्वा हारसंयुक्तां शरज्ज्योत्स्नोपमां शुभाम्।
ककुत्स्थो भार्यया सार्धमत्यर्थंमुदितोऽभवत् ॥१३॥

The king Kakutstha and his wife having observed their daughter with a necklace and resembling the splendour of the autumnal moon became extremely delighted. 13

सहजेनाथ हारेण भूषिता तु ककुत्स्थजा।
ववृधे मन्दिरे तस्य वर्षास्विव सुरापगा ॥१४॥

The daughter of Kakutstha being bejewelled with a natural necklace had grown up in his residence like Gaṅgā in the rainy season. 14

तेनैव हारचिह्नेन तस्यास्तारावतीति वै।
नामाकरोत पिता काले यथोक्ते नृपसत्तम ॥१५॥

O great king! her father, in course of time, named her Tārāvatī following the phenomenon of the mark of natural necklace (Hārāvatī).[1] 15

कालक्रमेण सा बाल्यं व्यतीता वरवर्णिनी।
मञ्जुलं यौवनोद्भेदं प्राप श्रीरिव माधवे ॥१६॥

In couse of time that maid of fine complexion reached her charming youth after crossing the childhood, the way Śrī embraced Mādhava. 16

सा श्रिया श्रियमन्वेति शौचेनाथ सती शुभा।
सुशीलां शीलचरितैः स्वरूपेण च पार्वतीम् ॥१७॥

That fine chaste maid imitated Śrī (Lakṣmī) in her splendour and purity, followed the woman of good conduct (suśīlā) by her behaviour and conduct, and resembled Pārvatī in physique. 17

तस्यास्तु यौवनोद्भेदं दृष्ट्वा राजा सुतैः सह।
ककुत्स्थः कारयामास समयेज्य स्वयंवरम् ॥१८॥

The king Kakutstha having observed her in the prime of her youth, arranged, in consultation with his sons, in due time, her *svayamvara* (self choosing of husband by a princess).

माधवे मासि सम्प्राप्ते चन्द्रवृद्धौ शुभे दिने।
स्वयंवरसभां चक्रे तारावत्याः पिता सुतैः ॥१९॥

1. One MS reads Hārāvatī for Tārāvatī; *Kālikāpurāṇakathā*, an abridged prose version of the KP. (MS) gives the name Hārāvatī.

In the month of Vaiśākha (*Mādhava*: April-May) when moon was on the increase, on an auspicious day the father of Tārāvatī with his sons convened the assembly of suitors (*svayamvara*) for her. 19

वार्तिकांस्तु बहून् राजा वडवाभिः क्रमेलकैः[1]।
तूर्णं प्रस्थापयामास नानादेशनृपान् प्रति ॥२०॥

The king quickly sent many messengers by horse and camels to a good number of kings in different directions. 20

ते राजानस्तदा श्रुत्वा वार्तां वै वार्तिकाननात्।
तूर्णमेव समाजग्मुस्तारावत्याः स्वयंवरम् ॥२१॥

Those kings hearing the news of the *svayamvara* of Tārāvatī from the mouth of the messengers arrived there without delay. 21

तं श्रुत्वा पौष्यतनयश्चतुरङ्गबलैर्युतः।
स्वयंवरं जगामाशु दिव्यालङ्कारसंयुतः[2] ॥२२॥

The son of Pauṣya hearing this news got himself bedecked with divine jewels, and accompanied by the fourfold armies quickly proceeded to the assembly of *svayamvara*. 22

तत्र गत्वा नृपश्रेष्ठाः ककुत्स्थेन विनिर्मिते।
स्वयंवरसभामध्ये यथायोग्यमुपस्थिताः ॥२३॥

The praise-worthy kings having arrived there occupied their proper seats in the hall of assembly of *svayamvara* constructed by Kakutstha. 23

आसीनेष्वथ भूपेषु ककुत्स्थस्तनयां स्वकाम्।
शुभे मुहूर्ते सम्प्राप्ते सभां नेतुं मनोऽकरोत् ॥२४॥

The kings having been seated at the commencement of the auspicious moment Kakutstha wanted to take her daughter to assembly (of kings).

एतस्मिन्नन्तरे राज्ञः कुमारी वरवर्णिनी।
वृद्धां धात्रीं निजां सम्यक्सम्पूर्णज्ञानशालिनीम् ॥२५॥
स्वयंवरसभां द्रष्टुं प्राहिणोत् सदसं प्रति।
उवाच च तदा धात्रीं राजपुत्री सुमङ्गलाम् ॥२६॥

Meanwhile the daughter of the king, of the excellent complexion, sent old nurse, ripe in experience and knowledge, to the assembly of *svayamvara* for having a look (of the assembled suitors). The princess thus said to the nurse Sumaṅgalā. 25-26

स्वयंवरसभां गत्वा चारुरूपं सुलक्षणम्।
नृपं निरूप्य भो धात्रि समक्षं मे निवेदय ॥२७॥

"O my nurse ! go to the assembly of *svyamvara* and find out the right king, endowed with auspicious signs, beautiful in appearance and then report to me. 27

त्वं मातर्मम कल्याणं सौभाग्यमपि वाञ्छसि।
यथा सौभाग्यदः स्वामी मम स्यात् त्वं तथा कुरु ॥२८॥

O mother ! you desire my prosperity and good fortune, therefore, take such steps so that I may have a husband, who shall bring good fortune (to us). 28

एवं तां प्रेषयित्वाथ धात्रीं सा नृपपुत्रिका।
सा मनोन्मथिनी यत्र प्राराधयत चण्डिकाम् ॥२९॥
तत्र प्रायान्-महाभागा शुभा तारावती तदा।
तत्र गत्वा महादेवीं प्रणम्य कालिकाह्वयाम् ॥३०॥

The princess Tārāvatī having sent the nurse (to the assembly of kings) went to that place where Manonmathinī used to worship the goddess Caṇḍikā. Tārāvatī having arrived there paid her obeisance to the great goddess, Kālikā. 29-30

मानुषेणाथ भावेन तां ज्ञात्वात्मानमात्मना।
प्रणनाम महाशक्त्या वाक्यं चैतदुवाच ह ॥३१॥

She, in her human form, knowing her (Kālikā) to be the goddess, which was just realising the self by self, saluted her in great devotion and thus spoke. 31

प्रणमामि महामायां योगनिद्रां जगन्मयीम्।
सा मे प्रसीदतां गौरी चण्डिका भक्तवत्सला ॥३२॥

Salute to Mahāmāyā, Yoganidrā, the embodiment of the world; may Garurī, Caṇḍī, who is fond of her devotees be pleased with me. 32

यदि सत्यं जनन्या मे मदर्थे त्वं प्रपूजिता।
तेन सत्येन सुभगः पतिर्मम नृपोत्तमः ॥३३॥
स्वयंवरेऽद्य भवतु प्रसीद हरवल्लभे।
इति तस्या वचः श्रुत्वा चण्डिका हरमोहिनी ॥३४॥

---

1. वडवाभिक्रमेण वै V,B. 2. ···भूषितः M. 3. सुमंगला M.

मोहयन्ति नृपसुतां यथात्मानं न वेत्ति च ।
तथा प्राहादृश्यमूर्तिरिदं सा सूनृतं वचः ॥३५॥

Had my mother worshipped thee in truth for me, let me that truth have a handsome person for my husband today in the assembly of *svyamvara*. O beloved of Hara ! be pleased with me. On hearing this, Caṇḍikā, the enchantress of Hara these words caused her to be bewildered so that she does not know herself (about her identity) who she is, and spoke the truth by remaining invisible. 33-35

देव्युवाच

पौष्यस्य तनयो योऽसौ नाम्नाभूच्चन्द्रशेखरः ।
स मनोहररूपस्ते प्रियः स्वामी भविष्यति ॥३६॥

The goddess said :

The son of Pauṣya by the name Candraśekhara, charming and handsome, shall be your beloved husband. 36

तमिन्दुकलया शीर्षे चिह्नितं नृपसत्तमम् ।
वरयस्व वरारोहे पार्वतीव वृषध्वजम् ॥३७॥

He is distinguished by the mark of the crescent moon on his forehead ; O excellent lady ! choose him for your husband as Pārvatī had chosen Vṛṣadhvaja (Hara). 37

इत्युक्त्वा विरराभाशु पार्वती नृपपुत्रिकाम् ।
सापि नत्वा तथादृश्यां हर्षोत्फुल्लविलोचना ॥३८॥
जगाम मङ्गलगृहं जनन्या यत्र वासिता ।

Pārvatī having said thus stopped. The daughter of the king paying her obeisance to the invisible goddess returned to the *maṅgala gṛha*,[1] where she, with eyes widened, in delight, was made to sit by her mother. 38-39a

अथाजगाम सा धात्री निरूप्य सदृशं पतिम् ॥३९॥
तारावत्यास्तदाचष्ट रहस्यं नृपसत्तम ।

O best of kings ! meanwhile the nurse having found out a equal match for Tārāvatī returned, and then stated the secret to her. 39-40a

1. *maṅgalagṛha* = auspicious house ; a particular room or part of the house where the bride is decorated before the marriage ceremony.

दृष्ट्वा तामग्रतो धात्रीं प्रहृष्टां नृपतेः सुता ॥४०॥
पप्रच्छ निभृतं कीदृक् को वा दृष्टस्त्वया नृपः

सा प्राह धात्री वचनात् तव भूपा विलोकिताः ॥४१॥
चारुरूपाः कुलीनाश्च शास्त्रे शस्त्रे च पारगाः ।
तेषामहं न शक्नोमि प्रवक्तुं सुबहून् गुणान् ॥४२॥

The princess having observed the nurse delightful in front of her asked her (nurse) in confidence. "Have you found any suitable king ? How he looks like ?" The nurse replied : "Obeying your words I have observed the kings. All of them are good looking, of respectable dynasties, expert in scriptures and weapons; I am not capable of describing their many-fold qualities. 40b-42

येषु मे रोचते तांस्तु कथयामि शुभप्रभे ।
चारुरूपा मया तेषु चत्वारः पुरुषाः शुभे ॥४३॥
दृष्टास्तत्रापि नासत्यौ देवौ द्वावपरौ नरौ ।
देवयोः कथने कृत्यं किंचिन्नापि[1] न विद्यते ॥४४॥

O auspicious one ! I shall tell only about those whom I have marked. Among the assembled kings I have noticed four males to be extremely handsome. Of these four two are the twin-gods Nāsatyas[2] and other two human beings. It will serve no purpose speaking about the two gods. 43-44

यौ पुनः पृथिवीपालौ तयोरेकः सदारकः[3] ।
नाम्ना सर्वांगकल्याणोऽथापरश्चन्द्रशेखरः ॥४५॥

Of the two kings one is Sarvāṅgakalyāṇa by name; he is married; and the other is called Candraśekhara. 45

नासत्ययोरेतयोस्तु विशेषो नास्ति कश्चन ।
रूपे शरीरसौभाग्ये सर्वे चातिमनोहराः ॥४६॥

There is nothing to differentiate these kings from the twin-gods. All of them are highly charming in their appearance, physique and fortune. 46

नृपौ पुनर्महासत्त्वौ सिंहस्कन्धौ महाभुजौ ।
आरक्तपाणिनयनमुखपादकरोद्भवौ[4] ॥४७॥
पीनोरस्कौ विशालाक्षौ लग्नभ्रूयुगलावुभौ ।
सर्वलक्षणसम्पूर्णौ देवालङ्कारमण्डितौ ॥४८॥

1. किमिदपि M.

2. Nāsatya, the twin gods Aśvinikumāras; Dasra with Nāsatya are the divine being.

3. सुतक्षयः M. 4. रावकरौ भुजौ M.

However the two kings with the lion-like shoulders, long arms, redish hands, eyes, mouth, feet and the finger nails, thick chests, big eyes, closely knitted eyebrows, endowed with the auspicious signs, bejewelled with the divine ornaments look highly spirited ones. 47-48

तयोरपि वयःस्थत्वात् प्रशस्तश्चन्द्रशेखरः ।
सुशीलः सूनृतवचाः शास्त्रे शस्त्रे च सम्मतः ॥४९॥

Of these two Candraśekhara is superior to the other on account of his age. He is truthful and he bears a good character, he is renowned for his knowledge in scripture and weapons. 49

ईषदुद्भिन्नरोम्णा तु नीलेन चारु निर्मलम् ।
राजते वदनं तस्य लक्ष्मणेव निशाकरः ॥५०॥
दीप्तिमत्यापि कलया राजते स निशापतेः ।
सहजेन शिरस्थेन साक्षात् स चन्द्रशेखरः ॥५१॥

His clean and handsome face with just appearing little blue hairs on the lips has been shining like the moon with the black sade (the hare). He (Candraśekhara) with the splendid digit of the moon, studded on his forehead, since his birth, looks like Candraśekhara (Śiva) himself. 50-51

स एव ते पतिर्योग्यश्चिह्नेनानेन सुन्दरि ।
तं त्वं वरय राजानं तव योग्यं शुभोदयम् ॥५२॥

He is worthy to be your husband. O beautiful one! recognise that king by that (birth) mark, and choose him for your husband, he is equal to you; it will bring good fortune. 52

धात्र्याश्चैवं वचः श्रुत्वा राजपुत्री जगाद ताम् ।
मत्पार्श्वचारिणी भूत्वा निदेशय नृपोत्तमम् ॥५३॥
धात्रि स्वयंवरसभाप्रवेशसमये मम ।
तयोरायात्तदा राजा त्वन्योन्यं भाषमाणयोः ॥५४॥
सुतां स्वयंवरसभां नेतुं काले शुभोदये ।
स्वयं तदा ककुत्स्थस्तु सुताया मङ्गलालये ॥५५॥

Having heard the words of the nurse the princess spoke to her: "O my nurse! when I enter into the assembly of *svayamvara* keep close to me and point out that perfect king". While the two (nurse and the princess) were thus engaged in mutual conversation, at the approach of the auspicious moment, the king Kakutstha himself came to the auspicious house (*maṅgalālaya*) of his daughter to take her to the *svayamvara* assembly. 53-55

आसाद्य पुत्रीं दयितां योषिद्भिः कृतमङ्गलाम् ।
माल्यं सुगन्धिपुष्पाणां करेणादाय तत्करे ॥५६॥
दत्त्वा चेदमुवाचाशु प्रापयन् मङ्गलालयात् ।
प्रविश्य समितौ मात्तर्माल्येनान्येन सत्तमम् ॥५७॥
यं त्वमिच्छसि राजानं द्विजं वा त्वं वरिष्यसि ।

While the auspicious ceremony to his daughter was being performed by the womenfolk the king, with a garland of fragrant flowers reached her, and he put that garland on he daughter's hand. The king while taking out his daughter from that auspicious house (*maṅgalālaya*) spoke thus: "O my daughter! after entering into the assembly of *svayamvara* you shall have to choose one honest king or a twice-born son (*dvija*), whomever you desire for your husband". 56-58a

एवमुक्त्वा शिविकया स्वाप्तैर्वृद्धैश्च पूरुषैः ॥५८॥
प्रवेशयामास सुतां ककुत्स्थः समितिं मुदा ।

58b-59a. The king Kakutstha having said this to his daughter delighted, got her entered into the assembly hall of *svayamvara*, on a planquin carried by his trusted elderly persons. 58b-59a

तामागतां सभां दृष्ट्वा शक्राद्यास्त्रिदशास्तदा ॥५९॥
अन्ये दिक्पतयश्चापि सभां तत्क्षणमागताः ।

Having seen her entering the assembly hall the gods headed by Indra and the protectors of the directions (*dikpāla*) also quickly came inside the hall. 59b-60a

सावतीर्य तदावाप्य यानात् तारावती मुदा[1] ॥६०॥
धात्र्या चानुगया युक्ता व्यचरत् सदसोऽन्तरे ।
सभामध्ये चिरं सा तु विहृत्य वरवर्णिनी ॥६१॥
भावित्वान्नियतेर्योगाच्चण्डिकायाः प्रसादतः ।
तयोः समत्वादेकत्वात्तया धात्र्या विबोधिता ॥६२॥
गतिस्वेदज[2]घर्माम्भः कणिकानिचितानना ।
पतिं पूर्वतरं पुत्री राज्ञस्तारावती सती ॥६३॥

---

1. तदा M. 2. खेदज V.

Tārāvatī after entering the assembly hall quickly got down from the palanquin, and followed by the nurse started moving merrily in the assembly. The chaste princess Tārāvatī of bright complexion kept on moving among the suitors for a pretty long time, her face sprinkled by the particles of perspiration due to walking, she, who was the goddess Pārvatī herself by the grace of Caṇḍikā and prompted by the nurse choose (the king) Candraśekhara, who was her husband in the past, for her husband; because this was inevitable and destined because both were match to each other, and (infact) one. 60b-63

स्वयं सा पार्वती देवी वव्रे च चन्द्रशेखरम् ।
वृतं दृष्ट्वा तदा तन्तु ब्राह्मणाः सामगीतिभिः ॥६४॥
तयोर्वैवाहिकं चक्रुर्मङ्गलं यतमानसाः ।
वैतालिका[1] गायकाश्च तथा तौर्यत्रिका नृप ॥६५॥
प्रशंसन्ति स्म गायन्ति वादयन्ति च कौतुकात् ।
सर्वे च त्रिदशा मोदमवापुश्चन्द्रशेखरे ॥६६॥
तारावत्या वृते चाथ ककुत्स्थोऽप्यतिहर्षितः ।

O king ! he (Candraśekhara) having been chosen by her the self-restrained *brāhmaṇas* performed the auspicious marriage rituals of the two. The bards, singers, and the players of the musical instruments sang songs eulogising the two, and played on their instruments with eagerness. All the gods were delighted. Candraśekhara having been chosen by Tārāvatī the king Kakutstha was highly delighted. 64-67a

वृत्तान्तं वीक्ष्य ये भूपाः सुबाहुप्रमुखाः परे ॥६७॥
रुष्टास्तान् वारयामास समितौ चन्द्रशेखरः ।

Candraśekhara in a fight overpowered Subāhu and other suitors who got enraged on observing what had happened. 67b-68a

ततो यातेषु देवेषु त्रिदिवं प्रति स्वेच्छया ॥६८॥
भूपेषु च प्रयातेषु ककुत्स्थेनार्चितेषु च ।
वैवाहिकेन विधिना स राजा चन्द्रशेखरः ॥६९॥
तारावतीं तदा भार्यां ककुत्स्थानुमते पुनः ।
संस्कृत्य ज्ञापयामास देवेभ्यो वैदिकैर्मखैः ॥७०॥

1. विज्ञानिका M.

Then the gods having been gone to the heaven of their own will, and the kings to their respective places after they were duly honoured by Kakutstha, the king Candraśekhara, with the permission of Kakutstha, married Tārāvatī following the Vedic rites of marriage. Thus having got her refined by the performance of the Vedic sacrifices she offered her to the gods. 68b-70

पाणिग्रहणसंस्कारान्[1] कृत्वा तां सहचारिणीम् ।
करवीरपुरायाशु प्रययौ चन्द्रशेखरः ॥७१॥

Candraśekhara after he performed the ceremony of taking hand (*pāṇigrahaṇa*) made her his life companion, and then quickly returned to the city of Karavīra. 71

द्वाविंशत् तु सहस्राणि दासीनां प्रददौ पुनः ।
ककुत्स्थाख्यो विट्पतये तस्मिन्नुद्वाहकर्मणि ॥७२॥

Kakutstha on the occasion of (his daughter's) marriage offered the lord of *viṭ* (the king) twenty-two thousand maid servants. 72

गवां षष्टिसहस्राणि सौरभीणां तथैव च ।
दुहित्रे प्रददौ दायं दासान् दासीः प्रमाणतः ॥७३॥

He also gave sixty thousand of milching cows, and the standard number of servants, and maid servants to his daughter as *strīdhana* (dowry). 73

अपरा या निजा[2] पुत्री ककुत्स्थाख्यस्य भूपतेः ।
नाम्ना चित्राङ्गदा ख्याता रूपैस्तारावती समा ॥७४॥
दासीनामधिपा भूत्वा स्वयं चानुययौ तदा ।
तारावतीं भूपसुतां ज्येष्ठां स्वां भगिनीं शुभाम् ॥७५॥

The other daughter of the king Kakutstha, who is his own[3] (who was born from the womb[4]), named Citrāṅgadā, equal to Tārāvatī in beauty accompanied her elder sister Tārāvatī, the daughter of the king, assuming the leadership of the maid-servants. 74-75

तान् दासान् सुसमादाय ककुत्स्थतनयो महान् ।
ज्येष्ठो विश्वावसुर्नाम गच्छन्तं चन्द्रशेखरम् ॥७६॥

1. ...सम्भार M. 2: योनिजा M.
3. *aparā yā nijā.*
4. *aparā yonijā.*

तारावत्या च सहितं स्यन्दनेनाशुगामिना।
धीमाननुययौ पश्चात् करवीरपुरं प्रति ॥७७॥

The eldest son of the great Kakutstha, named Viśvāvasu taking all the servants with him followed Candraśekhara, who was proceeding with Tārāvatī in a fast moving chariot, to the city of Karavīra. 76-77

तारावत्या समं राजा पौष्यजश्चन्द्रशेखरः।
करवीरपुरे रम्ये रेमे नृपतिशेखरः ॥७८॥

Thus Candraśekhara, the son of Pauṣya, the prominent among the kings sported in joy with Tārāvatī in the city of Karavīra. 78

इति स्वयं महादेवो मानुषीं योनिमाश्रितः[1]।
पार्वती च स्वयं जाता नरयोनिमनिन्दिता ॥७६

This way Mahādeva himself was born as a human being and so also Pārvatī took her laudable human birth. 79

तथा भृङ्गी महाकाल एतयोरभवत् सुतः।
तथा त्वं शृणु राजेन्द्र कथयामि समुद्भवम् ॥८०॥

How Bhṛṅgin and Mahākāla were born as their sons, I am telling you now; O king, hear it. 80

इति श्रीकालिकापुराणेऽष्टचत्वारिंशोऽध्यायः[2] ॥४८॥

Here ends the fortyeighth chapter of the holy *Kālikāpurāṇa*, called the birth of Hara and Pārvatī on the earth.

1. योनिमितवान् M. 2. ...पञ्चाशत्रयोऽध्यायः V.

एकोनपञ्चाशोऽध्यायः

CHAPTER FORTY-NINE

The Story of the Sage Kapota and Citrāṅgadā)

मार्कण्डेय उवाच

अथ काले व्यतीते तु ककुत्स्थतनया सती।
विधातुमार्तवं स्नानं योषिद्भिः परिवारिता ॥१॥
शीतामलजलां हृद्यां कलुषध्वंसकोविदाम्।
प्रभिन्नाञ्जनसङ्काशां कलुषध्वंसकोविदाम् ॥२॥

Mārkaṇḍeya said :

In course of time once the chaste daughter of Kakutstha, surrounded by her men, in order to take the bath after her monthly course, went out and reached the river Dṛṣadvatī, full of cold crystal water as black as the mixed collyrium, capable of wiping out the sins. 1-2

कृतस्नानामनुत्तीर्णामर्धमग्नां महासतीम्।
ददृशे स्वर्णगौराङ्गीं कपोतो मुनिसत्तमः ॥३॥

While she had taken her bath but had not come out and remained half under the water that great chaste lady of the hue of golden white was seen by the greatest sage Kapota. 3

कापोतं वपुरास्थाय प्राणिनां वधशङ्कया।
विचचार यतः पूर्वं कपोतस्तेन[1] स स्मृतः ॥४॥

Apprehending the danger of killing people he assuming the shape of a dove had moved all over the world in the past, it is why he is called Kapota. 4

तां दृष्ट्वा हेमगर्भाभां चन्द्रिकां शारदीमिव।
कपोतः कामयामास कामबाणार्दितो भृशम् ॥५॥

Kapota, beholding her like the glittering gold, and the splendour of the autumnal moon, suffered from the heavy attack by the arrows of cupid and desired her carnally. 5

कामाग्निपरितप्तः स ककुत्स्थतनयां मुनिः।
अभिगम्याथ कल्याणीमिदं वचनमब्रवीत् ॥६॥

The sage being burnt in the fire of lust approached the daughter of Kakutstha and said thus. 6

1. कापोतः V.

कपोत उवाच

का त्वं कस्यासि वनिता पुत्री वा कस्य सुन्दरि ।
कस्मात् समागता वा त्वमुपांशु तटिनीजलम् ॥७॥

Kapota said:

"O beautiful one ! who are you ? Whose wife are you ? Whose daughter are you ? Where from have you come silently to the water of the river ? 7

रूपं ते सौम्यमाह्लादि पूर्णचन्द्रनिभं मुखम् ।
तिलपुष्पप्रतीकाशं नासिकायुगलं तव ॥८॥
वातकम्पितनीलाब्जसदृशे लोचने तव ।
बाहू मनोहरौ वृत्तौ मृणालमृदुलायतौ ।
ऊरू गजकरप्रख्यौ मध्यं वेदिविलग्नकम् ॥९॥
ईदृशेन तु रूपेण न त्वं मानुषभामिनी[1] ।
देवी वा दानवी वा त्वमप्सरोगुणशालिनी[2] ॥१०॥
अथवा भोग्यभोगाय[3] श्रीस्त्वं नारीत्वमागता ।
अपर्णा वा शची वा त्वं तन्मे वद मनोहरे ॥११

Your figure is pleasing and indicates good fortune, the face resembles the full moon, the pair of nostrils looks like the sesame of flower, the two eyes of yours seem to be two blue lotuses shaken by the wind, the two long round arms of yours are charming and soft like the stem of lotus, the two thighs of yours with an alter at the root between them look like the trunk of elephant; with this figure I wonder if you are a woman or a goddess or a heavenly nymph of good qualities. O attractive one ! tell me, if you are the goddess Lakṣmī herself, who has assumed the form of woman for enjoying the enjoyable things, or, are you Aparṇā or Śacī ? 8-11

और्व उवाच

इति वाक्यं मुनेः श्रुत्वा जलादुत्तीर्य भामिनी ।
प्रणम्य तं मुनिं नम्रा वचनं चेदमब्रवीत् ॥१२॥

Aurva said:

The majestic lady having heard the words of the sage came out from the water and spoke to the sage after she saluted him with humility. 12

1. कामिनी M. 2. त्वमप्सरोगणकामिनी M. 3. भाग्य V.

अहं तारावती नाम्ना ककुत्स्थस्य सुता सती ।
चन्द्रशेखरभूपस्य भार्यां जानीहि मां मुने ॥१३॥

O sage ! I am Tārāvatī, the chaste daughter of Kakutstha, the wife of the king Candraśekhara; be it known to you. 13

नाहं देवी न गन्धर्वी न यक्षी न च राक्षसी ।
मानुष्यहं नृपसुता चारित्रव्रतधारिणी ॥१४॥

I am neither a *gandharva* woman nor a woman of the *yakṣas*, nor am I demoness, but a woman, who has taken the vow of maintaining chastity (good conduct). 14

कपोत उवाच

त्वां दृष्ट्वा मां स्वयं कामः सङ्गतः सङ्गमाय ते ।
पीडितश्चापि तेनाहं त्वया शक्त्या समक्षया ॥१५॥

Kapota said:

Since I have seen you the cupid (Kāma) has occupied my mind and prompted me for having sexual intercourse with you; I have been extremely oppressed by him as well as by you who are in the form of a woman in front of me. 15

स्मरसागरकल्लोलपतितं मां निराकुलम् ।
त्वदूरुतरिणा त्राहि तूर्णं त्वं मृदुभाषिणी[1] ॥१६॥

O soft-spoken one ! I am drowning in the midst of the waves of the lustful desire, and, am unable to find the shore; please save me from drowning by the boat that is in the form of your two thighs. 16

मत्तः पुत्रद्वयं चारु रूपलक्षणसंयुतम् ।
भविष्यति महाभागे बलवीर्ययुतं महत् ॥१७॥

O excellent woman ! you shall be blessed with two handsome sons with good figure and auspicious signs, strong and energetic, by me. 17

मार्कण्डेय उवाच

कपोतस्य वचः श्रुत्वा भयदुःखसमाकुला ।
जगाद गद्गदं वाक्यं वाग्मिन्यथ ककुत्स्थजा ॥१८॥

The daughter of Kakutstha hearing the utterances of the sage Kapota was frightened and hurt, she spoke in a faulting voice, though she had been an elloquent speaker. 18

1. भाषिणि M.

तारावत्युवाच

वाक्यमन्यन्मया[1] कार्यं न कार्यमतिनिन्दितम् ।
तस्मान्मा वद मामित्थं प्रणम्य त्वां प्रसादये ॥१९॥

Tārāvatī said :

I may obey your other words but not this highly condemnable ones, therefore, do not speak to me like this ; I salute you, be pleased with me. 19

तवापि नैतद् योग्यं स्यान्मुनेरिह तपोधन ।
तपःक्षयकरं गर्ह्यं[3] सतीत्वध्रंशकं मम ॥२०॥

O great ascetic ! this is neither proper for a sage like you, which kills the austerity, nor for me, which will turnish my chastity. 20

कपोत उवाच

तपोव्ययो वा चान्यद्वा दूषण तन्ममास्त्विह ।
तथापि त्वामहं त्यक्तुं नेच्छामि सुरतो शुभे ॥२१॥

Kapota said :

O good one ! May the virtues of my austerity exhaust, or may new blemishes occur whatever might be, I won't leave without enjoying you sexually. 21

अवश्यं मम कामेभ्यस्त्राणं कर्तुमिहार्हसि ।
अन्यथा कामदग्धोऽहं त्वया त्यक्तो मनोहरे ॥२२॥
भवतीं च करिष्यामि शापदग्धां सबान्धवाम् ।

You must relieve me, by all means, from the oppressing sex ; if you desert me, I shall surely be burnt to ashes by the fire of the sex desire. O charming one ! in that event I shall cause you burnt by my curse, along with your relatives. 22-23a

ततस्तद्वचनं[3] श्रुत्वा देवी तारावती तदा ।
ऋषिशापभयात् साध्वी न किञ्चिच्चोत्तरं ददौ ॥२३॥

Then Tārāvatī hearing these words (spoken by Kapota) was frightened and apprehending curse did not utter a single word in reply. 23b

सम्भाषयेऽहं स्वसखीरिह तिष्ठ महामुने ॥२४॥
एवमुक्त्वा तदा देवी दासीनां मध्यमागता ।

1. साधुपत्या मया M. 2. गर्ह्यं V. 3. ततस्य M.

चित्राङ्गदां समाहूय वचनं चेदमब्रवीत ॥२५॥

(Then she said) O great sage ! stay for a moment here, I am going to consult my friends. Saying thus Tārāvatī came to her maid-servants and inviting Citrāṅgadā spoke to her thus. 24-25

चित्राङ्गदे मुनिरसौ मां वै कामयते भृशम् ।
किं करिष्ये सतीभावान्न भ्रष्टा स्यामहं कथम् ॥२६॥

"O Citrāṅgadā ! the sage has turned extremely lustful towards me. What should I do ? Should I submit to him, shall I be not deprived of my chastity ? 26

पतिं बन्धूंश्च कपोतः[1] सद्यः शापाग्निना दहेत् ।
नाहं मुनिं कामये चेत् संशये पतिता त्वहम् ॥२७॥

If I do not submit to the sage's lust, he shall burn me, my husband, and the relatives by the fire of his curse ; hence I am in a dilemma." 27

ततश्चित्राङ्गदा प्राह मा भैस्त्वं सत्यभाषिणि ।
तत्रोपायमहं वक्ष्ये यत्कृत्वा त्वं प्रमोक्ष्यसे ॥२८॥

Responding, Citrāṅgadā said : "O truthful one ! do not be afraid, I shall tell you the means, following which you shall save yourself (from it). 28

न जहाति मुनिश्चेत्त्वां दासीमेकां मनोहराम् ।
सुभूषणैर्भूषयित्वा मुनये त्वं नियोजय ॥२९॥

Since the sage does not leave you, appoint one of your attractive maids, decorate her with your own ornaments (and send her) to wait upon the sage. 29

कामातुरो मुनिर्मोहात् कृपणो ज्ञास्यते न हि ।
दासीं त्वद्भूषणाच्छन्नां ज्योत्स्नाच्छन्नां मृगीमिव ॥३०॥

The poor love-sick sage being under the spell of lust shall not be able to recognise the maid bedecked with your (good) jewellery, like the doe, flooded by the light of the moon, could not be distinguished. 30

एवं कुरु महाभागे मा त्वं चिन्तां गमः शुभे ।
त्वं चेत् सतीति नियतं न ज्ञास्यति तदा मुनिः ॥३१॥

O esteemed one ! O auspicious one ! do this, do not bother about this then the sage shall not take you to be the chaste women for ever." 31

1. कापोतः V.

ततस्तारावती प्राह तां रूपगुणशालिनीम् ।
चित्राङ्गदां भूपपुत्रीं शश्वद्विनयसूनृताम् ॥३२॥

Then Tārāvatī told the truth to Citrāṅgadā, the daughter of the king, endowed with good qualities and beauty. 32

त्वमेव गच्छ भगिनी [1]कपोताख्यमनिन्दिते ।
मद्भूषणैर्भूषयित्वा स्वशरीरं मनस्विनि ॥३३॥

"O broadminded one ! O my sister ! you alone should go to the sage Kapota after you get bedecked with my jewellery. 33

अन्यां प्रस्थापितां विप्रः सम्बुध्य क्रोधवह्निना ।
धक्ष्यत्यवश्यं सकुलां मां तस्माद् गच्छ सुन्दरि ॥३४॥

Should I send some one else, the *vipra* (if he knows the fact) shall burn me along with my family by the fire of his anger, therefore, O beautiful one ! I beseech you to meet him. 34

त्वं मत्समा सर्वगुणैः सर्वभूषणभूषिता ।
मुनिं सङ्गमयस्वाद्य रक्ष मां सकुलां शुभे ॥३५॥

O auspicious one ! you are equal to me in virtue, being bedecked with all the ornaments (of mine) to day you must give the sexual pleasure to the sage ; save me and my family. 35

ततस्तस्या वचः श्रुत्वा विनयं च सकातरम् ।
तूष्णीं भूत्वा क्षणं तस्थौ नातिहृष्टमना इव ॥३६॥

Having heard her humble words spoken faint-heartedly Citrāṅgadā was not much delighted and remained silent for a moment. 36

जगाद च महाभागां चित्राङ्गदा ककुत्स्थजाम् ।
करिष्ये वचनं तेऽद्य समये मां स्मरिष्यसि ॥३७॥
यदर्थे[2] पितरं चेमं भूपं च चन्द्रशेखरम् ।
आश्वासयिष्यति तथा समस्तां च सखीगणान् ॥३८॥

Then Citrāṅgadā spoke to the esteemed daughter of Kakutstha. "I shall obey your words today, promise me that you shall console my father, the king Candraśekhara and these host of friends." 37-38

1. कापोताख्य V. 2. यदर्थ V,

एवमुक्त्वा भूषणानि तारावत्याः पिधाय सा ।
चित्राङ्गदा जगामाशु मुनेः कामोत्सवाय च ॥३९॥

Citrāṅgadā saying thus and wearing the clothes and the ornaments of Tārāvatī proceeded for giving the joy of sexual intercourse to the sage. 39

तारावती तदा दीन वस्त्रालङ्कारवर्जिता ।
दासीमध्यगता भूत्वा तामेवानुययौ प्रियाम् ॥४०॥

Then the poor Tārāvatī being without her dress and ornaments followed her (Citrāṅgadā surrounded by the maid servants. 40

तामायान्तीं ततो दृष्ट्वा [1]कपोतः काममोहितः ।
मुनीनां परजायासु सस्मार सङ्गमं तदा ॥४१॥

Kapota having seen her (Citrāṅgadā) approaching him was infatuated by passion, recollected the precedences of the sages having sexual intercourse with the wives of other. 41

प्रम्लोचा कामिता पूर्वं वतण्डस्य सुतेन वै ।
यथा वा कामिता पद्मा भरद्वाजेन धीमता ॥४२॥
तथाहं कामयिष्यामि साम्प्रतं वरवर्णिनीम् ।
पश्चात् तपोबलात् तद्वज्जायापापाद् विमोक्षये ॥४३॥

In the past the son of Vataṇḍa desired Pramlocā for sexual pleasure, so also the wise sage Bharadvāja had Padmā for his enjoyment, the same way I shall now take the sexual pleasure of this woman of bright complexion, and afterwards by the power of my austerity get myself cleansed of the sin of having sexual intercourse with other's woman. 42-43

इति चिन्तयतस्तस्य तदा चित्राङ्गदा शुभा ।
समेत्य तं मुनिं लज्जायुक्ता[2] चैवाह किञ्चन[3] ॥४४॥

While the sage Kapota kept on thus pondering (over the matter) the good natured Citrāṅgadā reached him and muttered something in her bashfulness.[4] 44

तामासाद्य महाभागः कपोतो[5] मुनिसत्तमः ।
शृङ्गारवेषभावाय मदनं मनसास्मरत् ॥४५॥

1. कापोतः V. 2. लज्जामुक्ता M. 3. चैषामवत् तदा M. नैवाह M.
4. Lajjāmukta reading means she cast aside her bashfulness.
5. कापोतः V.

The highly distinguished sage Kapota having got her recollected Madana (Cupid) in his mind for acquiring suitable dress and posture for sexual enjoyment 45

स्मृतमात्रोऽथ मदनः स्वयमेत्य महामुनिम् ।
गन्धमाल्यैः सुवासोभिरध्युवासातिहर्षितः ॥४६॥

Madana, as soon as he was recollected (by the sage), appeared there and got the great sage dressed in fine clothes and decorated him with fragrant paste and garlands, in great delight. 46

तेनाधिवासितो विप्रः [1]कपोतश्चारुरूपधृक् ।
जज्वाल तेजसा चापि द्वितीय इव भास्करः ॥४७॥

When the *brāhmaṇa*, Kapota got himself tastefully dressed by Madana, looked very beautiful and was dazzling in his brilliance like the second sun. 47

मनोहरं तथा दृष्ट्वा [2]कपोतं मदनोपमम् ।
तारावतीमृते सर्वाः सकामास्त्वाभवन् स्त्रियः ॥४८॥

Having observed Kapota attractive like Madana all the women except Tārāvatī became lustful. 48

तारावती मुनिं दृष्ट्वा सुन्दरं मदनोपमम् ।
विस्मयं परमं प्राप्ता[3] मुनिं कामममन्यत ॥४९॥

Tārāvatī having observed the handsome sage Kapota, who looked like Madana was highly astonished, and took him for Madana himself. 49

अथ चित्राङ्गदा विप्रः कामुकः कामसङ्गमे ।
तदा नियोजयामास सुप्रीतश्चाभवत् क्षणात् ॥५०॥

Then the licentious *vipra* got Citrāṅgadā engaged in sexual intercourse with him, and became immensely satisfied within no time. 50

ततस्तस्यां समुत्पन्नं सद्योजातं सुतद्वयम् ।
देवगर्भोपमं दीप्तज्वलनार्कसमप्रभम् ॥५१॥

Two sons were immediately born to her, who were like the gods and blazing like the fire and the sun. 51

जाते सुतद्वये तां तु मुनिः संसृज्य[4] पाणिना ।
निनाय पूर्ववद्भावं वचनं चेदमब्रवीत् ॥५२॥

1. कापोतः V. 2. कापोतं V. 3. जाता M. 4. संमृज्य V.

The two sons having been born the sage caresed her with his palm and restored her to the previous condition, and then spoke thus : 52

मत्सङ्गमे कियत्कालं प्रिये तिष्ठ शुभानने ।
ममेच्छया यास्यसि त्वं भयं ते नास्ति राजतः ॥५३॥

O goodlooking one ! stay for some time engaged in coition with me. O beloved ! you shall leave when I give my consent ; do not be afraid of the king. 53

एवमस्त्विति सा प्राह ऋषिं शापभयात्[1] सती ।
ततो विसर्जयामास मुनिरन्याश्च योषितः ॥५४॥

That chaste lady being apprehensive of curse said to the sage "let it be so". Then the sage bade farewell to other women. 54

ततस्तारावती देवी दासीभिः परिवारिता ।
भगिनीमनुशोचन्ती जगाम भवनं निजम् ॥५५॥

Then Tārāvatī being surrounded by her maids returned to her residence repenting the fate of her sister. 55

गत्वा तं सर्ववृत्तान्तं [2]कपोतकृतमद्भुतम् ।
ब्रह्मावर्ताधिपायाशु शशंसाथ ककुत्स्थजा ॥५६॥

The daughter of Kakutstha having reached her residence without delay told the entire unique behaviour of Kapota to the lord of Brahmāvartta. 56

स श्रुत्वा नृपशार्दूलः क्षणमात्रं विचिन्त्य च ।
चित्राङ्गदायाः साहाय्यं [3]कपोतानुमतेऽकरोत् ॥५७॥

The tiger of the kings having heard the incident pondered over the matter for a moment, and then helped Citrāṅgadā with the consent of Kapota, (in her new role). 57

[4]कपोतोऽपि तदा तस्यां जातयोसुतयोस्तयोः ।
यथोक्तेनाथ विधिना संस्कारमकमोत्तदा ॥५८॥

Kapota on his part had performed the religious ceremony of the two sons, as per prescribed procedure, who were born to her. 58

सगर उवाच

चित्राङ्गदा कथं पुत्री ककुत्स्थस्याभवत् तदा ।
तदहं श्रोतुमिच्छामि कथयस्व द्विजोत्तम ॥५९॥

1. ऋषिशापभयात् M. 2. कापोत... V. 3. कापोता... V. 4. कापोतो V.

Sagara said :

O superior most of the twice-born ones ! I would like to hear from you how Citrāṅgadā had become the daughter of Kakutstha. 59

और्व्व उवाच

एकदा तु ककुत्स्थोऽसौ हिमवन्तं महागिरिम् ।
मृगयार्थं जगामाथ मृगाश्चापि निपातिताः ॥६०॥

Aurva said :

The king Kakutstha once went on hunting to the great mountain Himālayas, where he killed a number of animals. 60

लम्बन्तीं सुरलोकात् तु भूमिं प्रति तदोर्वशीम् ।
विश्रामायोपविष्टस्तु सानौ वेश्यां ददर्श ह ॥६१॥

The king saw the heavenly nymph Urvaśī descending to the earth from the heaven while he was resting on the slope of the mountain. 61

तामासाद्य महाराजः कामबाणप्रपीडितः ।
अवतीर्णां गिरौ शश्वदङ्गसङ्गमयाचत ॥६२॥

The great king after he had seen her, who had descended on the mountain, became highly excited by the lustful desire, and wanted to have sexual intercourse with her. 62

सा ज्ञात्वा नृपशार्दूलं ककुत्स्थं शक्रसन्निभम् ।
उर्वशी रमयामास गिरिकुञ्जे यथेप्सितम् ॥६३॥

Urvaśī having come to know Kakutstha to be a sovereign king, equal to Indra, indulged in sexual pestime with him in the creepery bowers of the mountain to their hearts delight. 63

ततो राज्ञः ककुत्स्थस्य स्वर्वेश्यायां तदा सुता ।
अभवन् नृपशार्दूलात् सद्योजाता मनोहरा ॥६४॥

Then a daughter was born to the heavenly nymph by that great king, who looked charming. 64

अथ कामेन सन्तुष्टं ककुत्स्थं सा तदोर्वशी ।
[1]यथेष्टदेशं विज्ञाप्य गन्तुमैच्छदनिन्दिता ॥६५॥

The unblemished Urvaśī after she satisfied the king sexually informed him of her desire to proceed to the place, which she preferred. 65

1. यथेष्ट...V.

तामाह राजा तनयां परित्यज्य कथं शुभे ।
गन्तुमिच्छसि चार्वङ्गि सुतामेनां तु पालय[1] ॥६६॥

"O beautiful one !" The king said to her ; "How is it that you want to go away deserting your daughter here ? O auspicious one ! do rear up this daughter of yours." 66

सा प्राहाहं स्वर्गगणिका मयि कस्य न चाभवत् ।
तनयस्तनया वापि सद्योजाता नृपात्मजा[2] ॥६७॥

She replied : "I am a heavenly prostitute, none has got a son or a daughter born to me by him ; this is your daughter. 67

स्वतेजसा शरीरस्य विकारो मे न विद्यते ।
सुतास्चापि न पाल्यन्ते वेश्याभावात् स्वभावतः ॥६८॥

Due to the inherent strength that is in me no bodily deformity occurs to me (even after the birth of a child). True to the tradition of prostitute no son or daughter has ever been brought up by us ; this is our characteristic (nature). 68

दयास्ति यदि ते पुत्र्यां नीत्वैनां वर्धय स्वयम् ।
गन्तुं मामनुजानीहि सत्यमेतद् ब्रवीमि ते ॥६९॥

Should you feel any compassion to the daughter, take her and bring her up by yourself. I am telling the truth. O king ! now allow me to leave." 69

इत्युक्त्वा सा जगामाशु यथेष्टं सोर्वशी नृपः ।
पुत्रीं तां समुपादाय नगरं स्वं विवेश ह ॥७०॥

Urvaśī having said thus proceeded to her desired destination ; and the king taking the daughter with him entered into his city. 70

तस्याश्चित्राङ्गदा नाम स चकार नृपः स्वयम् ।
मनोन्मथिन्यै चादात् तां भार्यायै पुत्रिकां शुभाम् ॥७१॥

The king himself called (her by the name) Citrāṅgadā, and then he gave that good female baby to his wife Manonmathinī. 71

इदं च वचनं देवीं तदा प्राह नृपोत्तमः ।
देवि पुत्री ममेयं त्वमेनां पालय सद्गुणाम् ॥७२॥
मयानीतां शैलजातां मा हेलां कर्तुमर्हसि ।
इत्युक्ता राजपुत्री सा पालेन चाकरोन्मतिम् ॥७३॥

1. यथेष्टं भाति मत्पुत्रीमेनां त्वं प्रतिपालय M. 2. नृपोत्तम M.

The good king said thus to her: "O lady! this is my daughter endowed with virtues, you must bring her up. She was born on the mountain, and I had brought her here; you must not neglect her. The daughter of the king (Manonmathinī) having been thus instructed paid her attention to bringing her up." 72-73

भर्तु राज्ञां पुरस्कृत्य नान्यत् किञ्चिदुवाच ह।

Obeying the order of her husband she did not say any thing. 74a

सा चैकदा बाल्यभावादष्टावक्रं महामुनिम् ॥७४॥
व्रजन्तं जिह्ममेवाशु जहासोपजहास च।
स चुकोप मुनिस्तस्यै शापं परमदारुणम् ॥७५॥

Once Citrāṅgadā due to her childishness rediculed and laughed at the great sage Aṣṭāvakra, who was limping on his way. The sage became highly enraged and cursed her with a terrible curse. 74b-75

ददौ दासी स्ववंशस्य भवितेति ककुत्स्यजे।
दासी भूत्वा स्ववंशस्य ह्यनूढैव सुतद्वयम् ॥७६॥
जनयिष्यसि पापिष्ठे ततो भद्रमवाप्स्यसि।
एवं ककुत्स्थतनया जाता चित्राङ्गदा नृप ॥७७॥

"O daughter of Kakutstha! let you be slave of your own kith and kin. O vile one! after being slave of your own dynasty you shall give birth to two sons, while unmarried; then of course, you shall see the good days." O king! thus Citrāṅgadā became the daughter of the king Kakutstha. 76-77

दासी च भूता सा ते तारावत्या निवासिता।
अनूढाप्यलभत् पुत्रयुग्मं मुनिवराच्छुभात् ॥७८॥

She was made a slave of Tārāvatī and sent to wait upon her (by the king). Although she had not been married she got two sons by the good sage. 78

तौ च पुत्रौ महाभागौ महाकार्यं करिष्यतः।
इति ते कथितं राजन् यथाचित्राङ्गदाऽभवत्।
ककुत्स्थस्य सुता साध्वी प्रस्तुतं शृणु साम्प्रतम् ॥७९॥

These two sons are highly distinguished and they will perform great deeds. O king! I have narrated to you how the chaste Citrāṅgadā was born a daughter to Kakutstha; now listen to what has been initiated. 79

इति श्रीकालिकापुराणे[1] एकोनपञ्चाशोऽध्यायः ॥४९॥

Here ends the fortyninth chapter of the holy Kālikāpurāṇa, called the story of Kapota and Citrāṅgadā the daughter of Kakutstha.

1. एकपञ्चाशत्तमोऽध्यायः V.

पञ्चाशोऽध्यायः

CHAPTER FIFTY

The Birth Story of Vetāla and Bhairava

और्व उवाच

अथ काले व्यतीते तु पुनस्तारावती शुभा।
आर्तवं विहितं स्नानं नदीं प्राप्ता दृषद्वतीम् ॥१॥

Aurva said:

In course of time Tārāvatī again went to the river Dṛṣadvatī for taking her bath after the period of her menstruation. 1

दासीसहस्रैः संयुक्ता नानालङ्कारमण्डिता।
रम्भादिभिर्यथेन्द्राणी तथा सा प्रत्यदृश्यत ॥२॥

Being surrounded by thousands of maids and bedecked with varieties of jewellery she looked like Indrāṇī (wife of Indra) in the company of (the heavenly nymph) Rambhā and others. 2

सावतीर्णा जले देवी गौराङ्गी तडिदुज्ज्वला।
नदीमुज्ज्वलयामास भिन्नाञ्जनसमाम्भसम् ॥३॥
स्थलीं काचमयीं स्वच्छां काञ्चनीप्रतिमा यथा।
स्वभासा ज्वलयामास प्रतिबिम्बेन सा तथा ॥४॥

That lady of fair complexion dazzling like the lightning when stepped down into the river brightened the mixed collyrium like water of the river with her radiance the way golden image brightened a transparent glass pedestal with its own bright reflection. 3-4

अथ तां पुनरेवाथ कपोतो मुनिसत्तमः।
नाभिमग्नां तोयौघैर्ददर्श सुमनोहराम् ॥५॥

The great sage Kapota again beheld her, who was immersed up to the naval under the water of the river, and looked charming by the slapping of the waves. 5

दृष्ट्वा तामथ पप्रच्छ तदा चित्राङ्गदां मुनिः।
केयं जले दृषद्वत्यामवतीर्णा[1] सखीशतैः ॥६॥

1. दृषद्वत्या अवतीर्णा M.

श्रिया ज्वलन्ती श्रीतुल्या किमपर्णा गिरेः सुता ।
अतीव भ्राजते रूपेनं संस्तौषि च तां किमु ॥७॥

The sage having seen her asked Citrāṅgadā: "Who is this lady, surrounded by hundreds of maids getting into the water of the river Dṛṣadvatī? Equal to Śrī in her splendour, she has been shining like the goddess Śrī; is she Aparṇā, the daughter of the mountain? She has been dazzling extremely in her beauty. Why have you not praised her highly?" 6-7

अथ तस्य वचः श्रुत्वा मुनेश्चित्राङ्गदा तदा ।
ऋषिशापभयात् साध्वी संस्तौमीति तदाऽब्रवीत् ॥८॥

She having heard the words of the sage spoke thus out of fear of the curse by the sage. "O yes, I am going to extoll her". 8

इयं तारावती नाम ककुत्स्थस्य सुता[1] सती ।
चन्द्रशेखरभूपालभार्याऽतिदयिता शुभा ॥९॥
एषा त्वया कामिता तु कामार्थं पूर्वतो मुने ।
स्वालङ्कारैरलङ्कृत्य मां दत्त्वा ते गृहं गता ॥१०॥

She is Tārāvatī, the daughter of the king Kakutstha and the wife of the king Candraśekhara; she is chaste and auspicious. O sage! you desired her carnally for your amorous pleasure in the past, but she had offered me to you in her stead after she got me donned in her own ornaments, and then retired to her residence. 9-10

सेयं पुनर्नदीं स्नातुं भगिनी मे समागता ।
ज्येष्ठां तां तु मुने वक्तुं न ते किञ्चिच्च युज्यते ॥११॥

She is my sister, who had come again to the river for her (menstruation) bath. O sage! you must not reproach my beloved elder sister. 11

त्वमत्र तिष्ठ विप्रेन्द्र ज्येष्ठां तां भगिनीं प्रियाम्[2]
समाभाष्य समेष्ये त्वामनुजानासि चेद् गतौ ॥१२॥

O Lord of the *vipras*! stay for a moment here; I am just coming back after addressing my elder sister. Should you allow me to go?" 12

इति श्रुत्वा वचस्तस्या मुनिः स्नेहेन वञ्चनाम् ।
तारावत्या कृतां पूर्वं मुनिस्तस्यै चुकोप ह[3] ॥१३॥

The sage hearing these words realised the deception in the love affairs played on him by Tārāvatī, and grew angry with her. 13

इयं पापीयसी रामा वञ्चनामकरोन्मयि ।
तस्याः सङ्क्षालनञ्चाहं करिष्याम्यद्यनिश्चितम् ॥१४॥

'This vile woman had deceived me, I shall surely take my revenge upon her for that to-day'. 14

इत्युक्त्वा स तया सार्धं मुनिश्चित्राङ्गदाख्यया ।
जगाम यत्र सा देवी स्थिता तारावती शुभा ॥१५॥

The sage having said thus proceeded to that place, with Citrāṅgadā, where the good lady Tārāvatī was staying. 15

गत्वा तां तु समासाद्य कपोतो[1] मुनिसत्तमः ।
इदं तारावतीं प्राह कुपितः प्रहसन्निव ॥१६॥

Kapota, the superior most of the sages having arrived there approached Tārāvatī and spoke to her in anger, ridiculing her. 16

कामार्थं प्रार्थिता पूर्वं त्वं मया च्छद्मना त्वया ।
वञ्चितोऽस्मि दुराधर्षे फलं तस्य समाप्नुहि ॥१७॥

"In the past I sought you for sexual intercourse, but you had deceived me by a mean trick. O vile woman! now reap the consequence of that deception. 17

ममापि पुरतः पापे त्वं सतीति विकत्थसे ।
सतीत्वभ्रंशकं मां[2] त्वं नैव कामितवत्यसि ॥१८॥

O sinful woman! do you dare to boast your chastity even before me? You had regarded me as one who would defile your chastity, and it was why you did not desire me sexually. 18

तस्माद् वीभत्सवेदस्त्वां कपाली पलितो रहः[3] ।
विरूपो धनहीनश्च कामयिष्यति वै हठात् ॥१९॥

Therefore a Kapālī (wearer of human skull), hideous and ugly, poor and old with grey hair shall suddenly rape you in a secret place. 19

सद्योजातं पुत्रयुगं सश्रीकं वानराननम् ।
भविष्यति च ते पापे त्वेकाब्दाभ्यन्तरेऽधुना ॥२०॥

1. ककुत्स्थतनया M. 2. ज्येष्ठा मे भगिनी प्रिया M.
3. चुकोपास्यै मुनिस्तु सः M.

1. कापोतः V. 2, सोऽहं न करोमि भवत्यपि M. 3. ···ज्वरः M.

O vile woman! within a year from now onward you shall have two monkey-faced sons born unto you". 20

एतच्छ्रुत्वा मुनेर्वाक्यं प्राह तारावती मुनिम् ।
कोपाद् भयाच्च सा देवी स्फुरदोष्ठपुटा तदा ॥२१॥

The lady Tārāvatī having heard these words of the sage flew in rage and spoke thus in fear and anger with her lips shaken. 21

यदि सा पूजयित्वा तु चण्डिकां प्राप मां प्रसूः ।
यद्यहं व्रतिनी नित्यं भूपतौ चन्द्रशेखरे ॥२२॥
ककुत्स्थस्य सुता सत्यं यद्यहं द्विजसत्तम ।
तेन सत्येन मे देवान्नान्यो मां कामयिष्यति ॥२३॥

O superior most of the twice-born ones! if in truth my mother has obtained me by worshipping the goddess Caṇḍikā, if I be always devoted to the king Candraśekhara, and if I be really the daughter of the king Kakutstha, by that truth (I vow) none else except my lord shall ever passionately desire me for amorous pleasure. 22-23

यदि सत्यं महादेवो नित्यमाराध्यते मया ।
तेन सत्येन मे देवादाराध्याच्चन्द्रशेखरात् ॥२४॥
स्वप्नेऽपि मुनिशार्दूल नान्यो मां कामयिष्यति ।
इत्युक्त्वा सा मुनिं नत्वा स्वामिविन्यस्तमानसा ॥२५॥
ययौ तारावती देवी स्वस्थानमिति भामिनी ।
तस्यां गतायां देव्यां तु चिन्तयामास तां मुनिः ॥२६॥

O tiger among the sage! if in truth Mahādeva is always worshipped by me with devotion, I affirm by the power of that truth none except the adored god Candraśekhara shall ever rape me even in dream". The highly majestic lady Tārāvatī, who is always devoted to her husband having said thus returned to her place after saluting the sage. She having been gone away, the sage pondered over his action. 24-26

ममैव पुरतश्चैषा निर्भीताति प्रवल्गते[1] ।
अत्रान्तर्विनिगूढं तु बीजं शुद्धं भविष्यति ॥२७॥

She had spoken proudly on my face without being afraid of me. Surely, there must be some potent hidden causes behind it. 27

1. प्रगल्भते M.

एवं विचिन्त्य स मुनिर्ध्यानसंयुक्तमानसः ।
दिव्यज्ञानपरो भूत्वा सर्ववृत्तान्तमाददे ॥२८॥

The sage thus thinking applied his mind in meditation and came to know all the events through the power of his divine knowledge. 28

यथा भृङ्गिमहाकालौ देव्या शप्तौ सुतावुभौ ।
प्रतिशापं यथा तौ तु ददतुः पार्वतीं हरम् ॥२९॥

That how in the past Nandin and Bhṛṅgin were cursed by the goddess Pārvatī, and how in retaliation a curse was hurled on her by those two. 29

यथावतीर्णौ मानुष्ययोनौ तौ तु यदर्थतः ।
चित्राङ्गदा यथा जाता यदर्थं देवकन्यका ॥३०॥
दिव्यज्ञानेन तज्ज्ञात्वा मुनिः किञ्चन नाकरोत् ।
चित्राङ्गदामादरेण समादाय मुनिस्ततः ॥३१॥
स्वस्थानं गतवान् विप्रः पूजयामास तां मुनिः

That how and why they were born as the human being on the earth, as well as why the heavenly damsel Citrāṅgadā was also born, the sage knew all these. When he knew these he did nothing further but returned to his own place of residence taking Citrāṅgadā with utmost love and adored her. 30-32a

तारावती च तत्सर्वं चन्द्रशेखरभूपतेः ॥३२॥
वृत्तान्तं मुनिशापस्य कथयामास भामिनी ।
तत्सर्वं[1] पौष्यजो राजा स्वगतं चिन्तया युतः ॥३३॥

The lady Tārāvatī narrated everything to the king Candraśekhara relating to the curse by the sage. The king, the son of Pauṣya, having heard all these thought within himself. 32b-33

आश्वास्य दयितां भार्यां माभैर्देवीति सोऽचिरात्[2] ।
सततं सेवया पत्युर्धर्मार्थपरिसेवनैः ॥३४॥
वर्जनादप्रशस्तानां मुनिशापोऽपनीयते ।
तस्मात् त्वं देवि सुभगे चारित्रव्रतधारिणी ॥३५॥
कल्याणभागिनी नित्यं नापदं समवाप्स्यसि ।
एवमुक्त्वा स राजा तु करवीरपुराधिपः ॥३६॥

1. तत् श्रुत्वा M. 2. ...चोचिवान् M.

प्रासादं कारयामास उच्चैरप्रंकषं[2] बहु ।
उच्चैश्चतुःशतं व्यामं त्रिंशद्योजनविस्तृतम् ॥३७॥

"O my lady ! do not be afraid of the curse." He thus consoled her instantly. The curse of the sage can be removed by the devotien to the husband, constant practice of *dharma* and *artha*, and also by avoiding the despicable things. Therefore, O auspicious lady ! if you take the vow of good conduct you shall always see the good and never meet with the danger". Having said this the king, the lord of the city of Karavira got a tall sky-scraper (building), constructed which was four hundred *vyāma*[2] in height and thirty *yojana*[3] in breadth. 34-37

रत्नस्फटिकभूम्यन्तःखचितं रत्नकर्बुरैः ।
वैदूर्यपटलैः शुभ्रैश्छादितं सुमनोहरम् ॥३८॥

The floor of that building was covered with crystal-gems, which was also studded with the gems of varied colours (such as red, yellow, blue, white etc.) and also decorated with the series of white gems like cat's eye (*vaidūrya*)[4] (Lapis-lazuli) and looked beautiful. 38

स्वर्णं रत्नतुलास्तम्भं विश्वकर्मविनिर्मितम् ।
रक्षार्थं कारयामास तारावत्याः प्रियङ्करम् ॥३९॥

The pillars of the building were made of gold and gems, constructed by Viśvakarman (the divine masion) and looked very beautiful, and it pleased Tārāvatī. 39

रत्नसोपानसंयुक्तं वैदूर्यवलभीयुतम् ।
सौवर्णनीपसम्बद्धसुधर्मा[5]-सदृशं गुणैः ॥४०॥

1. ...रप्रांयकं बहु V

2. *vyāma*—The measure of the two extended arms, equal to five *aratni* (from the elbow to the tip of the little finger).

3. *yojana*—*yojana* is variously calculated, it is equal to four *krośa* i.e. 8 miles, but according to some calculation one *yojana* is equal to 2¼ miles of even 5 miles.

4. *vaidūrya*—Literally means which is brought from the far; traditionally these gems were from Valabhi, cat's eye is also identified with *Lopis Lazuli*.

5. नाव M.

The stairs in the building were constructed with the gems, and mixed with the gems like cat's eyes brought from Valabhi, decorated with golden flowers. The building looked like Sudharma (the assembly hall of the gods) in its quality. 40

तस्यां समस्तभोग्यानि स्वादूनि च मृदूनि च ।
आप्तैरासादयामास पुरुषैश्चन्द्रशेखरः ॥४१॥

The king Candraśekhara got collected there, by the trusted persons, all the delicate things of enjoyment and the delicious eatables. 41

ततस्तारावतीं देवीमादाय चन्द्रशेखरः ।
नित्यं प्रासादपृष्ठं तमारुह्य रमते नृपः ॥४२॥

Thereafter the king Candraśekhara taking Tārāvatī with him used to climb up to the top of the building every day and indulge in sexual enjoyment there.

एवं संवत्सरं यावदन्यैरप्राप्यवेश्मनि ।
आप्तैरधिष्ठितद्वारि तां देवीं समरक्षत ॥४३॥

Following this for one year the king protected Tārāvatī in that building to which no body had admission, and the doors of which were guarded by the trusted persons. 43

एकदा तु विना तेन करवीराधिपेन तु ।
उच्चैः प्रासादमारुह्य स्थिता तारावती सदा ॥४४॥

One day Tārāvatī climbed up to the top of the building without the lord of the city Karavīra (Candraśekhara) and was staying there all alone for a while. 44

चिन्तयन्ती नृपं तं तु दयितं चन्द्रशेखरम् ।
तत्पदे न्यस्तमनसा सावित्रीव पतिव्रता ॥४५॥

Tārāvatī, who was as devoted to her husband as Sāvitrī, was thinking of his beloved, the king Candraśekhara with her mind engrossed in him. 45

आराध्य च महादेवं पार्वत्या सहितं तदा ।
इष्टां देवीं च सा देवी चिन्तयन्ती स्म च स्थिता[1] ॥४६॥

She was staying there while propitiating Mahādeva and Pārvatī and meditated upon the goddess, whom she used to worship. 46

1. चिंतयन् समवस्थिता M.

तत्र सा चिन्तयन्ती तु त्र्यम्बकं चन्द्रशेखरम् ।
विवेद भेदं न तयोश्चन्द्रशेखरयोर्द्वयोः ॥४७॥

While she was thus meditating upon Tryambaka Candraśekhara she did not know the distinction between the two Candraśekhara-s the god and her husband. 47

एवं प्रासादपृष्ठे तु स्थिता तारावती सती ।
सुधर्मामध्यगा देवी शक्रश्रीरिव भूषिता ॥४८॥

The well dressed and the chaste lady Tārāvatī, who kept on residing on the top of the building, looked like the splendour of Indra in the midst of Sudharmā, the assembly (hall) of the gods. 48

अयोमया समं देवो वियता चन्द्रशेखरः ।
आजगाम तदा गच्छन् प्रासादं प्रति तं नृप ॥४९॥

O king ! meanwhile the god Candraśekhara accompanied by Umā was moving in the sky and came near that building. 49

[1]ददृशे सूत्तरन्ती सा उमायाः सदृशी गुणैः ।
सर्वलक्षण-सम्पूर्णा[2] माधवस्येव माधवी[3] ॥५०॥

That very superior lady (Tārāvatī), who was equal to Umā in her quality, and looked like Mādhavī, the consort of Mādhava was seen by Mahādeva. 50

तां दृष्ट्वा त्यगदद् देवीं गौरीं वृषभकेतनः ।
स्मितप्रसन्नवदनः प्रहसन्निव भामिनीम् ॥५१॥

Vṛṣabhaketana (Mahādeva) having beheld her became pleased and smiled, and then spoke to the goddess Gaurī, as if jokingly, with a laugh. 51

ईश्वर उवाच

इयं ते मानुषी मूर्तिः प्रिये तारावतीति या ।
भृङ्गिमहाकालयोस्ते जन्मनो[4] विहिता स्वयम् ॥५२॥

Īśvara (Mahādeva) said :

O my beloved ! yonder that woman, called Tārāvatī, that is your human form. You yourself had assumed this form for giving birth to Bhṛṅgin and Mahākāla. 52

त्वत्तो ह्यनन्यकान्तोऽहं नान्यं गन्तुमिहोत्सहे ।
त्वमिदानीं स्वयं चास्यां मूर्त्यां प्रविश भामिनि ।
तत उत्पादयिष्यामि महाकालं च भृङ्गिणम् ॥५३॥

(You are aware) I have no other wife save and except you, nor do I desire to have sexual intercourse with any other woman; hence you must enter into her body, and then I shall produce Bhṛṅgin and Mahākāla in her". 53

देव्युवाच

ममैव मानुषी मूर्तिरस्यां वृषभकेतन ।
विशामि तेऽत्र वचनादुत्पादय सुतद्वयम् ॥५३॥

The goddess (Pārvatī) said :

"O Vṛṣabhaketana (Mahādeva) ! surely she is my human form, I shall enter into her body, and then cause two sons born to her. 54

मम भृङ्गिमहाकाल कपोतानां च शापतः ।
एवं मोक्षो भवेद् भर्ग तस्मात् त्वं कुरुमत्प्रियम् ॥ ५५॥

Should this be done all shall be liberated from the curses uttered by me, Bhṛṅgin, Mahākāla and Kapota, therefore, you must do this which shall be to my satisfaction". 55

और्व उवाच

प्रविवेश ततो देवी स्वयं तारावतीतनौ ।
महादेवोऽपि तस्यां तु कामार्थं समुपस्थितः ॥५६॥

Aurva said :

Then the goddess (Pārvatī) herself entered into the body of Tārāvatī, and Mahādeva too reached her for having coition with her. 56

ततः सापर्णयाविष्टा देवी तारावती सती ।
कामयानं महादेवं स्वयमेवाभजन्मुदा ॥५७॥

The lady Tārāvatī, the chaste, having been possessed by the goddess Aparṇā (Pārvatī) in great delight, of her own, offered herself to Mahādeva for sexual intercourse, who desired her passionately. 57

तस्मिन्कालेऽभवद्भर्गः कपाली चास्थिमाल्यधृक् ।
बीभत्सवेशो दुर्गन्धः पलितोऽतिविरूपधृक् ॥५८॥

At that moment when Bharga (Mahādeva) has been engaged in coition with Tārāvatī, he turned into a Kapālī (wearer of human skull), with the garland of bones, hedious, grey-haired, emitting obnoxious smell, looked extremely cadaverous. 58

1. च चरन्तीं तामुमायाः M. 2. सम्पूर्णां M. 3. माधवीं M. 4. जन्मने V.

कामावसाने तस्यां तु सद्योजातं सुतद्वयम् ।
अभवन्नृपशार्दूल तथाशाखामृगाननम् ॥५९॥

O tiger of the kings ! immediately after their coition was over two monkey-faced sons were born to her. 59

तद्देहान्निःसृतापर्णा जातयोः सुतयोस्तयोः ।
मोहयित्वा यथात्मानं न जानाति ककुत्स्थजा ॥
अहं [1]गौरी तथा भर्गभावेन मानुषेण तु ॥६०॥

The two sons having been born Aparṇā (Pārvatī) emerged from the body of Tārāvatī. She enchanted the daughter of the king Kakutstha to that extent that she did not know about her ownself, and also the fact that Gaurī had entered into her body in the human form, and that Bharga had coition with her in his human form. 60

अथ तारावती देवी सुतौ दृष्ट्वा क्षितिस्थितौ ।
[2]पातिव्रत्यात् परिभ्रष्टा आत्मानं वीक्ष्य भामिनी ॥६१॥
तथा बीभत्सवेशं तु हरं दृष्ट्वाग्रतः स्थितम् ।
मुनिशापं तदा मेने प्राप्तं कालान्तकोपमम् ॥६२॥

The passionate lady Tārāvatī having seen the two sons lying on the ground in front of her, and also beholding hedious looking Hara standing in front of her considered herself as the fallen woman (from the vow of devotion of her husband), and took it that the sage's curse, equal to Yama, the destroyer, had visited her at the appropriate time. 61-62

इति शोकविमूढा च निनिन्द च सतीव्रतम् ।
इदं चोवाच तं वीक्ष्य महादेवं त्रिशूलिनम् ॥६३॥

Thus pondering over what had happened she condemned her fidelity to the husband, and having seen Mahādeva, the wearer of the trident thus spoke. 63

मुनिव्रतादपि वरं नारीणां च सतीव्रतम् ।
इति स्म सततं धीरा व्याहरन्ति पुराविदः ॥६४॥

The ancient seers, who knew the past well, used to always say ; "The fidelity of woman to her husband is superior to the vow of austerity of the sages". But seeing what had happened to me just now I think the saying is not correct. Thus murmering she wept bitterly and became unconscious. 64

1. गौरीतिच तथा भावेन M, 2. सतीव्रतात् M.

न तत्सत्यमहं मन्ये यत्रवृत्तं ममेदृशम् ।
इत्युक्त्वा सा तदा देवी शुशोच च मुमोह च ॥६५॥

Then Mahādeva told her "O beautiful one ! you are a sensible person; do not be sad, do not denounce the vow of fidelity to the husband. 65

तामाहाथ महादेवो मा कार्षीस्त्वं वरानने ।
शोकं सतीव्रतं चापि मा निन्द त्वं सुचेतने ॥६६॥

O long-eyed-one ! what you had said in front of the sage Kapota, when you were cursed by him, now those thing had happened to you. 66

[1]कपोतेन यदा शप्ता त्वं तदैव तदग्रतः ।
उक्तवत्यसि दीर्घाक्षि यत् तद्भूतं[2] तवाधुना ॥६७॥
यदि सत्यं महादेवो नित्यमाराध्यते मया ।
तेन सत्येन मे देवादाराध्याच्चन्द्रशेखरात् ॥६८॥
स्वप्नेऽपि मुनिशार्दूल नान्यो मां कामयिष्यति ।
सोऽहमेव महादेव आराध्यश्चन्द्रशेखरः ॥६९॥

(At that moment you uttered) "O tiger of the sages ! if in truth Mahādeva is worshipped by me every day, on the strength of that truth none else other than my adored god Candraśekhara shall ever desire me sexually even in dream". I am Mahādeva, your adored god Candraśekhara. 67-69

त्वं मया कामिता चापि मा कार्षीः शोकमङ्गने ।
इत्युक्त्वा स महादेवस्तत्रैवान्तरधीयत ॥७०॥

O lady ! it is I who had ravished you, therefore, do not greive". Having said thus Mahādeva disappeared then and there. 70

मायया मोहिता देवी तत्र तारावती सती ।
भूमौ मलिनवेशेन मन्युना समुपाविशत् ॥७१॥

Tārāvatī, the chaste lady being bewildered by the illusion, sat down on the ground in anger in a filthy appearance. 71

सुतौ च पतितौ भूमौ सा देवी नासभाजयत् ।
भर्तुरागमनं शश्वत् काङ्क्षन्ती भर्गभाषितम् ॥७२॥

The lady did not serve the two sons lying on the ground. She was anxiously waiting for the arrival of her husband to know the truth of what was said by Bharga. 72

1. कापोतेन V. 2. तद्वृत्तं M.

न रराज गृहे चापि मुक्तकेशी तयास्थिता ।
अथ क्षणान्महाभागः स राजा चन्द्रशेखर ॥७३॥

She did not feel any comfort in the house and remained with the dishavelled hairs. Meanwhile the king Candraśekhara arrived there within short time. 73

प्रासादपृष्ठमागच्छद् द्रष्टुं तारावतीं तदा ।
स तं प्रासादमारुह्य जायां तारावतीं तदा ॥७४॥
ददर्श पतितां भूमौ मुक्तकेशीं निरुत्सवाम् ।
श्यामाननां श्वसन्तीं[1] च सत्यगर्हण तत्पराम् ॥७५॥

In order to see Tārāvatī he climbed up, and having reached the top he saw his wife Tārāvatī, who was lying on the ground with her hairs dishavelled without any sign of mirth, with a gloomy face, heaving sigh, and she kept on denouncing the truth without stop. 74-75

सुतौ च पतितौ भूमौ सूर्याचन्द्रमसौ तदा[3] ।
वानरास्यौ स ददृशे पदक्षोभं वृषस्य च ॥७६॥

He observed that there were two boys with the face of monkey, who were like the sun and the moon, lying on the ground, and also the mark of the hoof of bull. 76

इति सर्वमवेक्ष्याथ स राजा चन्द्रशेखरः ।
भीतश्च विस्मितश्चैव भार्यां पप्रच्छ सम्भ्रमात् ॥७७॥

The king Candraśekhara having observed all these became frightened and was surprised. He then anxiously enquired on his wife. 77

किं किं तारावति तव[4] प्रवृत्तं निर्जनेगृहे ।
को वा धर्षितवांस्त्वां हि शिवः[5] सिंहवधूमिव ॥७८॥

"O Tārāvatī! what had happened to you? Who had raped you in this secluded building? This seems to be the ravishing a lioness by a jackal. 78

कस्य वा पृथुकावेतौ प्रोद्दीप्तौ वानराननौ ।
तन्मे द्रुतं समाचक्ष्व को वा त्वां कामितोऽपरः[6] ॥७९॥

These two babies with the face of monkey look bright. Whose babies are they? Who had ravished you? O my beloved! tell me everything". 79

1. कुर्वतीं M. 2. सती M. 3. मसप्रभौ M. 4. तत्र M. 5. शिवा M.
6. को वा त्वां विक्लितोऽपरः M.

और्व उवाच

एवमुक्ता तु भूपेन तदा तारावती सती ।
वृत्तान्तं कथयामास सकलं चन्द्रशेखरे ॥८०॥

Aurva said:

Thus Tārāvatī having been asked by the king Candraśekhara narrated the entire incident to him. 80

यथा समागतो भर्गं उत्तरं च यथोक्तवान् ।
तत्सर्वं कथयामास बाष्पकण्ठा सगद्गदा ॥८१॥

She having tears in the throat stated everything in an emotion—soaked voice—the way Bharga (Mahādeva) came inside and what he had told her. 81

तस्यास्तद्वचनं श्रुत्वा चिन्तयंश्चन्द्रशेखरः ।
किं वृत्तमिति विज्ञातुं भूतले समुपाविशत् ॥८२॥

What a calamity had taken place? He (the king) thought after he heard her words and sat down on the ground. 82

स्वगतं चिन्तयन् राजा चकारेमां विचारणाम् ।
अनन्यकान्तो गिरिशः स नान्यां पार्वतीमृते ॥८३॥

The king pondered over the matter for a while and concluded like this; Girīśa having only one beloved shall not desire any other woman save and except Pārvatī. 83

कामयिष्यति तस्मात् स न भर्गः परमेश्वरः ।
ऋषिशापो हि बलवांस्तच्छापादेव[1] राक्षसः ॥८४॥
कोऽपि मायाबलोपेतः शङ्करच्छद्मनागतः ।
एषा सती प्रिया भार्या राक्षसेनापि दूषिता[2] ॥८५॥

Therefore, Bharga, the great lord had not raped her. It seems that the curse uttered by the sage was the most powerful one, and I may think it was due to that curse some demon had defiled my beloved assuming the form of Śaṁkara with the illusory power. 84-85

कथं चेयं[3] मया ग्राह्या पूर्ववत् सर्वकर्मसु ।
एतौ च तनयौ तस्य सद्योजातौ च राक्षसौ ॥८६॥
अन्यथा वा कथंभूतौ शाखामृगमुखौ सुतौ[4] ।
एवं चिन्तयतस्तस्य देवीर्षविनियोजिता ॥८७॥

1. स राक्षसः M. 2. नाभिदूषिता 3. कथंकारं M. 4. मुखाननौ M.

सरस्वती वियत्स्था तु राजानमिति चाब्रवीत् ।
न त्वया संशयः कार्यस्तारावत्यां[1] नृपोत्तम ॥८८॥

How shall I be able to engage her in all the activities as before. These two sons, born just now, are themselves demons, otherwise why they should be with the face of monkey? While the king had been thus pondering over the matter the goddess Sarasvatī (etherial voice) at the behest of the groups of gods uttered these words while staying in the ether. "O best of the kings! you should not doubt the fidelity of Tārāvatī. 86-88

सत्यमेव महादेवो भार्यां तव समेयिवान् ।
एमौ च तनयौ तस्य राजंस्त्वं[2] परिपालय ॥८९॥

Mahādeva had been intimated with your wife, takes it a true. O king! these two are his sons, you must bring them up. 89

योऽन्यस्ते संशयोऽप्यस्ति नारदस्तं विनेष्यति ।
इत्युक्त्वा विररामाशु वाग्देवी प्रियवादिनी ॥९०॥

Should you still harbour any more doubt on this incident, that shall be removed by Nārada". Having said thus the kindly speaking goddess disappeared. 90

जातसम्प्रत्ययो राजा भार्यामाश्वासयत्तदा ।
सुतौ तु देवदेवस्य संस्कृत्य विधिना तदा ॥९१॥
पालयामास नृपतिराकाङ्क्षन्नारदागमम् ।
अथाजगाम देवर्षिर्नारदस्तस्य मन्दिरम् ॥९२॥

The king became convinced by these words, and consoled his wife. Then the king got performed the religious rites and reared them up; thus he was awaiting the arrival of Nārada. In course of time Nārada arrived at his residence. 91-92

पूजाभिर्बहुभिस्तं तु प्रत्यगृह्णात् स भूपतिः ।
पूजयित्वा यथान्यायं तारावत्या समं नृपः ॥९३॥
उच्चैः प्रासादमतुलं सुरेशभवनोपमम् ।
आरोहयामास तदा तं मुनिं चन्द्रशेखरः ॥९४॥

The king welcomed him by offering many a worship. After the sage was worshipped in accordance with the procedural rites, the king Candraśekhara and the queen Tārāvatī got the sage climed up to that mansion, equal to that of the lord of the gods. 93-94

तत्रोपांशु तदा राजा सभार्यश्चन्द्रशेखरः ।
पूर्वप्रवृत्तवृत्तान्तमपृच्छच्चन्द्रशेखरः ॥९५॥

There the king Candraśekhara, accompanied by his wife, asked the sage Nārada secretly about the incident that had happened in the past. 95

पूतोऽस्म्यनुगृहीतोऽस्मि[1] भवता ब्रह्मसूनुना ।
अन्तर्बहिश्च विप्रेन्द्र तुङ्गप्रासादगामिना ॥९६॥

"O lord of the *vipras* (*viprendra*)! you have obliged us by your kind visit to this mansion; O son of Brahmā! you have purified both our mind and body (by your presence.) 96

एकं मे संशयं ब्रह्मंश्छेत्तुमर्हसि हृद्गतम् ।
त्वदन्यः संशयस्यास्य च्छेत्ता नैवास्ति कुत्रचित् ॥९७॥

O Brahman! I have one doubt in my mind, which you should clear; since there is none except you who is capable of removing such doubt. 97

ऋषिशापेन भार्येयं मम तारावती सती ।
बीभत्सवेशाकृतिना धर्षिता कृत्तिवाससा ॥९८॥
तस्यात्मजौ समुत्पन्नौ सद्योजाताविमौ पुनः ।
अत्र मे संशयं शाश्वन्नित्यं चित्ते प्रवर्तते ॥९९॥

As a consequence of the curse hurled by a sage this chaste wife of mine was ravished by Mahādeva, the wearer of hide, who was hedious, cadaverous and a deformed one. These two sons by him were instantly born to her (due to his coition. I have a firm doubt in this matter. 98-99

अनन्यकान्तो गिरिशो गिरिजां पार्वतीमृते ।
कथं सङ्गमयामास मानुषीं हीनजन्मजाम् ॥१००॥

How Girīśa being a monogamous one, and having no other wife except Pārvatī, the daughter of the mountain, could have had her, and had coition with a female born in an inferior race, a woman? 100

कथमुत्पादयामास [3]मनुष्यौ तनयौ स्वकौ ।
एदत्सर्वं समाचक्ष्व यदि गुह्यं न ते भवेत् ॥१०१॥

1. वत्या: M, 2. संप्रतिपालय M.

1. प्रीतोऽस्मि M, 2. एतन्मे M, 3. मानुष्यौ M.

How he (the god) could produce two human sons? O sage! tell me everything about this, if it be not the secret of yours." 101

और्व उवाच

इति पृष्टः स तु मुनिश्चन्द्रशेखरभूभृता ।
कथयामास तत्सर्वं नारदो मुनिसत्तमः ॥१०२॥

Aurva said:

Nārada, the superior most of the sages having been thus asked by the king Candraśekhara told everything. 102

यथा भृङ्गिमहाकालौ समुत्पन्नौ पुरातनौ ।
यथा शप्तौ च पार्वत्या तौ [1]चोदाहरतां यथा ॥१०३॥

How in the past Nandin and Mahākāla were born, how they had been cursed by Pārvatī, and how these two responded her. 103

यथा पौष्यसुतो जातो भर्गः स चन्द्रशेखरः ।
तारावती ककुत्स्थस्य गृहे गौरी यथाभवत् ॥१०४॥
तत्सर्वं कथयामास नारदश्चन्द्रशेखरे ।
इदं च परमाख्यानं कथयामास नारदः ॥१०५॥

How Bharga was born as the son of the king Pauṣya, and named Candraśekhara, how Gaurī was born as Tārāvatī in the residence of Kakutstha (as his daughter); Nārada narrated all these to the king Candraśekhara. He then also told the following story. 104-105

नारद उवाच

व्याजहार यदापर्णां कालीति वृषभध्वजः ।
तदोमा तपसे याता वपुर्गौरत्वकाङ्क्षया ॥१०६॥

Nārada said:

When Aparṇā was addressed by Vṛṣabhadhvaja (Mahādeva) by the epithet Kālī (the black woman), Umā (Aparṇā) with a view to having her complexion white proceeded for practising austerity. 106

अमर्षयुक्ता वचनाच्छङ्करस्य गिरेः सुता ।
विनीयमाना भर्गेण सानुं हिमवतो गिरेः ॥१०७॥
तस्यां गतायां पार्वत्यां शङ्करो विरहार्दितः ।
कैलासाद्रिं परित्यज्य मेरुपृष्ठं तदा ययौ ॥१०८॥

तत्रापि शर्म नो लेभे पार्वत्या च विनाकृतः ।
मोहितः कामदेवेन तथा वै योगनिद्रया ॥१०९॥

The daughter of the mountaion (Umā) got angry of hearing the words of Śaṁkara, she having been propitiated by Śaṁkara went to the slope of the mountain of the Himālayas (for austerity). After she had gone away Śaṁkara felt the pang of her separation, left the mountain of Kailāsa and left for the peak of the mountain Meru. Being enchanted by Kāma and Yoganidrā he felt not at all happy without Pārvatī. 107-109

अथैकदा मेरुपृष्ठे चरन्तीं सुमनोहराम् ।
सावित्रीं ददृशे शम्भुः पार्वत्याः सदृशीं गुणैः ॥११०॥

Once while charming Sāvitrī, equal to Pārvatī in her quality, was moving on the slope of the mountain of Meru, Śambhu had seen her. 110

तां दृष्ट्वा मदनाविष्टः पार्वत्या विरहार्दितः ।
अविद्यया समाविष्टो बभूव प्राकृतो यथा ॥१११॥

Śambhu, who had been suffering from the separation of Pārvatī, having seen her became enamoured of her by the influence of Kāma like a common person under the spell of ignorance. 111

अथ तां पार्वतीभ्रान्त्या चरन्तीमन्वधावत ।
एहि मां पार्वति शुभे भवद्विरहपीडितम् ॥११२॥

Śambhu on the assumption of mistaken identity of Sāvitrī with Pārvatī started running after her, who was moving on, and thus addressed her, "O auspicious Pārvatī! come to me, I have been suffering from your separation. 112

प्रहरत्येष मां कामः पर्ववैरमनुस्मरन् ।
मम तत्र प्रतीकारं [1]कुरु सम्प्रति वल्लभे ॥११३॥

O my beloved! Kāma recollecting the previous enmity (by me) has kept on attacking me (with his arrows); you may now kindly take remedial measure to it." 113

इत्युक्त्वा विमुखीं यान्तीं सावित्रीं वृषभध्वजः ।
स्कन्धे हस्तेन पस्पर्श सा चुकोप ततो भृशम् ॥११४॥

---

1. तौ पश्चादाहतुर्यथा M.

1. कुरुष्व पतिवल्लभे M.

Thus saying Vṛṣabhadhvaja (Śambhu) touched Sāvitrī on her shoulder with his hand, who with her back to Śambhu was then moving on, flew highly in rage. 114

अथ सा सम्मुखी भूत्वा सावित्र्यतिपतिव्रता।
इदमाह महादेवं गर्हयन्ती वृषध्वजम् ॥११५॥

Then Sāvitrī, the highly chaste one turned face to face to Vṛṣadhvaja, and spoke condemning his action. 115

किं त्वं पशुपते मूर्ख मानुषः प्राकृतो यथा।
निरस्य कलहैर्भार्यामनुनेतुमिहार्हसि ॥११६॥

"O foolish master of the animals ! like an ordinary human being you first quarrelled with your wife, and got her away. How is it that you now want to propitiate her. 116

विमूढचेतनः कामैस्त्वं[1] संस्तौषि परस्त्रियम्।
असंस्तुत्वापि सम्प्रष्टुं मादृशीं युज्यते तव ॥११७॥

Being infatuated by lust have you not tried to be intimate with other's wife ? Does it behove well with you to make an advance to a woman like me, who had not even a word with you ? 117

किमहं पार्वती मूढ येन मत्स्कन्धदेशतः।
हस्तं ददास्यविज्ञाय सावित्रीं विद्धि मां सतीम् ॥११८॥

O fool ! am I Pārvatī that without knowing me you put your hand on my shoulder ? O fool ! I am Sāvitrī, not Pārvatī. 118

[2]यस्मान्मानुषवन्मां त्वमनुजानासि बर्बर।
तस्मात् त्वं मानुषीयोन्यां सुरतं संविधास्यसि ॥११९॥

O uncivilised one ! since like an ordinary human being you behaved indecently with me because of this reason you shall have sexual intercourse with a woman. 119

[3]गौरीभृते नान्यकान्तस्त्वमन्यां तु समीहसे।
तस्यैतत्फलितं भर्ग गच्छ मां त्वं परित्यज ॥१२०॥

O Bharga (Śambhu) you are husband of no other woman save and except Gaurī (you have no other woman except Gaurī for your wife), still you lustfully desired other woman for love-making. This is the consequence of that (evil desire). Leave me alone, be off." 120

1. कामैर्न M. 2. यस्माद् मानुषधर्मान् मामनुजानीतवान् हर M.
3. गौरीमनन्यकान्तस्त्वमन्यामथ M.

इत्युक्त्वा सा गता देवी स्वमाश्रमपदं सती।
लज्जाविस्मयसंयुक्तो हरोऽप्यायात् निजास्पदम् ॥१२१॥

The chaste lady Sāvitrī having said thus went back to her own hermitage. Hara, too, being highly ashamed and surprised proceeded to his own abode. 121

अतोऽयं मानुषीयोनौ सुरतं शङ्करोऽकरोत्।
तस्मान्निः संशयं राजन्निमां तारावतीं सतीम्।
दयस्व तनयावेतौ भर्गस्य प्रतिपालय ॥१२२॥

It is why Śaṁkara had coition with the woman (Tārāvatī). O king ! due to this account Tārāvatī is chaste beyond all doubts. Be compassionate to her and bring up these two sons of Bharga. 122

और्व उवाच

ततः स राजा श्रुत्वैव नारदस्य मुखात् तदा।
आत्मनः शम्भुरूपत्वं गौरी तारावतीति च।
मनुष्ययोनावुत्पन्नावुमावृषभकेतनौ ॥१२३॥
श्रुत्वातिहर्षितो राजा विस्मितो नारदं पुनः।
पप्रच्छ मुनिशार्दूलं विज्ञातुमिति चात्मनः ॥१२४॥
शङ्करत्वं च गौरीत्वं तारावत्याः समक्षतः।
यथाहं तत्त्[1] पश्यामि तं मां ज्ञापय निश्चितम् ॥१२५॥

Aurva said :

The king, after he heard the truth from Nārada that he was Śambhu and Tārāvatī was Gaurī, and also knowing the fact that Umā and Vṛṣabhaketana were born as the human being, became extremely delighted. O tiger of the sages ! the king in his surprise requested the sage Nārada to reveal the truth that he himself was Śambhu and Tārāvatī was Gaurī in front of her. Tell me the means definitely so that I could see it myself. 123-125

नारद उवाच

अङ्के तारावतीं कृत्वा अक्षिणी[2] त्वं निमीलय।
क्षणं तारावती चापि निमीलयतु चक्षुषी ॥१२६॥

Nārada said :

O king ! take Tārāvatī on your lap and shut your eyes for a moment ; let Tārāvatī also shut her eyes for a while. 126

1. तत्र V. 2. दृग्युगं M.

निमील्य पश्चाद्राजेन्द्र [1]उन्मीलय ततो द्रुतम् ।
ततस्ते शाम्भवं ज्ञानं रूपं चापि भविष्यति ॥१२७॥

O lord of the kings ! after you shut your eyes open them quickly ; then you shall have apparition of Śambhu and also the realisation that yourself are Śambhu. 127

इत्युक्तो नारदेनाथ स राजा चन्द्रशेखरः ।
वामेन पाणिना धृत्वा देवीं तारावतीं सतीम्[2] ॥१२८॥
चक्षुषी च तया सार्धं निमील्योन्मील्य तत्क्षणात् ।
तन्निमीलनकाले[3] तु तस्याभूच्छम्भुरूपता ॥१२९॥

The king Candraśekhara having been thus told by the sage Nārada held Tārāvatī, the chaste woman, by his left hand took her on his lap, and both he and Tārāvatī closed their eyes and opened them after a moment. The moment he had shut his eyes the shape of Śambhu descended on him. 128-129

गौरीरूपाऽभवद् देवी ततस्तारावती सती[4] ।
अहं शम्भुरहं गौरीति विज्ञानं तयोरभूत् ॥१३०॥

The chaste lady Tārāvatī turned into Gaurī (at that moment) they had the knowledge like "I am Śambhu", "I am Gaurī". 130

ततः प्रोवाच तं शम्भुं नारदः प्रहसन्निव ।
शम्भुः साक्षाद् भवान् गौरी देवी तारावती स्वयम् ॥१३१॥
प्रत्यक्षं ते महाभाग सम्पश्यात्मानमात्मना ।
ततो राजा भवत्वेवमित्युक्त्वाथ स्वकां तनुम् ॥१३२॥

Then Nārada said as if laughing in joke. "O king ! you are real Śambhu and the lady Tārāvatī is real Gaurī. Look into your ownself. "Let it be so" thus saying the king observed his body. 131-32

व्याघ्रचर्मपरीधानां[5] दशभिर्बाहुभिर्युताम्[6] ।
त्रिशूलखट्वाङ्गधरां[7] शक्त्यादिधृतहस्तकाम्[8] ॥१३३॥
वृषभोपरि संस्था[9] तु जटाजूटविभूषिताम्[10] ।
तारां च विद्युद्गौराङ्गीं पद्महस्तां शुभाननाम् ॥१३४॥

वीक्ष्य सम्प्रत्ययं प्राप ज्ञानेनापि तदात्मनि ।
ततस्तु नारदः प्राह शृणु राजन् वचो मम ॥१३५॥

He found that his body was wraped with the tiger skin, with ten hands, wearing *triśūla* (trident) and *khaṭvāṅga* (a club shaped like the foot of a bedstead), with *śakti* (jevelin) and other weapons on the hands, bedecked with the cluster of matted hair, sitting on a bull. The king having seen Tārāvatī with limbs of white hue mixed with the flash of lightning, of auspicious face, and with a lotus in her hand became convinced by his inner knowledge. Then Nārada told him "O king ! listen to my words." 133-35

नृयोनौ वैष्णवी माया युवां पूर्वममोहयत् ।
तेन तेन शरीरेण शम्भुत्वं नेक्षितं त्वया ॥१३६॥

In the past, while both of you were human beings, Viṣṇumāyā enchanted you, therefore, you could not realise the Śambhuhood in you in that shape. 136

अधुना दर्शिता तेऽद्य शम्भुना शम्भुरूपता ।
निमील्य नयनद्वन्द्वं पुनस्त्वं याहि मर्त्यताम् ॥१३७॥

Now Śambhu had shown the Śambhuhood in you. Shut your eyes (for a moment) and relapse to the former shape of human being. 137

आसाद्य मानुषं भावमादेहान्तं स्थिरो भव ।
तथा तारावती देवी तूर्णं भवतु मानुषी ॥१३८॥

Having assumed permanently the human form live till death. So also let the lady Tārāvatī turn into a complete human being. 138

और्व उवाच

आत्मनो देवरूपत्वं ज्ञात्वा दृष्ट्वाऽथ चक्षुषा ।
जात सम्प्रत्ययो राजा न्यमीलयत लोचने ॥१३९॥

Aurva said :

The king after he knew his godhood and saw it with his own eyes became convinced and shut his eyes. 139

ततस्तारावती देवी न्यमीलयत चक्षुषी ।
पुनस्तौ मानवौ जातौ महिषी नृपतिस्तथा ॥१४०॥

Tārāvatī also closed her eyes. Then the two again turned to be the king and the queen. 140

1. प्रोन्मीलय M. 2. स्वयम् M. 3. उन्मीलनावकाले M. 4. तदा M. 5. ...धान M. 6. युतम् M. 7. ...धरं M. 8. हस्तकं M. 9. संस्थं M. 10. ...भूषितम् M.

उन्मील्य तौ तु नेत्राणि मानुषत्वं तदात्मनोः।
दृष्ट्वा आवां तथा मर्त्याविति ज्ञानमभूत् तयोः[1] ॥१४१॥

The two after they had opened their eyes saw their human form, and they realised that they were human beings. 141

ततो विमोहितौ तौ तु दम्पती विष्णुमायया।
अहं राजा च महिषी अहमित्यभवन्मतिः ॥१४२॥

The couple having been bewildered by Viṣṇumāyā had their self-cognition and they thought "I am the king, I am the queen." 142

तस्यां सुतौ तु जायायां देवांशाविति तन्मती[2]।
आवां स्थिता कला मूर्ध्नि अभूतां जातचिह्नितौ ॥१४३॥

They realised that the two sons born to her (Tārāvatī) were the part of the gods, because they bore mark of the digit of the moon. 143

ततः स राजा न्यगदत् तं मुनिं नारदं मुदा।
सत्यमेतत् त्वया प्रोक्तं करिष्ये वचनं तव ॥१४४॥

Then the king said to the sage Nārada in great delight, "What you have told is correct, I shall abide by your words. 144

पालयिष्ये शम्भुपुत्रौ सत्यलभ्ये सदैव हि।
किन्त्वेतौ मुनिशार्दूल त्वं संस्कुरु यथाविधि ॥१४५॥

I shall always maintain these two sons of Śambhu and guide them to follow right path. O tiger of the sages ! you must perform the religious ceremonies of these two in accordance with the prescribed rules." 145

और्व उवाच

ततस्तयोर्नाम चक्रे नारदो वचनान्नृप।
ज्येष्ठो भैरवनामाऽभूद् [3]गौरीपुत्रो भयङ्करः ॥१४६॥
वेतालसदृशः कृष्णो वेतालोऽभूत् तथापरः।
इति चक्रे तयोर्नाम देवर्षिर्ब्रह्मणः सुतः ॥१४७॥

Aurva said:

O king ! then the sage Nārada on the request of the king named them ; the elder of the two sons of Gaurī was terrible, and hence he was named Bhairava, the second one, as black as the *Vetālas* was named Vetāla. Thus the sage Nārada the son of Brahmā performed the name-giving ceremony of the two. 146-47

अन्यांश्च सर्वान् संस्कारान्नारदो मुनिसत्तमः।
चकार क्रमशो वाक्याच्चन्द्रशेखरभूभृतः ॥१४८॥

On the words of the king Candraśekhara, Nārada, the best of the sages, performed all other ceremonies gradually (one by one) of the two sons. 148

एवं सर्वान् संशयांस्तु सञ्छिद्य मुनिसत्तमः।
संस्कृत्य भर्गतनयौ विसृष्टस्तेन भूभृता ॥१४९॥
ययावाकाशमार्गेण नाकपृष्ठं स नारदः।

Thus the sage Nārada removed all the doubts (from the mind of the king and the queen) and performed all the religious ceremonies. Then being given farewell by the king, Nārada went to the heaven by aerial route. 149-150a

नारदे तु गते राजा मुदितश्चन्द्रशेखरः ॥१५०॥
तारावत्या समं रेमे करवीराह्वये पुरे।
शम्भोरंशोऽहमित्येवं गौर्यास्तारावतीति च ॥१५१॥
जातश्रद्धस्तदा राजा शशास सुचिरं क्षितिम्।

Nārada having been gone away the king Candraśekhara enjoyed the sexual pleasure of Tārāvatī for a long in the city of Karavīra. The king was convinced that he was the incarnation of Śambhu and Tārāvatī that of Gaurī ! he reigned over the earth for a pretty long time. 150b-52a

तनयौ च हरस्याथ तदा वेतालभैरवौ ॥१५२॥
ववृधाते महात्मानौ शरच्चन्द्राविवोच्चतौ।
चन्द्रशेखरभूपस्य तारावत्यां नृपोत्तमः ॥१५३॥
त्रयः पुत्रा महावीर्या रूपसम्पत्-समन्विताः।
ज्येष्ठस्तत्रोपरिचरो दमनोऽलर्क एव च ॥१५४॥

Vetāla and Bhairava the two great sons of Hara had grown up like the moon in the autumn. O king ! the king Candraśekhara got another three sons in his wife Tārāvatī. All the three sons were of great prowess, endowed with the wealth of beauty ; the eldest of the three was Uparicara, the others two were Damana and Alarka. 152b-154

1. राज्ञः M. 2. तत् सती M. 3. भौरेः पुत्रो V.

वेतालभैरवाभ्यां तु ज्यायांसस्तेऽभवंस्त्रयः।
एवमेते त्रयः पुत्राश्चन्द्रशेखरभूभृतः ॥१५५॥
वेतालभैरवौ चापि सद्योजातौ हरात्मजौ।
समानभोगा ववृधुश्चन्द्रशेखरभूभृतः।
पालितास्तु सभार्येण समानासनवाहनाः ॥१५६॥

These three were seniors to Vetāla and Bhairava These three sons of the king Candraśekhara in the company of the two sons of Hara, Vetāla and Bhairava, (who were) born just a while ago were grown up in the palace of the king Candraśekhara. They were brought up by the king and his wife by providing equal food, equal seats, and equal conveyances to all of them. 155-56

इति पञ्चसुता महाबला:
पञ्चभूतसदृशाः कृता विधेः।
ववृधिरे प्रथमं सकलं जगत्
समतीत्य मुदा[1] बलदर्पिताः ॥१५७॥

These five sons, great and powerful, equal to *pañcamahābhūta* (the five gross elements) of the creator had grown up fast, they became haughty of their strength, merrily surpassed the entire world. 157

इति श्रीकालिकापुराणे[2] पञ्चाशोऽध्यायः ॥५०॥

Here ends the fiftieth chapter of the holy Kālikāpurāṇa, called the birth of Vetāla and Bhairava, the two sons of Candraśekhara and Tārāvatī.

1. समतीत्यमुदार M. 2. द्विपञ्चाशत्तमोऽध्यायः V.

एकपञ्चाशोऽध्यायः

CHAPTER FIFTY-ONE

(Emergence of Vetāla and Bhairava)

और्व्व उवाच

अथ कालक्रमेणैव प्रवृद्धास्ते महाबलाः।
शस्त्रास्त्रज्ञानकुशलाः शास्त्रार्थपरिनिष्ठिताः ॥१॥

Aurva said:

In course of time, they (the five brothers) had grown up and became very strong, adept and well versed in the knowledge of scriptures and weaponry. 1

सम्प्राप्तयौवना दीप्ता दुर्धर्षाः परिपन्थिभिः।
धर्मार्थज्ञानकुशला ब्रह्मण्याः सत्यवादिनः ॥२॥

When they reached their youth became brilliant, unconquerable by the hostiles, expert in the learning of *dharma* (law) and *artha* (wealth), devoted to the study of the Vedas (or, friendly to the *brāhmaṇas*) and truthful. 2

सदा सहचरौ तत्र प्रीत्या वेतालभैरवौ।
अलर्को दमनश्चैव तथोपरिचरस्त्रयः।
सदा सहचरा नित्यं भ्रातरश्चान्द्रशेखराः ॥३॥

Vetāla and Bhairava due to their mutual affection were always companions to each other so also the three brothers—Alarka, Damana and Uparicara. All the brothers and half brothers, the sons of Candraśekhara, were mutual companions. 3

त्रिष्वात्मजेषु[1] नृपतेः सदोपरिचरादिषु।
ममत्वमधिकं नित्यं प्रीतिस्नेहौ तथाधिकौ ॥४॥

However, the king had always been partial to his three sons, Uparicara and others, in his affection, love and kindness. 4

वेताले भैरवे चापि चन्द्रशेखरभूभृतः।
नास्त्येव तादृशी प्रीतिर्यादृशी तेषु जायते ॥५॥

The king Candraśekhara lacked that degree of affection and love to Vetāla and Bhairava, which he developed towards his other three sons. 5

1. दृष्ट्वात्मजेषु M.

न तौ दृष्ट्वा स नृपतिः कदाचिच्चन्द्रशेखरः।
अत्याह्लादयतेऽजस्रं[2] पुत्रबुद्ध्येष्यतेऽथवा[3] ॥६॥

The king Candrasekhara when he beholds the two (Vetāla and Bhairava) never considers them his real sons, and never rejoices immensely (on seeing them). 6

तौ वीरौ धर्मकुशलौ महाबलपराक्रमौ।
त्रैलोक्यविजये दक्षौ शस्त्रास्त्रग्रामपारगौ ॥७॥

The two are heroes, well adept in religious performance, of great strength and prowess, experts, skilled in the use of weapons and misiles, and capable of subjugating the three worlds. 7

ताभ्यां बिभेति च नृपः कदा किंवा करिष्यतः।
वेतालभैरवावेतौ मां सुतान् राज्यमेव वा ॥८॥
इति चिन्तापरो राजा नित्यमेव निरीक्षते।
प्रणतावपि तत्पुत्रौ सम्यग् वेतालभैरवौ ॥९॥

"It is not knowing when and what these Vetāla and Bhairava shall do to me, to my sons, and to the kingdom" thus pondering the king became mortally afraid of the two, therefore, he did not behold them properly even when they paid their obeisance to him. 8-9

अथोपरिचरं राजा यौवराज्येऽभ्यषेचयत्।
ज्यायांसमौरसं पुत्रं सर्वराजगुणैर्युतम् ॥१०॥
यः पश्चात् सर्वभूपालान्[4] योजयिष्यति नीतिभिः।
राजोपरिचरो नाम सर्वशास्त्रार्थपारगः ॥११॥

Then the king anointed Uparicara, the eldest of three legitimate sons, endowed with all the princely qualities, as the ruling prince, who, later on would be renowned by the name Uparicara and well verssd in the scriptures, and caused all other kings to follow justice. 10-11

दमनाय ददौ दायं तथालर्काय भूमिभृत्।
प्रभूतधनरत्नानि तथासनरथान् बहून् ॥१२॥

The king gave immense wealth and gems, many seats and chariots to Daman and Alarka as their share of inheritance. 12

तावन्ति नाददौ ताभ्यां दायवित्तानि भागशः।
वेतालभैरवाभ्यां तु ततस्तौ मन्युराविशत् ॥१३॥

The king did not give that amount of wealth to Vetāla and Bhairava as their share, whereupon they grew angry. 13

मन्युनाभिपरीतौ[2] तौ विचरन्ताचितस्ततः।
न भोगमीप्सतां वीरौ तपसे च कृतोद्यमौ।
अनूढभार्यौ सततं निर्जने वसतः सदा ॥१४॥

Even being the subject of anger the two heroes did not long for enjoying pleasure, and kept on moving here and there; they remained celibates and were determined residing in a forest not infested by men. 14

तथाभूतौ तदा पुत्रौ देवौ वेतालभैरवौ।
बुबुधे चिन्तयाक्रान्ता देवी तारावती तदा ॥१५॥

The lady Tārāvatī having known this pitiable plight of her two sons, Vetāla and Bhairava became afflicted with anxious thoughts. 15

राजोपरिचराद् भीता पत्युश्च चन्द्रशेखरात्।
नोवाच किञ्चित सुदतीच्छन्नं तौ बोधयत्यपि ॥१६॥

She, with good teeth, being afraid of the king Uparicara and her husband Candraśekhara did say nothing but consoled her two sons secretly. 16

एतस्मिन्नन्तरे विद्वान् कपोतो[3] मुनिसत्तमः।
चित्राङ्गदासङ्गभोगी सन्तुष्टः सुरतोत्सवैः ॥१७॥
चित्राङ्गदां परित्यज्य सपुत्रां सहचारिणीम्।
[4]इयेष गन्तुं स प्रोचे तदा चित्राङ्गदां वचः ॥१८॥

Meanwhile the learned Kapota, the superior most of the sages, who enjoyed the company of Citrāṅgadā, was content with the pleasure of sexual intercourse which he had to have with her, and wanted to go way leaving her alone with the sons, and spoke thus. 17-18

मुनिरुवाच

चित्राङ्गदे तपस्तप्तुं गमिष्यामि तपोवनम्।
किं ते प्रियं करोमीह तं मे वद मनोहरे ॥१९॥

---

1. सु V. 2. आह्लादयतेऽजस्रं M. 3. पुत्रबुध्याय ते वा M.
4. यः पासांत् सर्वभूतानि M.

1. सुः V. 2. मन्युनातिपरीतौ M. 3. कापोतः V.
4. तपसे प्रोचे चित्राङ्ग दांच सः M.

The sage (Kapota) said :

O charming Citrāṅgadā ! I would like to go to the penance grove for practising austerity. What can I do for you, which may please you ? 19

चित्राङ्गदोवाच

तम्बुरुश्च सुवर्चाश्च तनयौ तव सुव्रत ।
एतयोस्त्वं मुनिश्रेष्ठ प्रियं कुरु यथोचितम् ॥२०॥

Citrāṅgadā said :

O good-vowed, one (*suvrata*) ! Tumburu and Survacas are your sons ; O great sage ! do good for them what is proper. 20

मां चापि भगिनीगेहे संस्थाप्य द्विजसत्तम ।
तदा तपोवनं गच्छ यदि ते रोचतेऽनघ ॥२१॥

O superior most of the twice-born ones ! O pious one ! after putting me at the residence of my sister you may go for austerity, if you so desire. 21

इति श्रुत्वा वचस्तस्याः कपोतो[1] मुनिसत्तमः ।
हिरण्यार्थं समालोच्य[2] कुबेरसदनं ययौ ॥२२॥

Kapota, the superior most of the twice-born ones ! having heard these words of Citrāṅgadā thought about collecting gold, and then with that end in view he proceeded to the residence of Kubera. 22

प्रार्थयित्वा कुबेरं तु सुवर्णानां शतानि षट् ।
निष्काणां तु सहस्राणि स लेभे मुनिसत्तमः ॥२३॥

The superior most of the sages then asked for six hundred gold (coins), and thousands of *niṣka*[4] from Kubera and got them all. 23

शतं भारांश्च रत्नानामानीय व सबीवधैः ।
पुत्राभ्यां प्रददौ विप्रो भार्यायै च विशेषतः ॥२४॥

The *vipra* (Kapota) brought one hundred baskets full with gems along with the provisions, which he gave to his two sons, and especially to his wife. 24

1. कारोत: V. 2. तदालोच्य M. 3. ताया V.

4. *Niṣka*=a particular coin varying in value at different times, such as : one Dinar=1 Karṣa of Suvarṇa of 16 Māṣas.

ततस्तां सहपुत्राभ्यां तैर्धनैरपि भूरिभिः ।
चित्राङ्गदामतेनाथ पुत्रयोरपि सम्मते ॥२५॥
सुवर्चसं तुम्बुरुं च तथा चित्राङ्गदामपि ।
आमन्त्र्य मुनिशार्दूलः करवीरपुरं ययौ ॥२६॥

The tiger of the sages had given the innumberable wealth to his sons Tumburu and Subarcas, and his wife Citrāṅgadā, and then he, with the consent of his sons and wife went to the city of Karavīra after he bade farewell to them. 25-26

तत्र गत्वा स [1]कपोतो राजानं चन्द्रशेखरम् ।
राजोपरिचरं चैव वाक्यमेतदुवाच ह ॥२७॥

Kapota after he arrived there said thus to the king Candraśekhara and the prince Uparicara. 27

इयं ककुत्स्थजा भूप तवैव विदिता[2] पुरा ।
सद्योजातौ तयैवास्यामेतौ मे तनयौ शुची ॥२८॥

O king ! this lady, the daughter of the king Kakutstha was intimate to you in the past, these two are my sons, born to her. 28

एभिर्वित्तैः समं पुत्रौ मम त्वं प्रतिपालय ।
राजोपरिचरश्चापि पालयत्विह मे सुतौ ॥२९॥

Here is plenty of wealth, with this you should rear up my two sons without any discrimination, the reigning prince Uparicara also must protect them. 29

अपुत्रस्य नृपः पुत्रो निर्धनस्य धनं नृपः ।
अमातुर्जननी राजा ह्यतातस्य पिता नृपः ॥३०॥
अनाथस्य नृपो नाथो ह्यभर्तुः पार्थिवः पतिः ।
अभृत्यस्य नृपो भृत्यो नृप एव नृणां सखा ।
सर्वदेवमयो राजा तस्मात् त्वामर्थये नृप ॥३१॥

The king is the son to the sonless, wealth to the poor, the mother to the orphan (motherless), the father to the orphan (fatherless), the protector to the without protector, the husband to the woman without husband, the servant to those who are without the servant, the king is the friend of the people, and he is the embodiment of all gods ; therefore, O king ! I beseech you. 30-31

1. कापोतो V. 2. विंदये M.

और्व उवाच

ततः स राजा तं प्राह मुनिमेवं द्विजोत्तमम् ।
करिष्ये त्वद्वचश्चाहं राजोपरिचरश्च सः ॥३२॥

Aurva said :

Then the king said to the sage, the superior most of the twice-born-ones ! addressing him thus.

"O sage ! I shall obey your words, so also shall do the prince Uparicara." 32

अथ चित्राङ्गदा राजा जग्राह मुनिसम्मते ।
सुतौ च तस्य सधनौ ज्यायसे सूनवे ददौ ॥३३॥

The king then with the consent of the sage, took Citrāṅgadā (for his wife) and handed over the two sons of the sage along with the gold coins to his eldest son. 33

स चोपरिचरः प्रादाद्राज्यमर्धं सुवर्चसे ।
तथैव सचिवाध्यक्षमकरोत्तुम्बुरुं तदा ॥३४॥

Uparicara offered half of his kingdom to Suvarcas and appointed Tumburu the chief of his ministers. 34

कपोत[1]श्चापि सुप्रीतः पुत्रार्थं[2] समवेक्ष्य च ।
जगामामन्त्र्य नृपतिं तपसे च तपोवनम् ॥३५॥

The sage Kapota having observed his sons prosperous became highly delighted and went to the penance-grove for practising penance after he bade farewell to the king. 35

पथि गच्छन् स कपोतः[3] शम्भुपुत्रौ मनोहरौ ।
एकाकिनौ चरन्तौ तु सूर्यचन्द्रमसाविव ॥३६॥

Kapota while moving on the road saw the two charming sons of Śambhu, equal to the sun and the moon, moving alone, on the road. 36

तयोर्ददर्श च तदा वदने वानराकृती ।
स्मृत्वा पूर्वकथां दृष्ट्वा तावपृच्छत् तपोधनः ॥३७॥

He observed that the two were with the fact of the monkey. The ascetic having seen them recollected the past incident and asked them. 37

को युवां देवगर्भाभौ चरन्तौ विजने पथि ।
एकाकिनौ नरश्रेष्ठौ तन्मे वदतमीरितम् ॥३८॥

1. कापोतः V. 2. पुत्रार्द्धि V. 3. कापोतः V.

I am asking you two, O superior most of men ! tell me who are you with the brilliance of gods ? Why have you been walking the road alone deserted by men ? 38

अथ तौ प्रणिपत्यैनं सम्भाष्य च समञ्जसम् ।
कपोताख्यं मुनिश्रेष्ठमूचतुः शङ्करात्मजौ ॥३९॥

The two sons of Śaṃkara hearing this paid their obeisance to the sage Kapota by prostrating on the ground and spoke smoothly addressing him. 39

चन्द्रशेखरपुत्रौ नौ तारावत्यां समुद्गतौ ।
विद्धि त्वं मुनिशार्दूल प्रणमावः पदं तव ॥४०॥

O tiger of the sages ! let it be known to you, we are the sons of Candraśekhara born unto (his wife) Tārāvatī ; we salute thy feet. 40

अवज्ञां वीक्ष्य नृपतेरावयोः सततं मुने ।
एकाकिनौ निर्जनेषु भ्रमावो मन्युना सदा ॥४१॥

O sage ! we have observed the utter indifference of the king towards us, therefore, have been roaming in the deserted forest all alone in grief. 41

किमर्थमात्मजौ पुत्रौ प्रणतौ सततं नृपः ।
अवज्ञाय महाभाग दायमात्रं न दित्सति[1] ॥४२॥

O highly esteemed sage ! we are his legitimate sons, and we always pay our abeisance to him, even then we know not why he has preferred to ignore us, and he does not intend to give us our share of inheritance. 42

तस्मादावां तपस्तप्तुमिच्छावो द्विजसत्तम ।
उपदेशप्रदानेन चानुगृह्णाति चेद्भवान् ॥४३॥

O superior most of the twice-borns ! on account of this we desire to practise penance, provided that you favour us by tendering proper advice in this regard. 43

ततस्तयोर्वचः श्रुत्वा प्रहस्य मुनिसत्तमः ।
भूतभव्यभवज्ज्ञानस्त्राविदं मुनिरब्रवीत् ॥४४॥

The superior most of the sages, the omniscient (one who knows the past, present and future) having heard these words spoke, as if laughing, in joke. 44

1. यच्छति M.

मुनिरुवाच

न युवां तनयौ तस्य चन्द्रशेखरभूपतेः।
तारावत्यां समुत्पन्नौ भवन्तौ शङ्करात्मजौ ॥४५॥

The sage said:

You two are not the sons of the king Candraśekhara but the legitimate sons of Śaṁkara born to Tārāvatī. 45

सद्यौ जातौ महावीर्यौ वेतालत्वे च सम्मतौ[1]।
भृङ्गिमहाकालसंज्ञौ शापाद् धरणिमागतौ[2] ॥४६॥

You two are Bhṛṅgin and Mahākāla (the two attendants of Mahādeva) born on this earth under the curse (of Pārvatī); you are powerful and recognised as the Vetālas. 46

युवयोरत्र तेनैव न दायं दित्सति[3] प्रियम्।
गच्छतं शरणं तातं शङ्करं वृषभध्वजम् ॥४७॥
स एव युवयोः सर्वं करिष्यति महेश्वरः।
किं वात्युग्रेण तपसा चिरकालफलेन वै ॥४८॥

It is why, the king does not want to give you the share of inheritance which you liked to have; take refuge in your father Śaṁkara, Vṛṣabhadhvaja. That great Lord shall do everything for you. What is the use of practising severe austerity which yields result after a very long time. 47-48

इत्युक्त्वा मुनिशार्दूलः कपोतः[4] परमात्मधृक्।
भूतभव्यभवज्ज्ञानन्ताभ्यां[5] सर्वमथोचिवान् ॥४९॥
यथा भृङ्गिमहाकालौ शप्ताववनिमागतौ।
यथा हरश्च गौरी च पृथिवीमागतौ नृप ॥५०॥
तारावती यथा शप्ता तेनैव मुनिना पुरा।
यथा तौ च समुत्पन्नौ तारावत्युदरे पुरा ॥५१॥
यथा वा नारदेनैव संशयच्छेदनं नृपे।
तत्सर्वं कथयामास पुत्राभ्यां गिरिशस्य तु ॥५२॥

O king! Kapota, the tiger of the sages, the omniscient, who knows the past, present and the future, who knows the supreme soul having said thus narrated to them the two sons of Giriśa everything as to how Bhṛṅgin and Mahākāla had come down to the earth by the curse (of Pārvatī), how Hara and Pārvatī, too, were born on the earth, how Tārāvatī was cursed by the sage himself in the past, how they were born to Tārāvatī, and the way Nārada had removed all the doubts in the past. 49-52

तच्छ्रुत्वा तौ महात्मानौ तदा वेतालभैरवौ।
मुदा परमया युक्तौ बभूवतुरनिन्दितौ[1] ॥५३॥

Vetāla and Bhairava, the two great souls, the praiseworthy two having heard these were delighted. 53

मोदपूर्णौ तदा भूत्वा सिक्ताविव सुधारसैः।
पुनः पप्रच्छ कपोतं[2] वेतालो भैरवोऽपि च ॥५४॥

Both Vetāla and Bhairava as they were extremely joyous, as if drenched by the water of nectar, asked once again Kapota. 54

पितावयोर्महादेवस्त्वया सत्यमितीरितम्।
सोऽर्चनीयो यथाऽऽवाभ्यां सिद्धये मुनिसत्तम ॥५५॥
आवाभ्यां च यथाराध्यो यत्र वाराधितो हरः।
प्रसादमेष्यत्यचिरात् तन्नो वद महामते ॥५६॥

O superior most of the sages! you have told us the truth that Mahādeva is our father. O highly, esteemed one! tell us the ways and means for achieving complete sanctification (*siddhi*); how Hara is to be worshipped and meditated upon? Tell us also the name of the place where Hara on being propitiated within no time shall become favourably disposed towards us? 55-56

धन्यावनुगृहीतौ नौ यत् त्वया मुनिसत्तम।
विज्ञापितमिदं सर्वं हृच्छल्यं चोद्धृतं च नौ ॥५७॥

O superior most of the sages! you have favoured us by telling us this (birth-story) and thus removed the grief from our heart, and we consider ourselves fortunates. 57

पुनरावां दयस्व त्वं कृपामय मुनीश्वर।
प्राप्स्यावो न चिराद् भर्गं यथा वद तथैव नौ ॥५८॥

O lord of the sages! O compassionate one! do favour us once again, and tell us how we could see Bharga within a short time. 58

---

1. सर्वतत्त्वे सुसम्मतौ M. 2. अवनि M 3. दास्यति। 4. कापोतः V. 5. आवत्ताभ्यां V.

1. बभवतुरिन्दमौ M. 2. कापोतं V.

मुनिरुवाच

शृणु त्वं कथयाम्यद्य यत्र चाराधितो हरः।
नचिरादेव भवतोरायास्यति समक्षताम् ॥५९॥

The sage said :

In which place Hara being propitiated within no time shall come to your visual perception, I am telling you to-day, listen to it. 59

नित्यं यत्र महादेवो वसन् भवति तुष्टये।
युवां[1] तत् सम्प्रवक्ष्यामि स्थानं गुह्यं प्रकाशितम् ॥६०॥

I am telling you about that secret place openly where Hara always resides, and becomes gracious to the devotees when propitiated. 60

वाराणसी नाम पुरी गङ्गातीरे मनोहरे।
[2]वरणायास्तथा चासेर्मध्ये चापाकृतिः सदा ॥६१॥

There is a city on the attractive bank of Gaṅgā by the name Vārāṇasī shaped like a bow between the rivers Varuṇā and Asi. 61

स्वयं वृषध्वजस्तत्र नित्यं वसति योगिनाम्।
सदा प्रीतिकरो योगी स्वयं चाप्यात्मचिन्तकः ॥६२॥

Vṛṣadhvaja, who always inspires love in the mind of the ascetics, himself a great ascetic, meditates upon his own self, resides for ever there. 62

वियत्स्था सा पुरी नित्यं भर्गयोगबलाद् धृता।
दिव्यज्ञानं ददात्येषा तत्र यो म्रियते नरः ॥६३॥
तस्मै स्वयं महादेवः संसार-ग्रन्थिमुक्तये।
स भूत्वा परमो योगी मृतस्तत्र भवान्तरे ॥६४॥
सुलभेनैव निर्वाणमाप्नोति हरसम्मतः।
योगयुक्तो महादेवः पार्वत्या सहितः सदा ॥६५॥
देवगन्धर्वयक्षाणां मानुषाणां च नित्यशः।
ज्ञेयो हरः प्रकाशश्च क्षेत्रं तच्च प्रकाशितम् ॥६६॥

That aerial city has always been supported by Bharga (Mahādeva) with his power of penance. Mahādeva himself bestows the supreme knowledge upon him, who dies there and enables him to attain liberation from the bondage of the world. Whoever dies there he becomes a super ascetic in his next birth, being favoured by Hara he easily attains *nirvāṇa* (salvation). Mahādeva immersed in deep meditation always resides there in the company of Pārvatī. He is to be cognised in the mind, who is to be visualised by gods, *gandharvas*, and the human being; the *kṣetra* presided by him has been revealed by me. 63-66

न तत्र कामदो देवो नचिराच्च प्रसीदति।
आराधितश्चिरं प्रीत्या निर्वाणाय प्रसीदति ॥६७॥

The god Hara (if propitiated there), even for a long time, does not fulfil the desire (of the devotees) nor turns out favourably inclined towards them. If he is propitiated with devotion for a very long time then only he becomes gracious to them leading to the attainment of *nirvāṇa*. 67

गौर्या विवर्जिता[1] सा तु पुरी तत्र न गच्छति।
योगस्थानं महाक्षेत्रं कदाचिदपि शाङ्करी ॥६८॥
आसन्नं युवयोः क्षेत्रमिदं वाराणसी तु यत्।
कथितं नातिदूरे च वर्तते नरसत्तमौ ॥६९॥

However, that city is deserted by Gaurī. O superior most two of men! Śaṁkarī never visits that region, called Vārāṇasi, conducive for practising *Yoga*. You two now have been approaching towards that city, which is not very far from here. 68-69

अपरं तु प्रवक्ष्यामि गुह्यं पीठं सदार्चितम्।
हरगौरीसमायुक्तं परं धर्मार्थकामदम् ॥७०॥

I now tell you about another secret *pīṭha* (place) which is presided over by Hara and Gaurī, always worshipped (by the people), always fulfils the (urge for *dharma* (religious deeds), *artha* (wealth) and *kāma* (the lust). 70

तपसा चाति तीव्रेण चिराद् भवति मोक्षदम्।
नचिरात् कामदं पुण्यं क्षेत्रं पीठं निगद्यते ॥७१॥

It (Vārāṇasi) causes liberation to one only after one practiced extremely severe austerity for a very long time (on the other hand) this holy *pīṭha* (place) is credited with the capability of fulfilling the desire within a short time. 71

1. तन्नो M. 2. वरुणायास्तथैवाग्रे ...M.

1. गौर्य्यादिवर्जिता M.

चिरात् तु कामदो देवो न चिराद् यत्र ज्ञानदः।
तत्क्षेत्रमिति लोकेषु गद्यते पूर्ववन्दिभिः[1] ॥७२॥
कामरूपं महापीठं गुह्याद् गुह्यतमं परम्।
सदा सन्निहितस्तत्र पार्वत्या सह शङ्करः ॥७३॥

There in that *pīṭha*, the god (Hara) when propitiated fulfils the desire (of the devotees) after a long time, but does not bestow knowledge even after a long time, hence, that place is praised by the ancient seers as the great *pīṭha* of Kāmarūpa, the secret most of the secret places, where Śaṁkara, in the company of Pārvatī, always resides. 72-73

न चिरात् पूजितो देवस्तस्मिन् पीठे प्रसीदति।
पार्वती चानुगृह्णाति भर्गभक्तं तु तत्र वै ॥७४॥

The god (Śaṁkara), if worshipped in that *pīṭha*, becomes pleased within no time; Pārvatī too, favours there the devotees of Śaṁkara. 74

ददाति नचिरात् कामं भक्ताय परमेश्वरः।
तत् तु पीठं प्रवक्ष्यामि शृणुत साम्प्रतं युवाम् ॥७५॥

Where the great lord (Śaṁkara) fulfils the desire of his devotees within a short time, I shall tell you two about that *pīṭha*; listen to that. 75

करतोया नदीपूर्वं यावद् दिक्करवासिनीम्।
त्रिंशद्योजनविस्तीर्णं योजनैकशतायतम् ॥७६॥
त्रिकोणं कृष्णवर्णं च प्रभूताचलपूरितम्।
नदीशतसमायुक्तं कामरूपं प्रकीर्तितम् ॥७७॥

That region on the east of the river Karatoyā extending up to (the seat of the goddess) Dikkaravāsinī thirty *yojanas* in breadth and one hundred *yojanas* in length, triangular in shape, black in colour, interspersed with innumerable hills and hundreds of rivers, is called Kāmarūpa, 76-77

शम्भुनेत्राग्निनिर्दग्धः कामः शम्भोरनुग्रहात्।
तत्र रूपं यतः प्राप कामरूपं ततोऽभवत्[2] ॥७८॥

As Kāma (cupid) after he was burnt by the fiery glance of the eyes of Śambhu regained his (former) shape by the grace of Śambhu himself there, hence, that region became known (by the name) Kāmarūpa. 78

1. ...सूरिभिः M. 2. ततो मतः M.

तस्य पीठस्य वायव्यां नैर्ऋत्यां मध्यभागतः।
ऐशान्यां च तथाग्नेय्यां मध्ये पार्श्वे च शङ्करः ॥७९॥
स्वमाश्रमपदं कृत्वा षट्सु स्थानेषु शोभनम्।
नित्यं वसति तत्रापि पार्वत्या सह नर्मभिः ॥८०॥

Śaṁkara got established six beautiful hermitages for him in six places in different direction of that *pīṭha*, Kāmarūpa, such as in the north-west (*vāyavya*), in the south-west (*nairṛta*), in the midst, in the north-east (*aiśānya*), in the south-east (*āgneya*) in the middle and in the side; in those hermitages he lives by indulging in dalliance with Pārvatī. 79-80

मध्ये देवीगृहं तत्र तदधीनं तु शङ्करः।
नीलाख्ये पर्वतश्रेष्ठे पार्वती तत्र तिष्ठति ॥८१॥

There in the middle part lies the residence of the goddess where Śaṁkara is subordinate to her, Pārvatī the goddess resides there in the best of the mountains, called Nīla. 81

ऐशान्यां नाटके शैले शङ्करस्य महाश्रमः।
नित्यं वसति तत्रेशस्तदधीना च पार्वती ॥८२॥

The big hermitage of Śaṁkara stands on the mountain, named Nāṭaka-śaila situated in the north-eastern direction (*aiśānya*), the lord (Śaṁkara) always resides there, and there Pārvatī is subordinate to him. 82

अपरे चाश्रमाः सन्ति हरगौर्योः सदातनाः[1]।
नैतयोः सदृशः कोऽपि विद्यते शङ्कराश्रमः ॥८३॥

There are many more permanent hermitages of Hara and Gaurī (in that *pīṭha*), but none of the hermitages of Śaṁkara is equal to the (above mentioned) two. 83

[2]यत्राराध्यो महादेवो भवद्भ्यां नरसत्तमौ।
तत्स्थानं मनसादाय प्रसादय वृषध्वजम् ॥८४॥

O superior most of men! decide for one of the places where Mahādeva is to be worshipped and go to that place (*pīṭha*) to propitiate Vṛṣadhvaja with devotion. 84

[3]वेतालभैरवावूचतुः

कामरूपं गमिष्यावो रहस्यं नाटकाचलम्।
गौरीहरौ स्थितौ यत्र नित्यं सन्निहितौ मुने ॥८५॥

1. सनातनाः M. 2. तत्राराध्यो ...M. 3. तावूचतुः M.

Vetāla and Bhairva said :

O sage ! we shall go to Kāmarūpa and the secret mountain Nāṭaka, where Hara and Gaurī permanently reside. 85

आराधनीयो भूतेशो ह्यवश्यमिह चावयोः ।
यथैवाराधयिष्यावस्तथाचक्ष्व द्विजोत्तम ॥८६॥

O superior most of the twice-born ones ! the two of us must worship Hara, the lord of creatures ; tell us please, how should we worship him. 86

येन मन्त्रेण वा देवो नचिरात् तु प्रसीदति ।
तत् त्वं वद महाभागानुग्रहोऽस्त्यावयोर्यदि ॥८७॥

O highly esteemed one ! should you favour us tell that mystic formula (*mantra*), by which the god Hara is to be worshipped, so that he becomes gracious to us before long. 87

ऋषिरुवाच

नाटकं पर्वतश्रेष्ठं गच्छतं नरसत्तमौ ।
तत्र नित्यं महादेवो [1]रमतेऽपर्णया सह ॥८८॥

The sage said :

O superior most of the men ! go to the superior mountain, called Nāṭaka ; Mahādeva always amuses there with Aparṇā. 88

सन्ध्याचले तत्र मुनिराराधयति शङ्करम् ।
वशिष्ठो ब्रह्मणः पुत्रस्तं युवामनुगच्छतम् ॥८९॥

There on Sandhyācala, Vaśiṣṭha, the son of Brahmā is busy in propitiating Śaṁkara ; both of you should approach him. 89

स च मन्त्रं सतन्त्रं च हराराधनकर्मणि ।
ज्ञापयिष्यति वां पृष्टः किल वेतालभैरवौ ॥९०॥

O Vetāla and Bhairava ! on being requested Vaśiṣṭha shall surely tell you the *mantra* (mystic formula) and *tantra* (the scripture) prescribed for worshipping Hara. 90

तपसे गन्तुमिच्छामि नेदानीं कालयापना ।
युज्यते मम तस्मान्मां त्यजतं वीरसत्तमौ ॥९१॥

I would like to go for practising austerity, it is unbecoming of me to waste time, therefore, O superior most of heroes ! allow me to leave. 91

1. वसते M.

एवमुक्त्वा मुनिश्रेष्ठः [1]कपोतः प्रययौ वनम् ।
तौ तं मुनिं नमस्कृत्य जग्मतुर्भवनं निजम् ॥९२॥

Kapota, the superior most of the sages, having said thus proceeded to the forest, the two (Vetāla and Bhairava) on their part returned to their residence after they paid their obeisance to him. 92

अथ तौ समयं कृत्वा दीक्षितौ तपसे तदा ।
पितरावप्यनुज्ञाप्य भ्रातॄनन्यांश्च बान्धवान् ।
प्रस्थानं कामरूपाय चक्रतुस्तौ महामती ॥९३॥

Then the highly esteemed two took the vow for practising austerity and got themselves initiated ; they proceeded to Kāmarūpa after they had informed their parents, brethern and other friends duly. 93

तौ गच्छन्तौ परिज्ञाय शङ्करोऽपि सहोमया ।
देवान् सर्वानुवाचेदं सान्त्वयन्निव[2] सेन्द्रकान् ॥९४॥

Śaṁkara and Umā having known about the departure of the two to Kāmarūpa told the gods, headed by Indra, as if in consoling them. 94

ईश्वर उवाच

पुत्रौ मे तपसे यातः साम्प्रतं सुरसत्तमाः ।
ममाराधनचित्तौ तु तौ दयध्वं सुरेश्वराः ॥९५॥

Īśvara (Śaṁkara) said :

O best of the gods ! my two sons, with a view to propitiating me are now proceeding to practise austerity, you should favour them. 95

संस्कृत्य तपसा चैतौ पुत्रौ वेतालभैरवौ ।
गाणपत्ये नियोक्ष्यामि तौ संस्कुर्वन्तु निर्जराः ॥९६॥

I shall appoint my two sons Vetāla and Bhairava in the lordship of the *gaṇas* (the retinue) after they were purified by penance ; therefore, O gods ! you must purify them. 96

अनेनैव शरीरेण तौ गणेशत्वमाप्स्यतः ।
तपसा तु तयोः कायौ भावं त्यक्त्वा तु मानुषम् ॥९७॥
यथाप्नुतः सौरभावं विधास्यामि ह्यहं तथा ।
इत्युक्त्वा वामदेवोऽपि पार्वत्या सह पुत्रकौ ।
गच्छन्तौ वियता स्नेहात् पश्चादनुययौ शिवः ॥९८॥

1. कापोत: V. 2. सान्त्वयन्निवि M.

The two with their present bodies shall attain the lordship of the *gaṇas*, however, myself shall take such steps so that they, by the power of austerity may have the godhood abandoning this human body, and this condition. Vāmadeva (Śaṁkara) having said thus, out of compassion to his sons, accompanied by Pārvatī, followed them by the heavenly path. 97-98

शक्राद्यास्त्रिदशाः सर्वे दिक्पालाश्च तथापरे ॥९९॥
सर्वे हरं चानुजग्मुरनुगच्छन्तमात्मजौ ।

All the gods, headed by Indra, the lord of the directions (*dikpālas*) and others, all of them followed Hara, who was following his two sons. 99-100a

अथ तौ तु नदीं प्राप्य कृष्णाजिनधरौ तदा ॥१००॥
[1]आदाय तापसं भावं गङ्गातुल्यां दृषद्वतीम् ।
तपस्विनौ तु देवेन त्र्यम्बकेणाथ पालितौ ॥१०१॥
देवैः सह तदायातौ कामरूपाह्वयाश्रमम् ।
आसाद्य कामरूपं तु करतोयानदीजले ॥१०२॥
उपस्पृश्य ततस्तौ तु नन्दिकुण्डं नृपोत्तम ।
तत्र स्नात्वाप्युपस्पृश्य नदीं गत्वा जटोद्भवाम् ॥१०३॥

Vetāla and Bhairava having reached the river Dṛṣadvatī, equal to Gaṅgā got themselves attired in the skin of black antelope and turned ascetics. There after the two ascetics having been protected by Śaṁkara, along with the gods arrived at Kāmarūpa. The two ascetics having reached Kāmarūpa sipped the water of the river Karatoyā, equal to Gaṅgā. O best of the king ! there after they proceeded to Nandikuṇḍa, sipped water and took a bath (in the water of the kuṇḍa). Then they proceeded to the river Jaṭodbhavā. 100b-103

[2]उपस्पृश्य च तौ तत्र नन्दिनं तपसा धृतम् ।
प्रणम्य जल्पिशं देवं जग्मतुर्नाटकाचलम् ॥१०४॥

After sipping the water of the river they saluted Nandin, who was in meditation and the god Jalpīśa and then proceeded to the mountain of Nāṭaka. 104

नाटकाचलमासाद्य प्रणम्य वृषभध्वजम् ।
आराधनोपदेशाय कपोतकवचःस्मरौ[1] ॥१०५॥
जग्मतुर्दक्षिणां काष्ठां यत्र सन्ध्याचलः स्थितः ।
कान्ता नाम नदी तत्र वशिष्ठेनावतारिता ॥१०६॥

They paid their obeisance to Vṛṣabhadhvaja after they reached the hill of Nāṭaka. They recollected the words of the sage Kapota, and with a view to having instruction on the procedure of propitiating Mahādeva proceeded to the south. There is the mountain named-Sandhyācala, and also the river Kāntā, brought down to the earth by the sage Vaśiṣṭha. 105-106

तस्यास्तीरे महाशैलः स्निग्धच्छायलतातरुः ।
सन्ध्यां वशिष्ठः कृतवांस्तत्र यस्माद् विधेः सुतः ॥१०७॥
अतः सन्ध्याचलं नाम तस्य गायन्ति देवताः ।

On account of the fact that Vaśiṣṭha, the son of Brahmā performed *sandhyā* (ritual meditation in the morning and evening) on the bank of that river (Kāntā), the gods called that mountain, covered with the cool shadow of the green creepers and trees, by the name Sandhyācala, (*sandhyā+acala*). 107-8a

तत्रासाद्य वशिष्ठं तु साक्षादिव हुताशनम् ॥१०८॥
आराधयन्तं गिरिशं ध्यानसंयुक्तमानसम् ।
तपःश्रिया दीप्यमानं द्वितीयमिव भास्करम् ॥१०९॥
प्रणम्य पुरतस्तस्य तदा वेतालभैरवौ ।
प्राञ्जली तस्थतुर्भूप विनयानतकन्धरौ ॥११०॥

O king ! Vetāla and Bhairava having reached Sandhyācala met (the sage) Vaśiṣṭha there who looked like the fire itself, and was busy in propitiating Giriśa ; with the mind engrossed in meditation, he was shining high with the splendour of austerity, looked like the second sun. The two stood before him bowing their heads low with folded hands after they saluted him. 108b-10

इदं चाप्यूचतुस्तौ तु प्रणमन्तौ विधेः सुतम् ।
तारावत्यां समुत्पन्नौ चन्द्रशेखरभूभृतः ॥१११॥

---

1. आददे तापसं वेषं M. 2. तत्राप्युपस्पृश्य च तौ M.

1. कपोतस्य वचः स्मरन् M. 2. कारीतक V.

क्षेत्रे भर्गस्य तनयावावां जानीहि मानुषौ।
आराधयितुमिच्छावो हरं कार्यस्य सिद्धये ॥११२॥
वाञ्छितस्य यदि त्वं नावनुगृह्णासि सुव्रत।
तयोस्तद् वचनं श्रुत्वा वशिष्ठो मुनिसत्तमः ॥११३॥
उवाचेति युवां ज्ञातौ मया सत्यं हरात्मजौ।
हरस्याराधनं [1]कार्यं युवयोर्नरसत्तमौ ॥११४॥

The two while paying their obeisance to the son of Vidhi (Brahmā) said this also. "Let it be known to your honour that the two human sons of Bharga, born unto Tārāvatī, the field (wife) of the king Candraśekhara. We intend to worship Hara. O good ascetic! should you favour us, we may achieve success in our desired end." Vaśiṣṭha, the superior most of the sages having heard their words said thus. "In truth, I know you two to be the sons of Hara. O best of men! you must propitiate Hara. 111-14

तत्रास्ति मम कृत्यं किं तद्भापतमनिन्दितौ[2]।
वृषध्वजाराधनाय युवयोस्तु प्रयोजनम्।
विद्यते तन्निमित्तं[3] यत् तत् सिद्धमिति चिन्त्यताम् ॥११५॥

O irreproachable ones! do tell me what should I do in this regard? Take it for granted that the purpose for which you wanted to worship Hara has been achieved." 115

वेतालभैरवावूचतुः

येन मन्त्रेण नचिरात् सम्यगाराधितो हरः।
प्रसादमेष्यत्यवनौ तन्नो वद महामुने ॥११६॥

Vetāla and Bhairava said:

O great sage! please tell us that *mantra* (mystic formula) by which Hara on being worshipped on this earth becomes favourably inclined within no time. 116

यथा चाराधयिष्यावस्तन्त्रं यद् यादृशः क्रमः।
तत्सर्वं मुनिशार्दूल वक्तुमर्हसि चोत्तरम् ॥११७॥

O tiger of the sages! tell us the method, scripture (*tantra*) and the procedure by which Hara is to be worshipped. 117

1. योग्यं M, 2. भापतमरिन्दमौ M. 3. यत् तस्मात् त्वमवधारय M.

यथा त्वदुपदेशेन प्राप्स्यावो नचिराद् हरम्।
[1]यथा [2]वाचां मुनिश्रेष्ठ ह्यनुशाधि नतौ त्वयि ॥११८॥

O best sage! we take refuge in you, instruct us, how within no time, following your advice we may realise Hara. 118

वसिष्ठ उवाच

प्रसन्न एव भवतोर्वृषकेतुः सहोमया।
नचिरात् स्वयमेवात्र प्रसादं च समेष्यति ॥११९॥
सर्वैर्देवगणैः सार्धं सभार्यो वृषभध्वजः।
आकाशमार्गेणायातः [3]पालयन् स्वसुतौ गृहात् ॥१२०॥

Vaśiṣṭha said:

Vṛṣaketu (Śaṁkara) and Umā are kindly disposed towards you. Vṛṣabhadhvaja being accompanied by his wife and the host of the gods, has been proceeding from his residence by the aerial path protecting his sons and shall arrive here within a short time. 119-20

किन्तु मानुषदेहौ वामधिवास्य तपोव्रतैः।
स्वयन्नेष्यति कैलासं गाणपत्ये नियोज्य वाम् ॥१२१॥

But you two are in human body; therefore by practising austerity and performance of vows (when you are purified) he himself shall appoint you both the head of the *gaṇas*, and take you to Kailāsa. 121

अहं चाप्युपदेक्ष्यामि यथा भर्गं युवां द्रुतम्।
प्राप्स्यथः पार्वतीपुत्रवेकाग्रं शृणुतं तु तत् ॥१२२॥

Now I shall advise you on how you shall obtain the favour of Bharga. O sons of Pārvatī! listen to that with attention. 122

चिरात् प्रसीदति ध्यानान्नचिराद् [4]ध्यानपूजनात्।
तस्माद् ध्यानं पूजनं च कथयाम्यद्य तत्त्वतः ॥१२३॥

The god Mahādeva turns gracious when he is meditated upon for a long time, but if he is propitiated by both meditation and worship he becomes pleased within no time. 123

1. तथा V. 2. चावां V.
3. पालयन्त स्व '''V.'''वाञ्छितौ गुहाम् M 4. ध्यानतत्परात् M.

तेजोमयः सदा शुद्धो ज्ञानामृतविवर्धितः[1]।
जगन्मयश्चिदानन्दः शौरिब्रह्मस्वरूपधृक् ॥१२४॥
महादेवो महामूर्तिर्महायोगयुतः सदा।
जगन्ति तस्य रूपाणि तानि को गदितुं क्षमः॥१२५॥

Mahādeva is the embodiment of light, always pure (not evolved) swelled by the nectar of knowledge, the embodiment of the world, the manifest one, the joy itself, exists in the form of Brahmā and Viṣṇu. He has great image, and is always in deep meditation, whose manifestation is the entire world. Who shall ever be able to describe him ? 124-25

किन्तु यैरिह रूपैस्तु [2]विहरत्येष शङ्करः।
तेषां यन्मे ज्ञानगम्यं तत्रेष्टं निगदामि वाम् ॥१२६॥

However, I shall tell you about those images, by which he is moving here, which are comprehensible by my knowledge and desirable to you. 126

प्रथमं शृणुतं मन्त्रं ततोऽनुध्यानगोचरम्।
ततः क्रमं तु पूजायाः क्रमाद् वृत्तं नरर्षभौ ॥१२७॥

O best two of men ! first you listen to his *mantra* and then meditation, and the procedure of worshipping him, one after another. 127

समस्तानां स्वराणां तु दीर्घाः शेषाः सविन्दुकाः।
ऋलृशून्याः सार्धचन्द्रा उपान्तेनाभिसंहिताः ॥१२८॥

The five-syllable *mantra* prescribed in the worship of five-face Mahādeva comprises of all the long vowels except *ṛ* and *ḷ* provided with the crescent moon and the dot (*candrabindu*) and two perpendicular dots (*visarga*). 128-29a

एभिः पञ्चाक्षरैर्मन्त्रं पञ्चवक्त्रस्य कीर्तितम्।
क्रमात् सम्मदसन्दोह-नादगौरव-संज्ञकाः ॥१२९॥
प्रासादस्तु भवेच्छेषः पञ्चमन्त्राः प्रकीर्तिताः।
एकैकेन तथैकैकं वक्त्रं देवं[3] प्रपूजयेत् ॥१३०॥
एकं समुदितं कृत्वा पञ्चभिर्वा प्रपूजयेत्।
प्रसादेनाथ वा पञ्चवक्त्रं देवं प्रपूजयेत् ॥१३१॥

Sammada, sandoha, nāda, gaurava, prasāda—these are the five *mantras* (used in the worship) in serial order. Each of the five faces of the god is to be worshipped by applying one of these five severally or jointly, or, one should worship the god by applying *prasāda* alone. 129b-131

1. विवर्जितः M. 2. विरत्येष V. 3. मन्त्रेण पूजयेत् V.

सम्मदादिषु मन्त्रेषु प्रासादस्तु प्रशस्यते।
शम्भोः प्रसादनेनैष यस्माद् वृत्तस्तु मन्त्रकः ॥१३२॥
तेन प्रासादसंज्ञोऽयं कथ्यते मुनिसत्तमैः[1]।
तस्मात् सर्वेषु मन्त्रेषु प्रासादः प्रीतिदः परः[2] ॥१३३॥

Among the group of five *sammada* and others *prasāda* is highly recommended because it is applied for propitiating Śambhu to be graciously pleased, it is called *prasāda* by the sages Therefore among all the *mantras prasāda* is the highly pleasing one. 132-33

आमोदकारकः शम्भोर्मन्त्रः सम्मद उच्यते।
मनःप्रपूरणाच्चापि सन्दोहः परिकीर्तितः ॥१३४॥
आकर्षको भवेन्नादो गुरुत्वाद् गौरवाह्वयः।
एतद्व्यस्तं समस्तं च मन्त्रं शम्भोः प्रकीर्तितम् ॥१३५॥

The *mantra* which gives excessive pleasure to Śambhu is called *sammada*, the *mantra* which fills the mind is named *sandoha*, the *mantra* which attracts the mind is called *nāda*, and the last one because of its dignity is named *gaurava*; these are the *mantras* jointly and severelly are prescribed for Śambhu. 134-35

पञ्चाक्षरं तु यन्मन्त्रं पञ्चवक्त्रस्य कीर्तितम्।
युवां तेनैव मन्त्रेण आराधयतमीश्वरम् ॥१३६॥

Both of you should propitiate Hara by reciting that *mantra*, called *pañcākṣara* (five-syllable) which is prescribed in his worship. 136

ध्यानं वक्ष्यामि [3]शृणुतं सम्यग् वेतालभैरवौ।

O Vetāla and Bhairava ! I now give the description of his image to meditate upon, listen to that attentively. 137a

पञ्चवक्त्रं महाकायं जटाजूटविभूषितम् ॥१३७॥
चारुचन्द्रकलायुक्तं मूर्ध्नि बालोघभूषितम्[4]।
बाहुभिर्दशभिर्युक्तं व्याघ्रचर्माम्बराम्बरम्[5] ॥१३८॥
कालकूटधरं कण्ठे नागहारोपशोभितम्।
किरीटवन्धनं[6] बाहुभूषणं च भुजङ्गमान् ॥१३९॥

1. मुनिपुंगवैः M. 2. प्रभो M. 3. ध्यानञ्च शृणु वक्ष्यामि M.
4. बालोषसंयतम् M. 5. चर्मवराम्बरम् V. 6. कोटीरबन्धनं M.

विभ्रतं सर्वगात्रेषु ज्योत्स्नार्पितसुरोचिषम् ।
भूतिसंलिप्तसर्वाङ्गमेकैकत्र त्रिभिस्त्रिभिः ॥१४०॥
नेत्रैस्तु पञ्चदशभिर्ज्योतिष्मद्भिर्विराजितम् ।
वृषभोपरि संस्थं तु गजकृत्तिपरिच्छदम् ॥१४१॥

Mahādeva is with five faces with a very huge body, adorned with cluster of matted hair, charming crescent moon studded on his (fore) head, decorated with serpents, having the mark of *kāla-kūṭa* (the dreaded poison) on his throat, shinning with the necklace of serpent, with serpents as the tie of his crown, and as the ornaments on the arms, wearing serpents all over his body, his body shinning the rays of the moon, the entire body besmeared with ashes (*vibhūti*), with three eyes on every face and thus shining with fifteen brilliant eyes, wearing elephant hide and is seated on the bull. 137b-41

सद्योजातं वामदेवमघोरं च ततः परम् ।
तत्पुरुषं तथेशानं पञ्चवक्त्रं प्रकीर्तितम् ॥१४२॥

Sadyojāta, Vāmadeva, then Aghora, Tatpuruṣa and Īśāna—these five are the names of the five-face Mahādeva. 142

सद्योजातं भवेच्छुक्लं शुद्धस्फटिकसंनिभम् ।
पीतवर्णं तथा सौम्यं वामदेवं मनोहरम् ॥१४३॥
नीलवर्णमघोरं तु दंष्ट्वा भीतिविवर्धनम् ।
रक्तं तत्पुरुषं देवं दिव्यमूर्ति मनोहरम् ॥१४४॥
श्यामलं च तथेशानं सर्वदैव शिवात्मकम् ।

Sadyojāta is as white as the pure crystal, Vāmadeva is of yellow complexion, and charming like the moonbeam, Aghora is of indigo blue colour and looks dreaded with his (big) teeth, the god Tatpuruṣa is red in colour, is charming with a divine body, Īśāna is greenish and always auspicious looking. 143-145a

चिन्तयेत् पश्चिमे त्वाद्यं द्वितीयं तु तथोत्तरे ॥१४५॥
अघोरं दक्षिणे देवं पूर्वे तत्पुरुषं तथा ।
ईशानं मध्यतो ज्ञेयं चिन्तयेद् भक्तितत्परः ॥१४६॥

One should with great devotion meditate upon Sadyojāta in the west, the second one (Vāmadeva) in the north, the god Aghora in the south, Tatpuruṣa in the east, and Īśāna in the middle. 145b-46

शक्तित्रिशूलखट्वाङ्गवरदाभयदं शिवम् ।
दक्षिणेष्वथ हस्तेषु वामेष्वपि ततः [1]शुभम् ॥१४७॥
अक्षसूत्रं बीजपूरं भुजगं डमरूत्पलम् ।
अष्टैश्वर्यसमायुक्तं ध्यायेत् तु हृद्गतं शिवम् ॥१४८॥

One should meditate in his mind upon Śiva as possessor of eight kinds of power (aiśvarya)[2] and wearing in his five right hands lance, trident, club of the shape of the leg of the bed, the boon-granting and safety-giving postures, similarly in the left five hands string (*akṣa-sūtra*,) lotus, serpent, *dambaru* and lilly. 147-148

एवं विचिन्तयेद् ध्याने महादेवं जगत्पतिम् ।
चिन्तयित्वा द्वारपालान् गणेशादीन् प्रपूजयेत् ॥१४९॥

One should thus meditate upon Mahādeva, the lord of the world, and having meditated upon one should worship Gaṇeśa and other door-keepers. 149

विशुद्धि पञ्चभूतानां चिन्तयित्वा ततो मुहुः ।
अष्टमूर्तीस्ततः पश्चात् पूजयेदष्टनामभिः ॥१५०॥

There after one should constantly purify the five gross elements and then worship the eight different images of Śiva uttering eight names i.e. one for each. 150

आसनानि च तस्याथ पूजयेत् सकलानि तु[3] ।
भावादीन्यष्टपुष्पाणि हृदैव विनियोजयेत् ॥१५१॥

Then one should worship all seats of Śiva and put eight flowers, bhāva and others conceived only in one's mind. 151

नाराचमुद्रया तस्य ताडनं परिकीर्तितम् ।
विसर्जनं धेनुमुद्रां दर्शयित्वा विधानतः ॥१५२॥
निर्माल्यधारणं कुर्यात् सदा चण्डेश्वरं धिया ।

One should move the god with *nārāca mudrā*[4] and dismiss him by the demonstration of *dhenu-mudrā*[5], as per

1. शुभ M.
2. *aiśvarya=aṇimā* and seven other *vibhūti-s* acquired by a *yogin*, infra.
3. पूजयित्वा कलानि तु M.
4. *nārāca-mudrā*=arrow-like *mudrā*. See note on *mudrā*.
5. *dhenu-mudrā=a mudrā* looks like the mouth of cows. See note on *mudrā*.

prescribed rules. One should conceive in one's mind the mental image of Caṇḍeśvara as the wearer of the flowers left out from the garland (*nirmālya*). 152-153a

प्रत्येकं पञ्चभिर्मन्त्रै रङ्गादीनि प्रमार्जयेत् ॥१५३॥
सम्मदादिभिरेतस्य पूर्वोक्तैर्नरसत्तमौ।

O best-two of men ! one should cleanse every limb etc. of the god by uttering the *mantras sammada* and others told you earlier. 153b-154a

बालां[1] ज्येष्ठां तथा रौद्रीं कालीं च तदनन्तरम् ॥१५४॥
कलविकरिणीं देवीं[2] वलप्रमथिनीं तथा।
दमनीं सर्वभूतानां मनोन्मथिनीं तथैव च ॥१५५॥
अष्टौ ताः पूजयेद् देवीः क्रमाच्छम्भोश्च प्रीतये।

There after one should worship Balā, Jyeṣṭhā, Raudrī, then Kālī, the goddess Kālavikāriṇī, Balā-pramathinī, Damanī, who subjugates all creatures, and so also Manonmathinī—these eight goddesses for the pleasure of Śambhu. 154b-156a

एवं शिवं पूजयित्वा ध्यानतत्परमानसः ॥१५६॥
जपेन्मालां समादाय मन्त्रं ध्यात्वा तथा गुरुम्।
एकं पञ्चाक्षरं मन्त्रमेकं[3] प्रासादमेव वा ॥१५७॥
तत्सक्तमनसो जप्त्वा शीघ्रं सिद्धिमवाप्स्यथः[4]।
इति वां[5] कथितं मन्त्रं ध्यानपूजाक्रमं तथा।
गच्छतं नाटकं शैलं तत्राराधयतं हरम् ॥१५८॥

One thus having accomplished worshipping Śiva with one's mind entirely engrossed in meditation, and taking a rosary in hand one should mutter *mantra* while meditating upon *guru* (preceptor). After completely surrendering your mind in Śiva if both of you mutter the five-syllable *mantra* or the *prasāda mantra* you shall, within no time, meet with success. This is what I have told both of you the *mantra*, meditaion and the procedure of worship (of Śiva). Now you should proceed to Nāṭaka-śaila and there propitiate Hara. 155-158

वेतालभैरवावूचतुः

पञ्चाक्षरस्तु मन्त्रोऽयं धृतस्त्वत्सम्मते मुने।
अनेनैव हरं देवं पूजयिष्यावहे मुदा ॥१५९॥

Vetāla and Bhairava said:

O sage ! we have accepted, as per your advice, this five syllable-*mantra*, and we two shall worship Hara with this *mantra* in great delight. 159

इत्युक्त्वा तन्नमस्कृत्य तदा वेतालभैरवौ।
जग्मतुर्नाटकं शैलं वशिष्ठानुमते नृप ॥१६०॥

O king ! the two having said thus proceeded to Nāṭaka-śaila being permitted by the sage Vaśiṣṭha. 160

तत्रास्ति सरसी रम्या सुसम्पूर्णमनोहरा[1]।
सर्वदा स्वच्छसलिला प्रफुल्लकमलोत्पला ॥१६१॥

There is a charming lake on that hill, full with crystal clear water to the banks through out the year, full with blossoming lotuses. 161

तस्यास्तीरे तु विपुलः सुमनोज्ञो हराश्रमः।
सर्वदा दानवैर्देवैः किन्नरैः प्रमथैस्तथा ॥१६२॥
रक्ष्यते नृपशार्दूल नृत्यवादनतत्परैः।
यस्मान्नटति तत्रेशो नित्यं कौतुकतत्परः ॥१६३॥
तस्मान्नाटकनाम्नासौ[2] शैलराजः प्रगीयते।
छत्राकारं तु तं शैलं मनोज्ञं शङ्करप्रियम् ॥१६४॥

On one bank of that lake there is the attractive and big hermitage of Śaṁkara, always protected by gods, demons, *kinnaras*, and *pramathas*, who have always been indulging excessively in music and playing on the musical instruments. O tiger of the kings ! on that hill Hara also kept on dancing in a delighted mood ; it is why the hill is called Nāṭaka-śaila. This hill is of the shape of an umbrella and looks very attractive. 162-64

आसाद्य यत्र सरसी तत्र गत्वा तु तौ तदा।
न चैवापश्यतां तत्र हराश्रममनुत्तमम् ॥१६५॥

The two failed to find out that beautiful hermitage of Hara after they had proceeded towards it along the bank of the lake. 165

गन्तुं चैवाश्रमस्थानं तौ नैवाशकतां नृप।
ततो हरं प्रणम्याशु तस्यैव सरसस्तटे ॥१६६॥
निर्माय स्थण्डिलं चारु वशिष्ठोक्तक्रमेण तु।
हरमाराद्धुमारेभे वेतालो भैरवोऽपि च ॥१६७॥

1. रामां M. 2. चैव M. 3. मेकं M. 4. मवाप्स्यतः M.-5. वो M.

1. पूर्णा सम मनोहरा M. 2. तस्मात्त नाटकं नाम्ना M.

O king ! Vetāla and Bhairava had not been able to reach the abode of Hara (on that hill), therefore, the two paid their obeisance to Hara ; they built, without loss of time a small heap of clad, and commenced, propitiating Hara as advised by Vaśiṣṭha. 166-167

आराधयन्तौ भूतेशं तौ तदा शङ्करात्मजौ ।
दृष्ट्वा हरो देवगणैः सार्धं तस्मिंस्तु पर्वते ।
अधित्यकायां न्यवसत् स्वाश्रमेऽपर्णया सह ॥१६८॥

Hara while residing in his own hermitage situated in the valley of the hill along with Aparṇā and in the company of gods had observed that the two (sons of Śaṁkara) had been propitiating the lord of the creatures (Hara). 168

अधोभागे सरस्तीरे तपस्यन्तौ हरात्मजौ ।
स्थितौ दृष्ट्वा देवगणैः सहितः शङ्करः स्थितः ॥१६९॥

Śaṁkara in the company of gods observed that the two sons of Hara had been practising austerity below on the bank of the lake. 169

नृत्यमर्दलशब्दो यो हरस्य सततं भवेत् ।
शृणुतस्तौ[1] तदा शब्दं गन्तुं द्रष्टुं न लभ्यते ॥१७०॥

The two could hear the sounds caused by dancing and the beating of drums in the hermitage of Hara, but they had not seen it nor they could go there. 170

हरेणाधिष्ठितः शैलः सर्वदेवगणैः सह ।
राजते स्म तदा भूप सुधर्मा वासवी यथा[2] ॥१७१॥

O King ! that hill being presided over by Hara and attended by gods resembled the assembly of Indra, Sudharmā. 171

ध्यायतोस्तु तदा तत्र भगवान् वृषभध्वजः ।
नचिरादेव तस्याभूद् ध्यानमार्गेषु निश्चलः ॥१७२॥

On being meditated upon by Vetāla and Bhairava Hara firmly made his place in their mind, who were propitiating him. 172

तौ पूजयन्तौ गच्छन्तौ स्थितौ वा चन्द्रशेखरम् ।
नैव [3]तत्यजतुश्चित्तैः कदाचिदपि भूमिप ॥१७३॥

1. शृण्वतस्तु M 2. सुधर्मेवामरावती M. 3. तं जहतुः M.

O King ! Vetāla and Bhairava whether they were worshipping Hara or moving on the road or staying in residence had never forgotten Candraśekhara even for a moment. 173

पञ्चाक्षरेण मन्त्रेण पूजयन्तौ वृषध्वजम् ।
व्यतिचक्रमतुस्तौ तु सहस्रं परिवत्सरान् ॥१७४॥

While the two were engaged in worshipping Candraśekhara with the five-syllable *mantra* one thousand years passed on. 174

निराहारौ यताहारौ हरसंसक्तमानसौ ।
तपसा निन्यतुर्वर्षान् सहस्रं चैकवर्षवत् ॥१७५॥

The two without taking food and water, their mind obsorbed in Hara, practised austerity, thus one thousand years passed like one year. 175

गते वर्षसहस्रे तु स्वयमेव वृषध्वजः ।
प्रसन्नस्तु तयोर्भूत्वा प्रत्यक्षत्वमुपागतः ॥१७६॥

After one thousand years were over Vṛṣadhvaja (Hara) having favourably inclined to them appeared himself before them into their perception. 176

तं तु प्रत्यक्षतो दृष्ट्वा तदा वेतालभैरवौ ।
वृषध्वजं तुष्टुवतुर्ध्यानगम्यं पुरःस्थितम् ॥१७७॥

Vetāta and Bhairava having directly perceived Vṛṣadhvaja in front of them, who is perceptible only in meditation, commenced praying him. 177

हररूपं यथाध्यातं हृद्गतं तेजसोज्ज्वलम् ।
तथा दृष्ट्वा ततस्ताभ्यां [1]वशिष्ठस्यानुमानतः ॥१७८॥

They perceived the image of Hara as highly dazzling with the light, the image on which they have been meditated upon in their heart, (as described by Vaśiṣṭha) then they paid their obeisance to the sage Vaśiṣṭha. 178

वेतालभैरवावूचतुः

पञ्चवक्त्रं महाकायं सर्वज्ञानमयं परम् ।
संसारसागरत्राणं प्रणमावो वृषध्वजम् ॥१७९॥

Vetāla and Bhairava said :

We salute Vṛṣadhvaja with five faces, huge body, who is the embodiment of all wisdom, the supreme one, the resort in the vast ocean in the form of this world. 179

1. वशिष्ठो मनसा नुतः V.

त्वं परः परमात्मा च परेशः पुरुषोत्तमः ।
त्वं कूटस्थो जगद्व्यापी प्रधानः परमेश्वरः ॥१८०॥
रूपात्मा त्वं महातत्त्वं तत्त्वज्ञानालयः[1] प्रभुः ।
सांख्ययोगालयः शुद्धो गुणत्रयविभागवित् ॥१८१॥

O lord ! thou art supreme, the supreme soul, the supreme lord, and the supreme *puruṣa*, and unchangeable, thou doth extend all over the world, thou art *pradhāna* (the primordial being) and the supreme lord ; thou art manifest, the great entity (above the twenty four *tattvas*), the source of the *tattvas* and the wisdom itself, the lord, the ultimate resort of the elements enumerated in Sāṁkhya and Yoga ; thou art pure (not produced) and the knower of the distinction of the three qualities (*guṇas*) 180-181

त्वं नित्यस्त्वमनित्यश्च जगत्कर्ता लयः स्मृतः ।
एकोऽनेकस्वरूपश्च शान्तचेष्टो जगन्मयः ॥१८२॥

Thou art eternal and non-eternal, the creator and the destructor of the world, thou art one though manifested in many forms, thou art free from all movement, thou art in the form of the world. 182

निर्विकारो निराधारो नित्यानन्दः सनातनः ।
त्वं विष्णुस्त्वं महेन्द्रस्त्वं[2] ब्रह्मा त्वं जगतां पतिः ॥१८३॥

Thou art changeless, without any substratum, eternal and is eternal joy ; thou art Viṣṇu, Mahendra and lord of the world. 183

यो रूपरूपेश्वररत्नमालः
सम्भूतिभूतो निरवग्रहश्च ।
कांक्ष्यावतीर्णविगतप्रमाथी
योगेश्वरो ज्ञानगतिस्त्वगम्यः ॥१८४॥

Thou doth assume thy special excellent form bedecked with garland of gems, possess *aṇimā* and other *vibhūtis* (power), thou art free from the bondage, thou descendeth on the earth of thy free will, knoweth everything, thou art destroyer of all, not knowable, the master of *Yoga*, thou followeth the path of knowledge. 184

प्रमेयरूपात्मधराधराभो
भोगीन्द्रबद्धामृतभोगतन्त्रः ।
सूक्ष्माक्षरस्तत्त्वविदप्रमाथी
त्वं देवदेवः शरणं सुराणाम् ॥१८५॥

Thou art of the hue of a white mountain, thou remain covered by the hoods of the lord of serpents, constantly enjoy in nectar in the form of thy will, subtle and unchangeable, knower of the real truth, and not tormentor (?) (apramāthin) ; O god of gods ! thou art the refuge of gods. 185

विकल्पमानापरिहीनदेहः
शुद्धान्तधामानुगतैकविद्यः ।
वर्धिष्णुरुग्रः पुरुषः परात्मा
त्वमिन्द्रियौघस्य विचारबुद्धि ॥१८६॥

Thou doth not abandon thy body even after deluge, reside in the heart of the pure, and knowable with the insight ; thou art the great and eternal, the ever increasing, the terrible (*ugra*) and the great soul; thou art the discriminating knowledge in respect of object of sense organs. 186

त्वं नायनाथ प्रभवः परेषां
गतिर्मुनीनां परयोगिगम्यः ।
त्वंभूधरो भागधरो ह्यनन्तो
विश्वात्मनस्ते बहवः प्रपञ्चाः ॥१८७॥

O lord of lords ! thou art the cause of others, the ultimate goal of sages, the knowledge of the ascetics, thou doth support the world, thou art Ananta and the upholder of the world, the universe itself and thou manifesteth thyself in various ways. 187

ज्ञानामृतस्यन्दकपूर्णचन्द्रो
मोहान्धकारस्य परः प्रदीपः[1] ।
भवतात्मजानां परमः पिता त्वं
कामे च पञ्चाननरूपधारी[2] ॥१८८॥

Thou art the full moon from whom the nectar of knowledge constantly pours down, thou art the excellent light in the darkness in the form of attachment, the supreme father

1. मयः M. 2. महेश्वरच M.

1. प्रदीप्तः M. 2. रूपरूपी M.

to the devotees, who are thy sons, and in the matter of love thou art the five-faced one. 188

शास्ताखिलानां प्रथमो विवस्वां-
स्तनूनपात् त्वं तनुषे गुणौघान् ।
त्वं ब्रह्मरूपेण करोषि सृष्टिं
विष्णुस्वरूपैः सततं स्थितिं च ॥१८९॥
त्वं रुद्ररूपी कुरुषे तथान्तं
त्वत्तो न चान्यज्जगतीह वस्तु ।
त्वं रात्रिनाथो दिवसेश्वरश्च
त्वमग्निरापः पवनो धरित्री ॥१९०॥

Thou art the first ruler (śāstā) of all, the sun and the fire, thou doth spread the multitude of virtues; thou as Brahmā art the creator of the world, in the form of Viṣṇu the preserver of it, and the same way assuming the role of Rudra thou destroyeth the world. There is no other element except thee in this world. Thou art the moon and the sun, the fire, the water, the wind and the earth. 189-90

नभस्तथा त्वं क्रतुतन्त्रहोता
त्वमष्टमूर्तिर्भवता न चान्यत् ।
अनन्तमूर्तिस्त्विह मुख्यभावा-
न्निगद्यते चाष्टमयी त्रिमूर्तिः ॥१९१॥

Thou art the sky, the sacrifice, the performer of sacrifice, and the priest who invokes gods. Thou art thus in eight forms, not different from thee; thou art of innumerable forms but always prayed as being manifested in eight forms because of their eminence. 191

अनन्तमूर्ते कथमन्यथा ते
संख्यास्ति रूपस्य यदष्टमूर्तिः ।
त्वं त्र्यम्बकस्त्वं त्रिपुरान्तकश्च
त्वं शम्भुरीशः शमनो विधाता ॥१९२॥
सहस्रबाहुश्च हिरण्यबाहुः
सहस्रमूर्तिस्त्विह पञ्चवक्त्रः ।
प्रभूतनेत्रस्तु षडर्द्धनेत्रः
प्रभूतबाहुर्दशबाहुरीशः ॥१९३॥
प्रभूतभोगी मितभोगयुक्तो
भोग्यानुसारो निस्वग्रहश्च ॥१९४॥

Otherwise how is it that thou art always prayed having eight forms though in truth thou art with innumerable forms? Thou art Trymbaka, the destroyer of Tripura, Śambhu, Īśa, Yama, and Vidhātā (creator). Thou art with thousand arms and five faces, though thou art with innumerable eyes art called three-eyed (tryambaka), and though with many arms, ten-armed. Thou art with many serpents and also with abundance of enjoyable things but with limited enjoyment, thou followeth enjoyable things without attachment, thou art without components. 192-94

नित्यानित्यस्वरूपाय नित्यधामस्वरूपिणे ।
परतत्त्वस्वरूपाय नमस्तुभ्यं शिवात्मने ॥१९५॥

I salute thee, Who in reality art eternal and non-eternal, the permanent resort, the Supreme Real Entity and art manifested as Śiva. 195

नान्तं लिङ्गस्य यस्याप्तं विष्णुना ब्रह्मणा तव ।
तस्यावां किं विधास्यावः स्तुतिवाक्यं वृषध्वजः ॥१९६॥

Even Brahmā and Viṣṇu could not find out top and bottom of whose *linga*, how two boys of our stature could be able to offer prayer to thee (in proper words)? 196

स्वरूपं यस्य जानन्ति न देवा नापि दानवाः ।
[1]बालावावां कथन्तु त्वां स्तोष्यावः परमेश्वर ॥१९७॥

Neither gods nor demons even know thy real entity; O supreme lord! how two boys like us should be able to pray thee? 197

भक्तिमात्रेण देवेश [2]त्वावां वृषभध्वज ।
कुर्वः प्रणामं गौरीश भूयस्तुभ्यं नमो नमः ॥१९८॥

O Lord! O Vṛṣabhadhvaja! both of us pay our obeisance to you with devotion. 198

और्व उवाच

Aurva said:

इति स्तुतो महादेवो वेतालेन महात्मना ।
भैरवेणापि राजेन्द्र प्रसन्नः प्राह तौ तदा ॥१९९॥

O king of the kings! Mahādeva thus prayed by the great soul Vetāla and also Bhairava became pleased with them and thus told them. 199

श्री भगवानुवाच

तुष्टोऽस्मि युवयोः पुत्रौ वृणुतं वाञ्छितं वरम् ।
दास्यामि युवयोरिष्टं प्रसन्नोऽहं तपोव्रतः ॥२००॥

1. नरावावां॰ M. 2. भवावां M.

स्तुतिभिस्तु दमैश्चापि तथैकान्तानुचिन्तनैः ।
मुहुर्मुहुः सुप्रसन्न इष्टं दास्यामि वां सुतौ ॥२०१॥

The Lord said:

O my sons ! I am pleased with you, ask for the desired boon from me. The way you two have practised austerity and observed vows I am satisfied with that ; I shall grant you boon. With your prayer, self-restrainment, so also the single-minded devotion to me and meditation I am highly pleased with you. O my sons ! I shall give you what you have in your mind. 200-201

वेतालभैरवावूचतु

तुष्टोऽसि यदि सत्यं नो सत्यमावां सुतौ यदि ।
वृषध्वज तवैवेह तदेष्टं देहि नो वरम् ॥२०२॥

Vetāla and Bhairava said:

O Vṛṣadhvaja ! should you be really pleased with us and, in truth, take two of us as your sons, please grant us our desired boons. 202

सुतभावेन पितरं भवन्तं जगतां पतिम् ।
नित्यं यथावगच्छावस्तथा देहि वरं तु नो ॥२०३॥

You are the lord of the world ; grant us such a boon so that we become enlightened enough to realise you as your sons. 203

न राज्यमभिकांक्षावो न धनं नान्यदेव वा ।
त्वद्भक्त्या सेवनं कर्तुं तवेच्छावो वृषध्वज ॥२०४॥

O Vṛṣadhvaja ! we do not long for a kingdom, neither we seek wealth nor anything else of that kind ; we desire to serve you with devotion. 204

त्वत्पादपङ्कजद्वन्द्वे नित्यं मधुकरात्मताम् ।
त्वयि प्रसन्ने नेत्राणां युगले प्राप्नुतां सदा ॥२०५॥

Yourself having been favourably inclined to us let our pair of eyes turn into black bees unto your pair of lotus feet. 205

इतोऽन्यथा त्वच्चिन्ताभिस्त्वद्ध्यानैस्त्वत्प्रपूजनैः ।
कल्पकोटिसहस्राणि यान्तु सम्यक्तथावयोः ॥२०६॥

In addition to this let thousands of *kalpas* (of our age) pass while we remain devoted to you and meditating upon you and worshipping you. 206

और्व्व उवाच

ततस्तद्[1] वचनं श्रुत्वा महादेवो हसन्निव ।
सर्वैर्देवगणैः सार्धं देवत्वमकरोत्तयोः ॥२०७॥

Aurva said:

Mahādeva along with gods having heard their words granted them godhood as if smiling. 207

देवेन्द्रसम्मतेनैव सुधामानीय नाकतः ।
वेतालभैरवौ तान्तु पाययामास शङ्करः ॥२०८॥

There after Śaṁkara with the consent of Devendra brought nectar from the heaven and feed Vetāla and Bhairava with it. 208

पीतेऽमृते ततस्तौ तु मर्त्यतां नरसत्तमौ ।
अमर्त्यतां परित्यज्य प्रापतुः शिवशक्तितः ॥२०९॥

The two after they had drunk the nectar attained immortality by abandoning the state of mortal being by the power of Śiva. 209

तस्मिन्काले स्वपन्तौ तु दिव्यज्ञानबलान्वितौ ।
दिव्यरूपोपसम्पन्नौ बभूवतुररिन्दमौ ॥२१०॥

The two at that time became endowed with divine knowledge and strength and assumed divine appearance, looked like the vanquishers of enemies. 210

अभिन्नेनैव देहेन देवत्वं गतयोस्तयोः ।
प्राह शम्भुस्तदा तौ तु सुतौ परमहर्षितौ ॥२११॥

On seeing the two attaining the godhood with their previous body in tact (as they were) Śambhu became exceedingly delighted and told the two. 211

भगवानुवाच

अहं तुष्टस्तु युवयोः पार्वतीं दयितां मम ।
मद्दत्तं काममिच्छन्तावाराधयतमीश्वरीम्[2] ॥२१२॥
तामृते तु न शक्नोमि दातुमिष्टं सनातनम् ।

The Lord said:

O my sons ! I am satisfied with you. If you desire that I should grant you your choicest boons, two of you should propitiate my consort Pārvatī, the goddess. 212-13a

---

1. तयोः M. 2. मद्गतकाममाकांक्षां M.

सेवितुं च सुतौ नित्यं [1]शरणं व्रजतं शिवाम् ॥२१३॥
अचिराद् येन भावेन प्रीतिं देवी गमिष्यति ।
[2]अत्र वा तत्र वा गत्वा तेन भावेन चार्च्यताम् ॥२१४॥

With a view to serve always Śiva you should take refuge on her. By whatever mood she becomes pleased with you, without delay, you must worship her in that mood here or going to some other place. 213b-14

इति श्रीकालिकापुराणे वेताल-भैरवोत्पत्तिकथने
[3]एकपञ्चाशोऽध्यायः ॥५१॥

Here ends the fifty-first chapter of the holy Kālikāpurāṇa, called the emergence of Vetāla and Bhairava.

1. तस्मात्त्वां शरणंव्रज M. 2. यत्र वा तत्र M.
3. त्रिपञ्चाशोऽध्यायः V.

द्विपञ्चाशोऽध्यायः

CHAPTER FIFTY-TWO

(Worship of Mahāmāyā)

और्व उवाच

एवं वदति भूतेशे तदा वेतालभैरवौ ।
प्राहतुर्व्योमकेशं तौ हर्षोत्फुल्लविलोचनौ ॥१॥

Aurva said :

The lord of the creatures (Śiva) having thus spoken Vetāla and Bhairava, their eyes blossomed in joy, said to Vyomakeśa (Śiva). 1

वेतालभैरवावूचतुः

पार्वत्या न हि जानीवो ध्यानं मन्त्रं विधिं तथा ।
कथमाराधयिष्यावो भगवन् सम्यगुच्यताम् ॥२॥

Vetāla and Bhairava said :

We do not know the meditation, the *mantras* as well as the rites, of Pārvatī ; how could we worship her ? O lord ! please instruct us duly (on it). 2

श्रीभगवानुवाच

महामायाविधिं मन्त्रं कल्पं च भवतोः सुतौ ।
उपदेक्ष्यामि तत्त्वेन येन [illegible] भविष्यति ॥३॥

Śrī Bhagavān said :

O my sons ! I shall give you instruction in Mahāmāyā's rites, *mantra* and rituals in their true forms, (by practising which) everything could be achieved. 3

और्व उवाच

इत्युक्त्वा स महामायाध्यानं मन्त्रं विधिं तथा ।
कथयामास गिरिशस्तयोः सम्यङ् नृपोत्तम ॥४॥

Aurva said :

O superior most of kings ! Giriśa having said thus explained to them the meditation *mantra* and rites of Mahāmāyā in their entity. 4

यदष्टादशभिः पश्चात्पटलैश्च स भैरवः ।
स निर्णयविधिं कल्पं निबबन्ध शिवामृते ॥५॥

Afterwards Bhairava has modified this ritual procedure and rites in the *Śivāmṛta* extending in eighteen chapters. 5

सगर उवाच

कीदृङ् मन्त्रं पुरा शम्भुरवोचदुभयोस्तयोः ।
येनाराध्य महामायां तौ गणेशत्वमापतुः ॥६॥

Sagara said :

What was the *mantra* which Śambhu had given to these two in the past, by which they worshipped Mahāmāyā and obtained the leadership of the *gaṇas* (the retinue of Śiva). 6

सकल्पं सरहस्यं च साङ्गं तच्छ्रोतुमुत्सहे ।
दशाष्टपटलैर्यत्तु निबबन्ध स भैरवः ॥७॥

I desire to listen to it together with its ritual procedures, its secrets, and its supplements, which Bhairava has modified in eighteen *paṭalas* (chapters). 7

श्रौर्व उवाच

बहुत्वाद् वदितुं तस्य चिरेणैव तु शक्यते ।
तस्मात् सद्यः समुद्धृत्य यन्महादेवभाषितम् ।
संक्षेपात् कथये तत्त्वं तच्छृणुष्व नृपोत्तम ॥८॥

Aurva said :

It takes very long time to speak about what Bhairava has codified in eighteen chapters, because of its vastness. Therefore, presently extracting from what Mahādeva had spoken, I shall briefly state the essentials to you, O best of the kings ! listen to it. 8

पृच्छन्तौ पार्वती मन्त्रं तदा वेतालभैरवौ ।
जगाद स महादेवः शृणुत मन्त्रकल्पकौ ॥९॥

When Vetāla and Bhairava enquired about the *Pārvatī-mantra* Mahādeva said to them ; listen to that *mantra* and rituals. 9

श्रीभगवानुवाच

शृणु मन्त्रं प्रवक्ष्यामि गुह्याद् गुह्यतमं परम् ।
अष्टाक्षरं तु वैष्णव्या महामायामहोत्सवम् ॥१०॥
अस्य श्रीवैष्णवीमन्त्रस्य नारदऋषिः शम्भुर्देवता ।
अनुष्टुप् छन्दः सर्वार्थसाधने विनियोगः ॥११॥

Śrī Bhagavān said :

Listen to, I am going to tell you about the goddess Vaiṣṇavī's *mantra*, the most secrets of the secrets, the most excellent, consisting of eight syllables, the great festival of Mahāmāyā. Of this *mantra* which belongs to Śrī Vaiṣṇavī, Nārada is the seer, Śambhu the deity, *anuṣṭup* the metre, and it is applicable for achieving every thing desired. 10-11

ह्रान्तान्त्युर्वो[1] रान्तश्च नान्तो णान्तस्तथैव च ।
कैकादशाष्टादिषष्ठः खान्तो विष्णुपुरःसरः ॥१२॥

(The syllables of this *mantra* are) the syllable preceding the one of which the following of the following is *ha* i.e. *sa*, the one followed by *ra* i.e. *ya*, the other after *na* i.e. *pa*, the other is following *ṇa* i.e. *ta*, the other is the eleventh form *ka* i.e. *ṭa*, the other is the sixth from the beginning, i.e. *ca*, the other is followed by *kha*, i.e. *ka*, and the first of the whole syllables is Viṣṇu i.e. *a* (thus the syllables of the *mantra* stand in reverse order, as *ka ca ṭa ta pa ya sa*). 12

एभिरष्टाक्षरैर्मन्त्रं शोणपद्मसमप्रभम् ।
ॐकारं पूर्वतः कृत्वा जप्यं सर्वैस्तु साधकैः ॥१३॥

Of these syllables the *mantra* consists which has the lustre of red flowering lotus ; this *mantra* with the syllable *Oṁ* at the beginning is to be recited by all the adept. 13

महामन्त्रमिदं गुह्यं वैष्णवीमन्त्रसंज्ञकम् ।
मन्त्रं कलेवरगतं तस्मादङ्गं प्रकीर्तितम् ॥१४॥

This great *mantra*, called the *Vaiṣṇavīmantra* is a secret one ; because it has got a body, it is called *aṅgamantra*. 14

महादेवस्योर्ध्वमुखं बीजमेतत् प्रकीर्तितम् ।
ॐकाराक्षरबीजं च यकारः शक्तिरुच्यते ॥१५॥

With the syllable *bīja* the upper head of Mahādeva is its *bīja*, and the syllable *ya* its *śakti*. 15

सबीजं कथितं मन्त्रं कल्पं च शृणु भैरव ।
तीर्थे नद्यां देवखाते गर्तप्रस्रवणादिके ॥१६॥

The *mantra* with its *bīja* has been stated : O Bhairava ! listen now to the ritual procedure (to be followed). 16

परकीयेतरे तोये स्नानं पूर्वं समाचरेत् ।
आचान्तः शुचितां प्राप्तः कृतासनपरिग्रहः ॥१७॥

1. मान्त M.

An adept should first take his bath in a sacred bathing place, or, in a river, or in a natural pond or in the water, which does not belong to others. 17

उत्तराभिमुखो भूत्वा स्थण्डिलं मार्जयेत् ततः ।
करेणानेन मन्त्रेण यूं[1] सह: क्षित्या इति स्वयम् ॥१८॥

(After taking the bath) the adept should purify himself by sipping water, and take his seat facing the north and then he himself clean the sacrificial place by his hand repeating the *mantra* '*yuṁ saḥ kṣityā.*' 18

ॐ ह्रीं[2] स इति मन्त्रेण आशापूरणकेन च ।
तोयैरभ्युक्षयेत् स्थानं भूतानामपसारणे ॥१९॥

The adept, in order to expel the demons (from that place) should besprinkle the place with water repeating the *mantra* '*Oṁ hrīṁ saḥ*' which covers the quarters of the sky. 19

ततः सव्येन हस्तेन गृहीत्वा स्थण्डिलं शुचिः ।
मन्त्रं लिखेत् सुवर्णेन याज्ञिकेन कुशेन वा ॥२०॥
ॐ वैष्णव्यै नमः इति [3]मन्त्रराजमथापि वा ।

There after the adept being pure should hold the sacrificial place by the left hand and scribe the *mantra* '*Oṁ Vaiṣṇavyai namaḥ*' (Oṁ obeisance to Vaiṣṇavī) or, the prince of the *mantras* with a golden stick, or, by a sacrificial *kuśa* grass. 20-21a

ततस्त्रिमण्डलं कुर्यात् तेनैव समरेखया ॥२१॥

The adept should draw a triangular *maṇḍala* by means of that implement, making the lines equal in length. 21b

नित्यासु न हि पूजासु रजोभिर्मण्डलं लिखेत् ।
पुरश्चरणकार्येषु तत्काम्येषु प्रयोजयेत् ॥२२॥

In the case of daily performance of rites one need not draw the *maṇḍala* with powders | because it is to be used only in the rites performed for the fulfilment of one's desire (*kāmya*) and in the constant repetition (*puraścaraṇa*) of the *mantra*, 22

रेखामुदीच्यां[4] प्रथमं पश्चिमे तदनन्तरम् ।
दक्षिणे तु ततः पश्चात् पूर्वभागे तु शेषतः ॥२३॥

1. ध्रूं M. 2. यु ं स इति V. ध्रू ं स इति M.
3. अस्त्रराज V. 4. रेखामुदीचीं प्रथमं M,

One should first draw the line in the north followed by one in the west, then in the east and the last one in the west. 23

वर्णानां च सहद्वारैरेवमेव[1] क्रमो भवेत् ।
ॐ ह्रीं श्रीं स इति मन्त्रेण मण्डलं पूजयेत् ततः ॥२४॥

The same order is to be followed in respect of placement of syllables and the entrance (gates in the *maṇḍala*) and then one should worship the *maṇḍala* by repeating the *mantra* (*Oṁ hrīṁ śrīṁ saḥ*). 24

हस्तेन मण्डलं कृत्वा कुर्याद् दिग्बन्धनं ततः ।
आशाबन्धनमन्त्रेण पूर्वोक्तेन यथाक्रमम् ॥२५॥

One should thereafter close the quarters of the sky by holding the sacrificial place by hand and repeating the *mantra* ending with that applicable for fencing the quarters as has been mentioned before, following the said order. 25

फडन्तेनात्मनाप्यत्र करेणैव निबन्धयेत् ।
यवानां [2]मण्डलैरेकमङ्गुलं चाष्टभिर्भवेत् ॥२६॥
अदीर्घयोजितैर्हस्तैस्चतुर्विंशतिरङ्गुलैः ।
तत्प्रमाणेन हस्तेन हस्तैकं तस्य मण्डलम् ॥२७॥

By pronouncing the *mantra* ending with *phaṭ* one should draw the *maṇḍala* with one's own hand. One *aṅgula* (digit finger) is equal to (combination of) eight *yavas* (barley corns), and twenty four *aṅgulas* not putting lengthwise (but breadthwise) make a *hasta* (fore-arm); the *maṇḍala* should be of one *hasta* by the measure, as stated. 26-27

पद्मं वितस्तिमात्रं स्यात् कर्णिकारं तदर्धकम् ।
दलान्यन्योन्यसक्तानि ह्यायतानि नियोजयेत् ॥२८॥

The lotus (within the *maṇḍala*) should be of one *vitasti* (fore-hand) in length and the filaments half of it the petals should stand mutually attached to each other and of oblong size. 28

न न्यूनाधिकभागानि सबहिर्वेष्टितानि च ।
मध्यभागे न्यसेद् द्वारं न न्यूने नाधिके तथा ।
सुबद्धं मण्डलं तच्च रक्तवर्णं विचिन्तयेत् ॥२९॥

6. क्रमस्वाद् वा M. 1. तण्डुलैरेकं V.

The petals should neither be short nor long and with outer hand encircling; in the middle one gate should be made, neither small nor big. The *maṇḍala* should be well drawn, fortified and red-coloured upon which the adept is to meditate upon. 29

इतोऽन्यथा मण्डलमुग्रमस्याः
करोति यो लक्षणभागहीनम् ।
फलं न चाप्नोति न काममिष्टं
तस्मादिदं मण्डलमत्र लेख्यम् ॥३०॥

Who makes her (Mahāmāyā's) powerful *maṇḍala* otherwise than the prescribed one, devoid of its characteristics and (incomplete) in parts, does not gain any result, nor gets his desires fulfilled, therefore only this *maṇḍala* should be drawn (as prescribed). 30

इति श्रीकालिकापुराणे महामायाकल्पेऽष्टादशपटले
[1]द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

Here ends the fifty second chapter of the holy *Kalikā-purāṇa*, the extracts from the eighteenth *paṭala* of the book, called *Mahāmāyākalpa* (the ritual procedure of Mahāmāyā).

1. चतुःपञ्चाशत्तमोऽध्यायः V.

त्रिपञ्चाशोऽध्यायः

CHAPTER FIFTY-THREE

(Mahāmāyā-kalpa or the Procedural Rites of Mahāmāyā)

श्रीभगवानुवाच

ततो लमिति मन्त्रेण अर्घपात्रस्य मण्डलम् ।
चतुष्कोणं विधायाशु द्वारपद्मविवर्जितम् ॥१॥

The Lord (Śiva) said :

There after one should quickly draw a *maṇḍala* (circle) for placing the sacrificial vessel (*arghapātra*) quadrangle in shape, and without gates (*dvāra*) and lotuses, while repeating the *mantra* '*laṁ*'. 1

ओं ह्रीं श्रीमितिमन्त्रेण अर्घपात्रं तु मण्डले ।
विन्यसेत् प्रथमं तत्र पूजयित्वा समिध्यति[1] ॥२॥

By repeating the *mantra* '*Oṁ hrīṁ śrīṁ*'[2] the sacrificial vessel is to be placed on the *maṇḍala* and worshipped after it is fumigated. 2

ओं[3] ह्रीं ह्रौमितिमन्त्रेण गन्धपुष्पे तथा जलम् ।
अर्घपात्रे क्षिपेत् तत्र मण्डलं विन्यसेत् ततः ॥३॥

By reciting the *mantra* '*Oṁ hrīṁ krauṁ*' one should put the sandal paste and flowers with water in the sacrificial vessel, and then place it on the *maṇḍala* drawn. 3

पूर्ववन्मण्डलं कृत्वा अर्घपात्रे ततो जलैः ।
त्रिभागैः[4] पूरयेत् पात्रं पुष्पं तत्र विनिःक्षिपेत्[5] ॥४॥
ततो ह्रीमिति मन्त्रेण आसनं पूजयेत् स्वकम् ।
ततः क्षौमितिमन्त्रेण आत्मानं[6] पूजयेद् बुधः ॥५॥
गन्धैः पुष्पैः शिरोदेशे ततः पूजां समाचरेत्[7] ।
ओं ह्रीं[8] स इति मन्त्रेण पुष्पं हस्ततलस्थितम् ॥६॥
संमृज्य सव्यहस्तेन घ्रात्वा वामकरेण तु ।
ऐशान्यां निक्षिपेदेतत् पूर्वमन्त्रेण कोविदः ॥७॥

1. नक्षिप्यपि M. 2. श्रीं V. 3. B. reads *Oṁ hrīṁ krūṁ*.
4. त्रिभागं M. 5. पुनः क्षिपेत् M. 6. आसनं M. 7. समारभेत् M.
8. श्रीं V.

After the *maṇḍala* had been drawn as has been stated above, the three-fourths of the sacrificial vessel is to be filled with water, and one should put flowers again on it. Then the wise adept is to worship his own seat by repeating the *mantra* '*hrīṁ*', and then his body by repeating the *mantra* '*kṣauṁ*' and then put a flower, besmeared with sandal paste, on his own head. After this is done one should crush the flower, which is in between his two palms, with his right hand by repeating the *mantra* '*Oṁ hrīṁ saḥ*', and smell it after taking it in his left hand. Then the wise adept should throw the flower to the north-eastern (*aiśānya*) direction. 4-7

रक्तं पुष्पं गृहीत्वा तु कराभ्यां पाणिकच्छपम् ।
बद्ध्वा कुर्यात् ततः पश्चाद् दहनप्लवनादिकम् ॥८॥

There after taking a red flower inside his two palms the adept after turning them into the form of a hand-tortoise (*pāṇikacchapa*)[1] one should perform burning (*dahana*)[2], bathing (*plāvana*)[3] etc. 8

वामहस्तस्य तर्जन्यां[4] दक्षिणस्य कनिष्ठिकाम्[5] ।
तथा दक्षिणतर्जन्यां[6] वामाङ्गुष्ठं[7] नियोजयेत् ॥९॥
उन्नतं दक्षिणाङ्गुष्ठं वामस्य मध्यमादिकाः ।
अङ्गुलीर्योजयेत् पृष्ठे दक्षिणस्य करस्य च ॥१०॥
वामस्य पितृतीर्थेन मध्यमानामिके तथा ।
अधोमुखे तु ते कुर्याद् दक्षिणस्य करस्य च ॥११॥
कूर्मपृष्ठसमं पृष्ठं कुर्याद् दक्षिणहस्ततः[8] ।
एवं बद्धः सर्वसिद्धिं ददाति पाणिकच्छपः ॥१२॥

The adept should put the litile finger of the right hand on the forefinger of the left hand, same way the thumb of the left hand on the forefinger of the right hand, make the right thumb raised and the middle and other fingers of the left hand on the back of the right hand and thus connect the middle and the ring finger of the right hand with that part of the left hand between the thumb and the forefinger (*pitṛtīrtha*); the adept should also make these (the joining of fingers and palms) to face down-wards while making the back of the tortoise. Thus formed the hand tortoise gives success in all matters. 9-12

कुर्यात् तद्धृदयासन्नं[1] निमील्य नयनद्वयम् ।

The adept then should make this hand position near to his heart and close his eyes. 13a

समं कायशिरोग्रीवं कृत्वा स्थिरमना बुधः ॥१३॥
ध्यानं समारभेद् देव्या दाहप्लवनपूर्वकम् ।

After doing this the wise adept should cup his body, head and neck straight and with his mind steady; then he should commence meditating upon the Goddess after he had performed the act of burning and bathing. 13b-14a

अग्निं वायौ विनिक्षिप्य वायुं तोये जलं हृदि ॥१४॥
हृदयं निश्चले दत्त्वा[2] आकाशे निक्षिपेत्स्वनम्[3] ।
ॐ हूं फडिति मन्त्रेण भित्त्वा रन्ध्रं तु मस्तके ॥१५॥
शब्देन सहितं जीवमाकाशे स्थापयेत् ततः ।
वाय्वग्नियमशक्राणां वीजेन वरुणस्य च ॥१६॥
परास्थानपरास्चैतैः सार्धचन्द्रैः सबिन्दुकैः ।
शोषं दाहं तथोच्छादं पीयूषासेवनं परम् ॥१७॥
यथाक्रमेण कर्तव्यं चिन्तामात्रं विशुद्धये ।

Then the adept should start the process of throwing the fire into the wind, the wind into the water, the water into the heart, the heart into the immovable, then the sound into the ether; after the adept has broken and opening in his skull by muttering the *mantra* '*Oṁ hūṁ phaṭ*' he should throw the soul together with the sound into the ether. Then the *bījas* of of Vāyu, Agni, Yama, Śakra and Varuṇa i.e., *ya*, *ra*, *ma*, *la* and *va* putting *candra* and *bindu* before each of them are to be repeated. Then the adept for purifying himself should

---

1. *pāṇikacchapa* (*pīkā*) is a *mudrā* composed by the fingers of the two hands, and the back of a palm raised. The description follows 9-12.
2. *dahana*, a mental process for burning the desire.
3. *plāvana* washing the inside of the body by mental process.
4. तर्जन्या M. 5. कनिष्ठ्या M. 6. तर्जन्या M.
7. वामांगुष्ठेन योजयेत् M.
8. कूर्मपृष्ठसमं कुर्याद् दक्षिणस्य च हस्ततः M.

---

1. सन्ने M. 2. कृत्वा M. 3. स्वकम् M.

perform the acts of dedication, burning, removal, sipping of nectar, in this order, by only his mental process. 13b-14a

ततस्तु देवीबीजेन अणुं जाम्बूनदाकृतिम् ॥१८॥
तत्रासाद्य द्विधा कुर्यात् उम् ह्रीं श्रीमिति मन्त्रका:[1] ।
तदूर्ध्वभागेषु[2] हृद्लोकं स्वर्गं च खं तथा ॥१९॥
निष्पाद्य शेषभागेन[3] भुवं पातालवारिणि[4] ।
चिन्तयेत्तत्र सर्वाणि सप्तद्वीपां च मेदिनीम् ॥२०॥

Then the adept should put, by repeating the *bija* of the goddess, the atom, in the shape of gold (golden egg), and divide it by muttering the *mantra*-s *aim, hrim, śrim*[5]. The heaven and the sky conceived in the mind, are to be installed on its upper parts, and the earth as floating on the water of the nether region on the lower parts. Having accomplished this (in the mental process) the adept should meditate upon everything (world) including the earth comprising of seven islands. 18b-20

तत्तेषु[6] सागरांस्तांस्तु स्वर्णद्वीपं विचिन्तयेत् ।
तन्मध्ये रत्नपर्यङ्क रत्नमण्डपसंस्थितम् ॥२१॥
आकाशगङ्गातोयोघै: सदैव सेवितं शुभम् ।
तत्पर्यङ्के रक्तपद्मं प्रसन्नं सर्वदाशिवम् ॥२२॥
चिन्तयेत् स्वर्णमानाङ्कं सप्तपातालनालकम् ।
आब्रह्मभुवनस्पर्शि [1]सुवर्णाचलकर्णिकम् ॥२३॥

There (on the earth) the adept should meditate upon the oceans and the golden island there (or the golden island situated in the midst of the ocean of syrup)[8] and a couch of gems lying in the midst (of that golden island) under a pavilion of gems, which is constantly attended by the waves of the heavenly Gaṅgā, and pure. The adept should meditate on a red lotus lying on that couch, which is blossoming and always auspicious, the petals of which are of gold, the stalk of which spreads up to the seven lower regions, and also touches the abode of Brahman the Supreme Being, and whose pericarps are (like) the golden hills[1], (or, of golden hue). 21-23

तत्रस्थितां महामायां ध्यायेदेकाग्रमानसः ।
शोणपद्मप्रतीकाशां मुक्तमूर्धजलम्बिनीं ॥२४॥
चलत्काञ्चनमारुह्य[2] कुण्डलोज्ज्वलशालिनीम् ।
सुवर्णरत्नसम्पन्न[3] किरीट[4]द्वयधारिणीम् ॥२५॥
शुक्लकृष्णारुणैर्नेत्रैस्त्रिभिश्चारुविभूषिताम् ।
सन्ध्याचन्द्रसमप्रख्य-कपोलां लोललोचनाम् ॥२६॥
विपक्व[5]दाडिमीबीजदन्तान् सुभ्रू[6]योगोज्ज्वलाम् ।
बन्धूकदन्तवसनां शिरीषप्रभनासिकाम् ॥२७॥
कम्बुग्रीवां विशालाक्षीं सूर्यकोटिसमप्रभाम् ।
चतुर्भुजां विवसनां पीनोन्नतपयोधराम् ॥२८॥
दक्षिणोर्ध्वेन निस्त्रिंशत्परेण सिद्धसूत्रकम् ।
बिभ्रतीं वामहस्ताभ्यामभीति वरदायिनीम् ॥२९॥
निम्ननाभि[7]क्रमायातां क्षीणमध्यां मनोहराम् ।
आनमन्नागपाशोरुं गुप्तगुल्फां सुपार्ष्णिकाम् ॥३०॥
बद्धपर्यङ्कसङ्कल्पां निवीरासनराजिताम् ।
गात्रेण रत्नसंस्तम्भं[8] सम्यगालम्ब्य संस्थिताम् ॥३१॥
किमिच्छसीति वचनं व्याहरन्तीं मुहुर्मुहुः ।
पञ्चाननं[9] पुर:संस्थं निरीक्षन्तीं सुवाहनम्[10] ॥३२॥
मुक्तावली स्वर्णरत्नहा[11]रकङ्कणादिभि: ।
सर्वैरलङ्कारगणैरुज्ज्वलां सस्मिताननाम् ॥३३॥
सूर्यकोटिप्रतीकाशां सर्वलक्षणसंयुताम् ।
नवयौवनसम्पन्नां तथा सर्वाङ्गसुन्दरीम् ॥३४॥
ईदृशीमम्बिकां ध्यात्वा नमः फडिति मस्तके ।
स्वकीये प्रथमं[12] दद्यात्[13] साऽहमेव विचिन्त्य[14] च ॥३५॥

1. मन्त्रकै: V. B. 2.—भागे विधिना खोकम् V. 3.—भागे तु V.
4. धारिणीम् V. 5. '*aim hrim krim*' B.
6. तत्रेषु सागरान्त: स्वं V. B. 7. स्वर्णवर्णाक कर्णिकम् V.
8. *tatteṣu sāgarāṁstān/tatteksu-sāgarāntaḥsthām,*

1. *suvarṇācal-karṇikam.*
2. —सम्बद्ध —V. 3. सम्बद्ध —V. 4. '''त्रय—V.
5. विपक्वं M. 6. सुभ्रूयुगो—V.
7. नाभि V. 8. रत्नस्तम्भञ्च V. 9. पञ्चाननां M.
10. स्ववाहनम् V. सुवाहनाम् M. 11. —केयूर—V.
12. सुमनो V. 13. सोऽहम् M. 14. विचिन्तयन् V.

The adept should with undivided mind meditate upon Mahāmāyā sitting on that lotus, who resembles the hue of the red lotus, whose dishevelled hairs hang down, adorned with a pair of bright earrings shaking like the mountain ebony[1], who wears two diadems[2] beset with gold and gems, who is lovely, adorned with three eyes, white, red and black; whose cheeks possess the splendour of the moon in the twilight; who is with the rolling eyes, with teeth like the seeds of the ripe pomegranate and splendid by her beautiful eye brow: whose lips look like the red *bandhuka*[3] flower and the nose is of the shape of *śirisa*[4] flower; who is with the neck having three curve lines like a conch shell; who is with big eyes, who dazzles like the myriad of ten million suns, who is with four arms, without clothes, with full and prominent breasts, who holds a sowed in her upper right hand, in the other (the lower) hand *siddha-sūtra*, whose left hands are in the pose of *abhaya* and *varada* (*mudrā*); whose naval is deep, the waist is properly splendour, who is charming with her two thighs somewhat bent like the trunk of an elephant, with the hidden ankles, and two well formed heels; who looks brilliant because of her sitting firmly in a posture framing the tight *pryaṅka*[5] posture, and keeps herself leaning on a pillar of gems with her body, keeps on asking "What do you want?" While looking at the lion, her own mount, standing in front of her, who looks extremely splendid with the range of all ornaments like necklace of pearls, necklaces and armlets of gold besets with jewells; who wears a smile on her face, resembles the lustre of ten million suns, is endowed with all the auspious signs (of the body), is in the prime of youth, and is beautiful in all the limbs. 24-35

1. *calatkāñcanānām.*
2. *kirīṭa-traya-dhariṇim.*
3. bandhuka—a kind of red flower.
4. śirisa—a kind of bush flower.
5. *paryaṅka*; a squating position in meditation and also wearing a cloth in a particular fashion while so sitting.

After the adept has meditated on Ambikā (Mahāmāyā) in this form, he should put a flower first on his head by uttering the *mantra* '*namaḥ phaṭ*' and contemplating 'She is identical with me'. 35

अङ्गन्यासकरन्यासौ ततः कुर्यात् क्रमेण च[1] ।
एभिर्मन्त्रैः स्वरैः [2]सह सुमीसूमैः क्रमान्वितैः ॥३६॥
ओम् क्षौम् चैते[3] सप्रणवां रक्तवर्णा मनोहराम् ।

There after the adept should perform *aṅganyāsa* and *karanyāsa* in their proper order, repeating these *mantras* '*Oṁ kṣauṁ*' provided with the long vowels and *praṇava*; these *mantras* are of red colour and charming. 36a-37a

अङ्गुष्ठादिकनिष्ठान्तमन्त्रसंवेष्टनं फट् ॥३७॥
प्रान्तेन कुर्याद् विन्यासं पूर्वं करतलद्वये[4] ।

The adept should perform the *aṅganyasa* which is entwining of the fingers from the thumb to the little finger by uttering the *mantra* '*phaṭ*', like wise with the end of the palms he should accomplish the *nyāsa*. 37b-38a

हृच्छिरःशिखाकवचनेत्रेषु [5]क्रमतो न्यसेत् ॥३८॥
ततस्तु मूलमन्त्रस्य वक्त्रे पृष्ठे तथोदरे ।
बाह्वोर्गुह्ये पादयोश्च जङ्घयोर्जघने क्रमात् ॥३९॥
विन्यसेदक्षराण्यष्टौ ओंकारं च तथा स्मरन् ।
एभिः प्रकारैरति[6]शुद्धदेहः पूजां सदैवार्हति नान्यथा हि ।
शरीरशुद्धि मनसो निवेशं भूतप्रसारं कुरुते नृणां तत् ॥४०॥

The adept then should continue the *aṅganyāsa* on heart; head, tuft of hair, *kavaca* and eyes in this order; after accomplishing these he should lay down the eight syllables of the *mūlamantra* preceded by the syllable *Oṁ* with contemplation on mouth, back, bally, arms, private parts, feet, shanks and buttocks in this order. When the body has been purified exceedingly by this process, then only the adept becomes elligible to worship (the goddess), and not otherwise, because the purification of the body, and the removal of *bhūtas* (obstacles) cause a man to concentrate his mind. 38b-40

इति श्रीकालिकापुराणे महामायाकल्पे [7]त्रिपञ्चाशोऽध्यायः ॥

Here ends the fifty-third chapter of the holy *Kālikāpurāṇa*, in the *Mahāmāyākalpa* (Mahāmāyā's ritual practices).

1. तु V. 2. संघैराशीभूतैः V. 3. मुचैते V.
4. द्वयोः V. 5. तत्क्रमात् V. 6. ...रपिशुद्ध—V.
7. पंचपञ्चाशत्तमोऽध्यायः V.

चतुःपञ्चाशोऽध्यायः

CHAPTER FIFTY-FOUR

(Ritual Procedure of Mahāmāyā continued)

श्रीभगवानुवाच

ततोऽर्घ्यपात्रे तन्मन्त्रमष्टधाकृत्य[1] सञ्जपेत् ।
तेन तोयानि[6] पुष्पाणि स्वं मण्डलमथासनम् ॥१॥

The Lord said :

After that (was done) the adept should mutter that *mantra* repeating eight times on the sacrificial vessel, and besprinkle, with the water (of that sacrificial vessel) the flowers, his own *maṇḍala* and the seat. 1

आशोधयेत्[3] ततः पश्चात् पूजोपकरणं समम् ।
ॐ ऐं ह्रीं ह्रौं[4]मिति मन्त्रेण शब्दप्रांशुविवर्जितम् ॥२॥

There after the adept should purify (by sprinkling water) all the offerings and implements of the worship by muttering the *mantra* '*Oṁ aiṁ hrīṁ hrauṁ*' without making any sound.[5] 2

द्वारपालं ततो देव्या आसनानि च पूजयेत् ॥
नन्दिभृङ्गिमहाकालगणेशा द्वारपालकाः ।
उत्तरादिक्रमात् पूज्या आसनानि च[2] मध्यतः ॥३॥

There after the adept should worship the door keepers of the goddess; and her seats. Nandin, Bhṛṅgin, Mahākāla and the head of the group (Gaṇeśa) are the door keepers of the goddess; they are to be worshipped beginning from the north (in the *maṇḍala*), however, t.e seat is to be worshipped in the middle (of the *maṇḍala*). 3

आधारशक्तिप्रभृति [7]हेमाद्यन्तात् प्रपूजयेत् ।
प्रसिद्धान् सर्वतन्त्रेषु पूजाकल्पेषु भैरव ॥४॥

O Bhairava ! in the ritual procedure of worship the adept should worship all those who are renowned in all the *tantras* beginning with *ādhāraśakti* and ending with *hemādi* etc. 4

दशदिक्पालसहितान् धर्माधर्मादिकांस्तथा ।
मण्डलाग्न्यादिकोणेषु पूजयेत् पार्श्वदेशतः ॥५॥
सूर्याग्निसोममरुतां मण्डलानि च पद्मकम् ।
रजस्तथा तमः सत्त्वं योगपीठं गुरोः पदम ॥६॥
सारादीन् भद्रपीठान्तान् साङ्गोपाङ्गान् प्रपूजयेत् ।

Then the adept should worship *dharma* and *adharma*[1] etc. together with the ten guardians of the directions of the sky at the corners of *maṇḍala* beginning with the south-east corner (*agnikoṇa*), and also on the sides; and the *maṇḍala*-s of the sun, the fire, the moon, and the winds (*marut*-s), the lotus (drawn on the *maṇḍala*), *rajas*, *tamas* and *sattva*, the seat of meditation, the feet of the *guru*, and the *pīṭha*-s beginning with Sāra (Sāradā) up to Bhadrapīṭha with all the paraphernalia. 5-7a

ब्रह्माण्डं स्वर्णडिम्बं[2] च ब्रह्मविष्णुमहेश्वरान् ॥७॥
ससागरान् सप्तद्वीपान्[3] स्वर्णद्वीपं समण्डपम् ।
रत्नपद्मं सपर्यङ्कं रत्नस्तम्भं तथैव च ॥८॥
पञ्चाननं मण्डलस्य मध्येऽवश्यं प्रपूजयेत् ।

He should worship the Brahman's egg, i.e., the universe, the golden egg, Brahmā, Viṣṇu and Śiva, the seven continents together with the oceans, the golden island with a pandal on it, the lotus of jewels, the couch, and also the pillar of jewels, and the lion, all these must be worshipped in the middle of the *maṇḍala*. 7b-9a

[4]ह्रीं मन्त्रेण ततः कूर्मपृष्ठं पाण्योर्निबध्य च ॥९॥
ध्यायेच्च पूर्ववद् देवीमासाद्यासनमुत्तमम् ।
हृन्मध्ये चिन्तयेत् स्वर्णद्वीपं पर्यङ्कसम्भृतम्[5] ॥१०॥
पश्यन्निव ततो देवीमेकाग्रमनसा स्मरेत् ।
प्रत्यक्षीकृत्य हृदये मानसैरुपचारकैः ॥११॥
[6]षोडशानां प्रकारैस्तु हृदिस्थां पूजयेच्छिवाम् ।

---

1. वृत्य V. 2. नेवेत V, 3. आसेचयेत् V. 4. ऐं श्रीं श्रौम् V.
5. *upāṁśu*—by moving the lips, and not uttering the words. Of the three types i.e., *vācika*, *upāṁśu* and *mānasa* the second one is ten times superior to the first while the last one is thousand times superior to that of the first.
6. तु M. 7. हेमाद्यन्तां M.V.

1. These are conceptuals.
2. द्वीपं च M. 3. सागरान् सप्तद्वीपांस्तु M.
4. श्रीं V. 5. संहितम् M. 6. अयंचानां M.

There after the adept by repeating the *mantra* '*hrīṁ*' should form the back of a tortoise by the palms of the both hands, he should meditate on the goddess as before sitting on an excellent seat. Then he should reflect on the golden island adorned with a (golden) couch in his mind, and contemplate on the goddess with his mind totally concentrated (on the goddess) as if he had perceived her in his heart. Having perceived (the goddess) he should worship Śivā, who is in his heart, with the sixteen fold offerings[1] of worship, which are formed only in his mind (not physical). 9b-12a

ततस्तु वायुवीजेन दक्षिणे च[2] पुटेन च ॥१२॥
नासिकाया विनिःसार्य क्रीं मन्त्रेण च भैरव ।
स्थापयेत् पद्ममध्ये तु तद्धस्तं न वियोजयेत् ॥१३॥
कृते वियोगे हस्तस्य पुष्पात् तस्माच्च भैरव ।
गन्धर्वैः पूज्यते देवी पूजकैर्नाप्यते फलम् ॥१४॥

O Bhairava ! there after the adept should cause the wind (from his lung) coming out through his right nostril repeating *vāyu-bīja* and uttering the *mantra* '*krīṁ*', thus he would instal the goddess on the lotus from the hand-tortoise *mudrā*, which he has formed. Until the goddess is installed (on the lotus) the hand must not be detached from that flower (or, the *mudrā* of hand-tortoise should not be done away by disjoining the hands); should he do that he does not enjoy the merit of the worship, because that turns to be worship by the *gandharvas*, (and they rob the result). 14

आवाहनं ततः कुर्याद् गायत्र्या शिरसा सह[3] ।
महामायायै विद्महे त्वां चण्डिकाख्यां धीमहि[4] ॥१५॥
[5]एतदुक्त्वा ततः पश्चाद् धियो यो नः प्रचोदयात् ।
स्नानीयं देवि ते तुभ्यं ॐ ह्रीं[6] श्रीं नम इत्यतः[7] ॥१६॥

There after the adept should invoke (the goddess) by means of *gāyatrī*, provided with its head (*gāyatrī śiras*); (the gāyatrī here is) '*Mahāmāyāyai vidmahe*' (let Mahāmāya be the object of our knowledge), '*Caṇḍikāyāṁ dhīmahi*' (we contemplate on her, who is called Caṇḍikā), after saying this he should add '*tan-no dhiyaḥ pracodayāt*' (that goddess must direct our intellect). There after the adept should offer water for bathing, provided with all the characteristic marks by uttering the following words ; 15-16

"O goddess ! I salute thee, '*Oṁ hrīṁ śrīṁ*', here is the water for your bath."

स्नानीयं च ततो देव्यै दद्याल्लक्षणलक्षितम् ।
ततस्तु मूलमन्त्रेण गन्धपुष्पं सदीपकम् ॥१७॥
धूपादिकं प्रदद्यात् तु[1] मोदकं पायसं तथा ।
सितां गुडं दधि-क्षीरं सर्पिर्नानाविधैः फलैः ॥१८॥
रक्तपुष्पं पुष्पमालां सुवर्णरजतादिकम् ।
नैवेद्यमुत्तमं देव्या लाङ्गलं मोदकं सिताम् ॥१९॥
शाण्डिल्यकरताम्राख्य-कूष्माण्डानां फलानि च ।
हरीतकीफलं चापि नागरङ्गकमेलकम्[2] ॥२०॥
बालप्रियं च यद् द्रव्यं कसेरुकबिसादिकम् ।
तोयं च नारिकेलस्य देव्यै देयं[3] प्रयत्नतः ॥२१॥
रक्तं कौशेयवस्त्रं च देयं नीलं कदापि न ।
देव्याः प्रियाणि पुष्पाणि बकुलं केशरं तथा ॥२२॥
माध्यं कह्लारवज्राणि[4] करवीरकुरुण्टकान् ।
अर्कपुष्पं शाल्मलकं दूर्वाङ्कुरं सुकोमलम्[5] ॥२३॥
कुशमञ्जरिका दर्भा[6] बन्धूककमले तथा ।
मालूरपत्रं पुष्पं च त्रिसन्ध्यारक्तपर्णके ॥२४॥
सुमनांसि प्रियाण्येतान्यम्बिकायाश्च भैरव ।

There after by repeating the *mūla-mantra* the adept should offer to the goddess the sandal paste, flowers, lamp, incense sticks etc. and also sweet meat, milk-rice, white

1. *ṣoḍaśopacāra* : A deity is worshipped by offering five item (*pañcopacāra*), or by ten items (*daśopacāra*) or by sixteen items (*ṣoḍaśopacāra*). Here all the sixteen items are conceptual.
2. दक्षिणेन V.
3. शिवया शिवम् M. 4. महामाये विद्महे त्वां चण्डिकायै स्वधीमहि M.
5. एवमुक्त्वा M. 6. क्रीं V. 7. इत्युत M.

1. धूपादिकं च दद्यात्तु M. 2. नागरंगकहेमना:M.
3. दद्यात् M. 4. —मन्दारवज्रापि M. 5. दूर्वांकुरसुकोमलं M.
6. दर्भा M.

sugar, molasses, curd, thickened milk ghee, various kinds of fruits, red flowers, garlands of flowers, gold and silver etc. (the adept) should also offer to the goddess, with great care, the excellent eatables, which are—*lāṅgala*[1] (a kind of rice-cake), sweet meat, white sugar, the fruits such as *bilva*[2], pamegranate, mango, pumkin, gourd, myrobalans, orange, *āmalaka*[3]; besides all that are favourite to the children like *kaseru*[4] and *kabisa*[5] and cocoanut-juice; silk garment of red colour is to be given to the goddess, and never a blue one. The favourite flowers to the goddess are *bakula*,[6] *keśara*[7], jasmine, water lilly, white *vajra*, *karabira*.[8] oleandar, yellow amaranth, *arka*[9]—flower, the flower of the silk-cotton tree, the tender shoot of panic grass, the rope made of *kuśa* grass, *bandhūka*[10]-flower, the lotus, the leaves and flowers of *bilva* tree, the China rose, and the hog weed. O Bhairava! these are the favourite flowers to Ambikā. 17-25a

बन्धूकं वकुलं माध्यं[11] विल्वपत्राणि सन्ध्यकम् ॥२५॥
उत्तमं सर्वपुष्पेषु द्रव्ये पायसमोदकौ ।
माल्यं वन्धूकपुष्पस्य शिवायै बकुलस्य वा ॥२६॥
करवीरस्य माध्यस्य सहस्राणां ददाति यः ।
स कामान् प्राप्य चाभोष्टान् मम लोके प्रमोदते ॥२७॥

Of the flowers *bandhūka*, *bakula*, jasmine, the *bilva* leaves and the China-rose are the choicest ones, among the eatables the milk-rice and the sweet meat. Whoever presents the goddess with a garland of thousands of *bakula* flowers or of orealander or of jasmine, he shall obtain all his desires fulfilled and then enjoy himself at my abode. 25b-27

चन्दनं शीतलं[1] चैव कालीयकसमन्वितम् ।
अनुलेपनमुख्यं तु देव्यै दद्यात् प्रयत्नतः ॥२८॥

Of the perfumes the sandal paste and *śital* (cool) mixed with turmeric are the best ones, hence the devotee should offer these items to the goddess with great care. 28

कर्पूरं कुङ्कुमं कूर्चं मृगनाभिं सुगन्धिकम्[2] ।
कालीयकं सुगन्धेषु देव्याः प्रीतिकरं परम् ॥२९॥

Of the perfumes camphor, saffron, *kurca*, musk, olibanum, turmeric with sweet smell are favourite ones to the goddess. 29

यक्षधूपः प्रतीवाहः पिण्डधूपः सगोलकः[3] ।
अगुरुः सिन्धुवारश्च धूपाः प्रीतिकरा मताः ॥३०॥

yakṣadhūpa[4], *pratīvāha*,[5] *piṇḍadhūpa*,[6] *golaka*[7], *agaru*[8], and *sindhuvāra*[9] cause delight to the goddess when offered. 30

अङ्गरागेषु सिन्दूरं देव्याः प्रीतिकरं परम् ।
सुगन्धि शालिजं चान्नं मधुमांससमन्वितम् ॥३१॥
अपूपं पायसं क्षीरमन्नं देव्याः प्रशस्यते ।
रत्नोदकं सकर्पूरं पिण्डीतककुमारकौ[10] ॥३२॥
रोचनं पुष्पकं देव्याः स्नानीयं परिकीर्तितम् ।
घृतप्रदीपो दीपेषु प्रशस्तः परिकीर्तितः ॥३३॥

Of the unguents applied to the body vermilion causes the greatest delight to the goddess. Of the eatables sweet smelling rice mixed with honey and meat, cake made of flour, milk-rice, thickened milk are recommended for offering to the goddess. Water purified with gems, and scented by camphor, water perfumed and made pleasant by dipping the flowers of *piṇḍitaka*[11] and *kumdraka*[12] are prescribed as the

1. *lāṅgala*=a variety of cake prepared in the cultivator households on the completion of transplanting of *śali* seedings in the rainy seasons.
2. *bilva*=Aegle Marmelos, the wood-apple.
3. *āmalaka*=the fruit of the Emblic Myrobalan.
4. *kaseru*—the root of Scirpus Kysoor (known as keheru in Assamese)

5-10 different varities of flowers found in Assam.

11. बन्धक-मुकुलं मध्यं V.

1. कुचंदनं सितं चैव M. 2. मृगनाभिसमन्वितं M. 3. सुगोलकः M.
4. *yakṣadhūpa*=a kind of incense prepared from herbs.
5. *pratīvāha*=a kind of incense.
6. *piṇḍadhūpa*=a kind of incense made into a round shape.
7. *golaka*=incense of the similar type.
8. *agaru*=agallochum, the sandal tree
9. sindhuvāra=Vitex Negundo, a kind of tree.
10. पिण्डीतककुमारकौ V, M.
11. *piṇḍitaka*=a kind of tree called *madana*, also *tagara*
12. *kumdraka*=a kind of flowering tree called *kañcana*.

bathing water for the goddess. Of the lamps, the one burns on ghee is considered the best. 31-33

पुष्पाञ्जलित्रयं दद्याद् मूलमन्त्रेण शोभनम् ।
दत्त्वोपचारानखिलान्मध्ये चैताः प्रपूजयेत् ॥३४॥

An adept should offer handful of flowers in a graceful manner three times by uttering the *mūlamantra*. After the adept has completed the offering of all the elements of worship to the goddess he should worship (her) attendants on the middle of the maṇḍala. 34

कामेश्वरीं गुप्तदुर्गां विन्ध्यकन्दरवासिनीम् ।
कोटेश्वरीं दीर्घिकाख्यां प्रकटीं भवनेश्वरीम्[1] ॥३५॥
आकाशगङ्गां कामाख्यां यदा[2] दिक्करवासिनीम्[3] ।
मातङ्गीं ललितां दुर्गां भैरवी सिद्धिदां तथा ॥३६॥
बलप्रमथिनीं चण्डीं चण्डोग्रां चण्डनायिकाम् ।
[4]उग्रां भीमां शिवां शान्तां जयन्तीं कालिकां तथा ॥३७॥
मङ्गलां भद्रकालीं च शिवां धात्रीं कपालिनीम्[5] ।
स्वाहां स्वधामपर्णां च पञ्चपुष्करिणीं तथा ॥३८॥
मदनीं[6] सर्वभूतानां मनःप्रोत्साहकारिणीम्[7] ।
दमनीं सर्वभूतानां चतुःषष्टिं च योगिनीः ॥३९॥
एताः सम्पूज्य मध्ये तु मन्त्रेणाङ्गानि पूजयेत् ।
हृच्छिरस्तु [8]शिखावर्मनेत्रबाहुपदानि च ॥४०॥

Kāmeśvarī, Guptadurgā Vindhya-kandaravāsinī, Koṭeśvarī, Dīrghikā, Prakaṭī, Bhuvaneśvarī, Ākāśagaṅgā, Kāmākhyā, Dikkaravāsini, (or, Kāmākhyā in the form of heavenly Dikkaravāsinī), Mātaṅgī, Lalitā, Durgā, Bhairavī, Siddhidā, Balapramāthinī, Caṇḍī, Candogrā, Candanāyikā, Ugrā, Bhīma, Śivā, Śāntā, Jayantī, Kālikā, Maṅgalā, Bhadrakālī, Śivā, Dhātrī, Kapālinī, Svāhā, Svadhā, Aparṇā, Pañca-puskariṇī, Madanī one who delights the mind of all the living being Manaḥ-protsāha-kāriṇī, Damanī (one who subjugates) of all the living being, and all the sixty four *yoginīs* are to be worshipped in the middle of the *maṇḍala*.

1. कोटीश्वरीं दीर्घिकाख्यां तथा दिक्करवासिनीम् M. 2. तथा V. 3. मुद्रितपुस्तके अधिकम् । 4. उमां M. 5. कपालिकाम् M. 6. दमनीं B.V. 7. प्रोन्मादकारिणीम् M. 8. शिखाकवच M.

After an adept has accomplished this he should worship the limbs (of the goddess) the heart, the head, the tuft of hair, the coat of nail. the eyes, the arms and the feet. 35-40

मूलमन्त्राद्यक्षरैस्तु त्रिभिराद्याङ्गपूजनम् ।
एकैकं वर्द्धयेत् पश्चान्मन्त्राण्यङ्गौघपूजने ॥४१॥

The worship of the first limb i.e. the heart is to be done by repeating the three syllables of the *mūlamāntra* while in worshipping the group of the rest of the limbs the syllables (of the *mūlamantra*) are to be increased one after another. 41

सिद्धसूत्रं च खड्गं च खड्गमन्त्रेण पूजयेत् ।
ततोऽष्टपत्रमध्ये[1] तु पूजयेदष्टयोगिनीः ॥४२॥
शैलपुत्रीं चण्डघण्टां स्कन्दमातरमेव च ।
कालरात्रिं च पूर्वादिचतुर्दिक्षु प्रपूजयेत् ॥४३॥
चण्डिकामथ कूष्माण्डीं तथा कात्यायनीं शुभाम् ।
महागौरीं चाग्निकोणे नैऋत्यादिषु पूजयेत् ॥४४॥

An adept should worship the *siddhasūtra* and the sword by repeating the *mantra* applicable to the sword, there after he should worship the eight *yoginīs* on the eight petals (of the lotus). Śailaputrī, Caṇḍaghaṇṭā, Skandamātṛ and Kālarātri (on four petals) in four directions beginning with the east, and, Caṇḍikā, Kuṣmāṇḍī, Katyāyanī, and Mahāgaurī (on the petals) in the directions following the order from the south-east, (*agni*) south-west (*nairṛta*) etc. 42-44

महामायां [2]क्षमस्वेति मूलमन्त्रेण चाष्टधा ।
पूजयेत् पद्ममध्ये तु बलिदानं ततः परम् ॥४५॥

Then an adept should worship Mahāmāyā on the middle of the lotus by repeating eight times the *mūlamantra* and pray to the goddess 'pardon me'. This is to be followed by the offering sacrifice (*balidāna*). 45

एवं यदा कल्पविधानमानैः
सम्पूज्यते भैरव कामदेवी ।
तदा स्वयं मण्डलमेत्य देवं
गृह्णाति कामं च ददाति सम्यक् ॥४६॥

1. पत्रैरञ्जस्य M. 2. नमामीति M. 3. षट्पञ्चाशत्तमोऽध्यायः V.

O Bhairava ! when Kāmadevī is worshipped following this procedure in accordance with the standard rules prescribed in the *Mahāmāyā-kalpa*, the goddess herself comes in to the *maṇḍala*, accepts whatever is offered, and fulfils the desire (of the adept). 46

इति श्रीकालिकापुराणे अष्टादशपटलोद्धारे महामायाकल्प-
चतुःपञ्चाशोऽध्यायः ॥५४॥

Here ends the fifty-fourth chapter of the holy Kālikā-purāṇa, being the extract of the eighteenth *paṭala* of the *Mahāmāyākalpa* i.e. the description of the ritual procedure of Mahāmāyā.

पञ्चपञ्चाशोऽध्यायः

CHAPTER FIFTY-FIVE

(*Offering Sacrifice of the Goddess*)

श्रीभगवानुवाच

बलिदानं ततः पश्चात् कुर्याद् देव्याः प्रमोदकम्[1] ।
मोदकैर्गजवक्त्रं च हविषा तोषयेद्रविम्[2] ॥१॥
तौर्यत्रिकैश्च नियमैः शङ्करं तोषयेद्धरिम्[3] ।
चण्डिकां बलिदानेन तोषयेत् साधकः सदा ॥२॥

The Lord said :

There after an adept should perform '*balidāna*' (offering sacrifice), which causes much delight to the goddess. An adept should always satisfy Gaṇeśa with sweet-meat, the sun with *ghee*, Śiva with music, dancing and instrumental music, Viṣṇu with observance of austerity, and Caṇḍikā with *balidāna*. 1-2

पक्षिणः कच्छपा ग्राहाश्छागलाश्च[4] वराहकाः ।
महिषो गोधिकाशोषा तथा[5] नवविधा मृगाः ॥३॥
चामरः कृष्णसारश्च शशः पञ्चाननस्तथा ।
मत्स्याः स्वगात्ररुधिरैश्चाष्टधा बलयो मताः[6] ॥४॥
अभावे च तथैवैषां कदाचिद्धयहस्तिनौ ।
छागलाः शरभाश्चैव नरश्चैव[7] यथाक्रमात् ॥५॥
बलिर्महाबलिरिति बलयः परिकीर्तिताः ।

Birds, tortoises, allegators and nine species of deer—such as, the he-goat, the boar, the buffalo, the big lizard, the śoṣa (?), the yak, the spotted antelope, the hare, and the lion; fishes, the blood of one's own body ; and in absence of these sometimes horses and elephants - these eight varieties are

1. प्रमोदनम् M. 2. तोषयेद्धरिम् M. 3. हरम् M.
4. वराहैश्च यथैस्तथा M. 5. गोधिका चासस्तथा M.
6. गात्ररुधिरं चाष्टका बलयो मताः 7. नव चैव M.

regarded as *bali* to the goddess[1]. He-goats, *śarabhas* and men are respectively counted as *bali* (sacrifice), *mahābali* (big sacrifice) and *ati-bali* (exceedingly big sacrifice)[2]. 3-6a

स्नापयित्वा बलिं तत्र पुष्पचन्दनधूपकैः[3] ॥६॥
पूजयेत् साधको देवीं बलिमन्त्रं मुहुर्मुहुः ।

After the adept has bathed the sacrificial animal he should worship the goddess with flowers, sandal paste and incense repeating the sacrificial *mantra* again and again. 6b-7a

उत्तराभिमुखो भूत्वा बलिं पूर्वमुखं तथा ॥७॥
निरीक्ष्य साधकः पश्चादिमं मन्त्रमुदीरयेत् ।
वरस्त्वं[4] बलिरूपेण मम भाग्यादुपस्थितः ॥८॥
प्रणमामि ततः[5] सर्वरूपिणं[6] बलिरूपिणम् ।
चण्डिका प्रीतिदानेन[7] दातुरापद्विनाशन:[8] ॥९॥
वैष्णवीबलिरूपाय बले तुभ्यं नमो नमः[9] ।
यज्ञार्थे पशवः[10] सृष्टाः स्वयमेव स्वयम्भुवा ॥१०॥
अतस्त्वां घातयाम्यद्य तस्माद् यज्ञे वधोऽवधः ।

Having his face directed to the north the adept should cast his glance at the sacrificial animal with its face directed to the east and then repeat the following *mantra* :

"Thou art the excellent one and cometh here as the sacrifice because of my good fortune, hence I am bowing to thee ; thou art the embodiment of all, and now in the shape of sacrifice in front of me ; thou by causing pleasure to Caṇḍikā doth destroy all the misfortunes of the giver ; O sacrifice ! I salute thee, thou hath assumed the shape of a *Vaiṣṇavī* sacrifice : ' It is for the performance of sacrifice the selfborn one (Brahmā) himself created the animals." 7b-11a

(ओं) ऐं ह्रीं[1] श्रीं इति मन्त्रेण तं बलिं कामरूपिणम्[2] ॥११॥
चिन्तयित्वा न्यसेत् पुष्पं मूर्ध्नि तस्य च भैरव ।

I shall kill there now because killing in the sacrifice is no-killing[3]. O Bhairava ! the adept having meditated upon the sacrificial animal capable of assuming shape at will[4] by repeating the *mantra*—'*Oṁ aiṁ hrīṁ śrīṁ*' should put a flower on its head. 11b-12a

ततो देवीं समुद्दिश्य काममुद्दिश्य चात्मनः ॥१२॥
अभिषिच्य बलिं पश्चात्[5] करवालं प्रपूजयेत् ।

Then the adept by indicating his own desire offer the sacrificial animal to the goddess after besprinkling the animal with water ; after this he should worship the sword. 12b-13a

रसना त्वं चण्डिकायाः[6] सुरलोकप्रसाधक[7] ॥१३॥
[8]ऐं ह्रीं श्रीमिति मन्त्रेण ध्यात्वा खड्गं प्रपूजयेत् ।

Then the adept should contemplate on the sword ; 'thou art the tongue of Caṇḍikā and instrumental for leading (the devotee) to the abode of gods ; and then worship it by reciting the *mantra* : '*aiṁ hrīṁ śrīṁ*'. 13b-14a

कृष्णं पिनाकपाणिं च कालरात्रिस्वरूपिणम् ॥१४॥
उग्रं रक्तास्यनयनं रक्तमाल्यानुलेपनम् ।
रक्ताम्बरधरं चैकं पाशहस्तं कुटुम्बिनम् ॥१५॥
पीयमानं च रुधिरं भुञ्जानं[9] क्रव्यसंहृतिम्[10] ।

Then an adept should worship (on the sword) the dark pināakapāṇi (Śiva) who is in the nature of Kāla-rātri (the last night of deluge), terrible, who wears red garment, and red garlands, applies red sandal paste, and with red eyes and

1. The eight varieties are counted as—(I) birds, (II) tortoises, (III) allegators, (IV) nine species of animals—(a) the he-goat, (b) the boar, (c) the buffalo, (d) the big lizard, (e) the śoṣa (crow ?), (f) the yak, (g) the spotted antelope, (h) the hare, (i) the lion; (V) the fish, (VI) the blood of one's body, (VII) the horse and (VIII) the elephant.
2. *śarabha* is a mythical animal with eight feet. In the list of *bali* the *śarabha* and man are mentioned specially in addition to the eight varieties of *bali*.
3. वन्दनैः M. 4. नरस्त्वं M. 5. सदा M. 6. भक्त्या M.
7. प्रीतिरूपेण M. 8. विनाशिने M. विनाशन V.
9. नमोऽस्तु ते M 10. बलयः M.

1. श्रीं V. 2. मम रूपिणम् M.
3. The killing of animals in the sacrifice is called *vaidha-hiṁsā*, see *Ślokavārttika*, 1-5
4. *kāmarūpiṇam* (*mama-rūpiṇam*).
5. दद्यात् M. 6. चण्डिकायाः B. 7. सुरभोगप्रसाधकः M.
8. ऐं श्रीं क्लीं V. 9. भुञ्जन्तं M. 10. क्रव्यसंहृतिम् M.

mouth, with a noose in his hand accompanied by his spouse drinking the blood along with raw meat. 14b-16a

असिर्विशसन: खड्गस्तीक्ष्णधारो दुरासदः ॥१६॥
[1]श्रीगर्वो विजयश्चैव धर्मपाल नमोऽस्तु ते।

O sword! thou with a sharp edge, called *Khadga* (big-sword), inaccessible by others, causeth death; prosperity, pride and victory lie in thee, thou art the protector of law, I salute thee. 16b-17a

पूजयित्वा ततः खड्गं ॐ [2]आं ह्रीं फडितिमन्त्रकैः ॥१७॥
गृहीत्वा विमलं खड्गं छेदयेद् वलिमुत्तमम्।
ततो वलीनां रुधिरं तोयसैन्धवसत्फलैः ॥१८॥
मधुभिर्गन्धपुष्पैश्च अधिवास्य प्रयत्नतः।
ॐ ऐं ह्रीं[3] श्रीं कौशिकीति रुधिरं दापयामि ते[4] ॥१९॥

After doing this the adept should worship the sword with the following *mantra*: *Oṁ aiṁ hrīṁ phaṭ*, and then holding the clean sword cut (into two pieces) the excellent sacrificial animal. There after he should carefully perfume the blood of the oblation with water, salt, good fruits, honey, perfumery and flowers and then offer the blood by repeating '*Oṁ aiṁ hrīṁ śrīṁ Kauśikī*', "I am giving you the blood". 17b-19

स्थाने नियोजयेद्रक्तं[5] शिरश्च सप्रदीपकम्।
एवं दत्त्वा वलिं पूर्णं फलं प्राप्नोति साधकः ॥२०॥

Thus saying the adept should put the blood at proper place and light a lamp on the severed head of the animal. An adept who offers the sacrifice thus he obtains the full result (of offering a sacrifice). 20

हीनं स्याद्धीनतामूलं निष्फलं स्याद् विपर्ययात्।
वलिदाने तु दुर्गाया अन्यत्रापि विधिः सदा ॥२१॥
अयमेव प्रयोक्तव्यः सद्भिर्वेतालभैरवौ।
जपं समारभेत् पश्चात् पूर्ववद्ध्यानमास्थितः[6] ॥२२॥

If the (ritual) procedure be incomplete (short of some items) the result becomes partial, and if defective it yields no result. O Vetāla and Bhairava! this procedure is to be always adopted in offering *bali* to the goddess Durgā, and elswwhere also by the wise adepts. There after the adept should mutter *mantra* (*japa*) having performed a contemplation in the way as has been stated above. 21-22

हस्तेन स्रजमादाय चिन्तयेन्मनसा शिवाम्।
चिन्तयित्वा गुरुं मूर्ध्नि यथा वर्णादिकं भवेत् ॥२३॥
मन्त्रं च कण्ठतो ध्यात्वा[1] सितवर्णं हिरण्मयम्।
महामायां च हृदये आत्मानं गुरुपादयोः ॥२४॥
[2]आचक्षेत ततः पश्चाद् गुरोर्मन्त्रस्य चात्मनः।
देव्याश्चाप्येकतां ध्यात्वा सुषुम्नावर्त्मना ततः ॥२५॥
तत्त्वस्वरूपमेकं तु षट्चक्रं प्रति लम्बयेत्।
षट्चक्रेऽपि महामायां क्षणं ध्यात्वा प्रयत्नतः ॥२६॥
लम्बयेन्मूलमात्रेण वादिषोडशचक्रकम्।

The adept should, by holding a rosary in his hand, reflect upon Śiva in his mind, and then contemplate upon his *guru* according to his personal appearance as being on his head, and upon the *mantra* also, which is of white and gold colour as being his throat, and upon Mahāmāyā as being his heart, and there after pronounce the identity of *guru*, *mantra*, the adept himself and Mahāmāyā, thus contemplate upon this oneness (of all the four), which is the ultimate reality; this should be placed on *ṣaṭcakra*[3] through the path of *suṣumnā*[4]. There on the *ṣaṭcakra* the adept contemplating on Mahāmāyā for a moment with great effort, he should take resort in the *ādiṣoḍaśacakra*[5] by means of the *mūlamantra*. 23-27a

---

1. श्रीयर्शो विजय: M. 2. ॐ क्रीं फडिति V.
3. श्रीं V. 4. रुधिराख्यापितामिते M.
5. स्वस्थाने योजयेद्रक्तं M. ""रक्तान् V. 6. ध्यानतत्परः M.

1. पीत M. 2. आज्ञाचक्रं M.
3. *ṣaṭcakra*: six mystical circles in the human body conceived as the psychic knots; these are (i) *mūlādhāra* (ii) *svādhiṣṭhāna*, (ii) *maṇipūra*, (iv) *anāhata* (v) *viśuddha* and (vi) *ājñā*.
4. *suṣumnā*: of the three veins conceived on the body *iḍā* on the left and *piṅgalā* on the right of the spine, and *suṣumnā* lies in the midst.
5. The sixteen digits of the moon, conceived as the sixteen places of nectar are worshipped by assigning the sixteen vowels—one each; it begins: (i) *aṁ amṛtāya namaḥ*, (ii) *āṁ mānadāyai namaḥ* etc.

आदिषोडशचक्रस्थां साधकानन्दकारिणीम् ॥२७॥
[1]चिन्तयन् साधको देवीं जपकर्म समारभेत् ।

The adept meditating upon the goddess whilst staying in the *ādi-ṣoḍaśacakra* who causes delight to the adept, he should commence repeating the prayer. 27b-28a

भ्रुवोरुपरि नाडीनां त्रयाणां प्रान्त उच्यते ॥२८॥
तत्प्रान्तं त्रिपथस्थानं षट्कोणं चतुरङ्गुलम् ।
रक्तवर्णं[2] तु योगज्ञैराज्ञाचक्रमितीर्यते ॥२९॥

It is stated that the end of the three veins (*iḍā*, *piṅgalā* and *suṣumnā*) lies over the eyebrow ; this is the place where the three roads meet, which is six-angled and measures four *aṅgulas* (digits), it is of red colour and called *ājñā-cakra* by *yoga*-experts. 28b-29

कण्ठे त्रयाणां नाडीनां वेष्ठनं विद्यते नृणाम् ।
सुषुम्नेडापिङ्गलानां षट्कोणं तत्षडङ्गुलम् ॥३०॥
तत् षट्चक्रमिति प्रोक्तं शुक्लं कण्ठस्य मध्यगम्[3] ।

In the neck of men there is the coiling of three veins—*iḍā*, *piṅglā* and *suṣumnā*, it has six angles and measures six digits ; that spot in the mids of the neck is also called *ṣaṭcakra* ; and its colour is white. 30-31a

त्रयाणामथ नाडीनां हृदये चैकता भवेत् ॥३१॥
तत्स्थानं षोडशारं[4] स्यात् सप्ताङ्गुलप्रमाणतः ।
[5]तत्प्रयुक्तं तु योगज्ञैरादिषोडशचक्रकम् ॥३२॥

In the heart (of men) these three veins become united ; that place is called *ṣoḍaśāra* (with sixteen petals) and it measures seven digits. This place is called the *ā-diṣoḍaśacakra* (or, of yellow colour) by the *yoga*-experts. 31b-32

ध्यानानामथ मन्त्राणां चिन्तनस्य जपस्य च ।
यस्मादाद्यं तु हृदयं तस्मादादीति गद्यते ॥३३॥

As this (the heart) is the beginning place (*ādya*) of contemplation, of repetition of *mantras*, of the meditation, and of prayer, hence it is called the first (*ādi*). 33

1. चिन्तयेत् M. चिन्तयत V. 2. रक्तचन्दनं M. 3. मध्यतः M.
4. षोडशास्त्रं M. 5. तत् पीतयुक्तं M

जपादौ पूजयेन्मालां तोयैरभ्युक्ष्य यत्नतः ।
निधाय मण्डलस्यान्तः सव्यहस्तगतां च वा ॥३४॥

Before the commencement of *japa* the adept should worship the rosary after it has been carefully besprinkled with water by putting either on the middle of the *maṇḍala* or by holding it with his left hand. 34

ॐ माले माले महामाये सर्वशक्तिस्वरूपिणि ।
चतुर्वर्गस्त्वयि न्यस्तस्तस्मान्मे सिद्धिदा भव ॥३५॥

(He should pray) '*Oṁ* O rosary ! O rosary, O great rosary ; thou art the embodiment of the active power of all, the four aims of life are invested in thee, therefore, be the herbringer of success to me. 35

पूजयित्वा ततो मालां [1]गृह्णीयाद् दक्षिणे करे ।
मध्यमाया मध्यभागे वर्जयित्वाथ तर्जनीम् ॥३६॥
अनामिकाकनिष्ठाभ्यां युताया नम्रभागतः ।
स्थापयित्वा तत्र मालामङ्गुष्ठाग्रेण तद्गतम् ॥३७॥
प्रत्येकं बीजमादाय जप्यादर्धेन[2] भैरव ।

After the rosary is worshipped in this manner the adept should put the rosary in his right hand by the middle part of the middle finger joined by the ring finger and the little finger which is somewhat bent whilst the fore-finger is avoided. O Bhairava ! he then by touching half of eveay bead with the tip of his thumb should perform the *japa*. 36-38a

प्रतिवारं पठेन्मन्त्रं शनैरोष्ठं च चालयेत्[3] ॥३८॥
मालाबीजं तु जप्तव्यं स्पृशेन्नहि परस्परम् ।
पूर्वजापप्रयुक्तेन नैवाङ्गुष्ठेन[4] भैरव ॥३९॥
पूर्वबीजं जपन् यस्तु परबीजं च संस्पृशेत् ।
अङ्गुष्ठेन भवेत् तस्य निष्फलस्तस्य[5] तज्जपः ॥४०॥

Everytime he should repeat the *mantra* slowly while moving the lips little.[6] O Bhairava ! the adept should

1. गृहीत्वा M. 2. जप्यं कुर्यात् M. जप्याद्धर्न V. 3. न चालयेत् M.
4. पूर्वजापप्रयुक्तेनैवांगुष्ठाग्रेण M. 5. निष्फलं तस्य M.
6. *śanairoṣṭhaṁ ca* (*śanairoṣṭhaṁ na cālayet*) : repeat the *mantra* slowly without moving lips. Without movement of lips repeating the *mantra* is not prescribed.

perform *japa* by touching each bead of the rosary, and he must not mutually touch two beads with his thumb, which is touched in the *japa* just before. If an adept while continuing his *japa* on a former bead touches the following one by his fore-finger his *japa* shall not yield any result. 38b-40

मालां स्वहृदयासन्ने धृत्वा दक्षिणपाणिना ।
देवीं विचिन्तयन् जप्यं कुर्याद् वामेन न स्पृशेत् ॥४१॥

The adept by holding the rosary nearer to his heart by his right hand meditating upon the goddess should accomplish the *japa*, the rosary must not be touched by his left hand. 41

स्फटिकेन्द्राक्षरुद्राक्षैः पुत्रञ्जीवसमुद्भवैः ।
सुवर्णमणिभिः सम्यक् प्रवालैरथवाब्जजैः[1] ॥४२॥
अक्षमाला तु कर्तव्या देवीप्रीतिकरी परा ।
जपेदुपांशु सततं कुशग्रन्थ्याथ पाणिना ॥४३॥

A rosary should be made of crystal, (fruits) of *Indrākṣa*, *Rudrākṣa*, of the seed of *Putrañjīva*, lotus, and gold and jewels, which causes extreme delight to the goddess. The adept should constantly perform the *japa* (repeating the *mantra*) in a very low sound while holding a bunch of *kuśa* grass made into a knot, in his hand. 42-43

मालावीजेषु सर्वेषु रुद्राक्षो मत्प्रियाप्रियः[2] ।
रुद्रप्रीतिकरी यस्मात् तेन रुद्राक्षरोचनी ॥४४॥

Of all the rosary beads *Rudrākṣa* is the most favourite to my beloved (goddess), as it causes delight to Rudra, it is called the 'bright eye of Rudra'. 44

प्रवालैरथवा कुर्यादष्टाविंशतिवीजकैः ।
पञ्चपञ्चाशता वापि न न्यूनैरधिकैश्च[3] वा ॥४५॥

An adept may make the rosary either of corals or seeds (of the lotus etc); the number of beads should be twenty eight or twenty-five; but not more not less. 45

रुद्राक्षैर्यदि जप्येत इन्द्राक्षैः [4]स्फटिकैस्तथा ।
नान्यं मध्ये प्रयोक्तव्यं पुत्रञ्जीवादिकं च यत् ॥४६॥

Should an adept carry *japa* with a rosary made of either *Rudrākṣa* or *Indrākṣa* or crystal beads, there must not be inserted beads of different variety such as *putrañjīva* or any other. 46

यद्यन्यत् तु प्रयुज्येत मालायां जपकर्मणि ।
तस्य कामं च मोक्षं च ददाति न प्रियङ्करी ॥४७॥

If, however, an adept puts a bead of different variety in a rosary (of *Rudrākṣa*, etc.) while carrying on *japa*, the goddess though favourably inclined (to the adept) does not fulfil his desire, nor grant him the (stage of) final liberation. 47

मिश्रीभावं ततो याति चाण्डालैः पापकर्मभिः ।
जन्मान्तरे जायते स[1] वेदवेदाङ्गपारगः ॥४८॥

He acquires a mixed character influenced by the sinful deeds befitting to *caṇḍāla*, however in the next birth he becomes a well-versed in the Vedas and the ancillaries[2]. 48

एको मेरुस्तत्र देयः सर्वेभ्यः स्थूलसम्भवः ।
आद्यं स्थूलं ततस्तस्माद् न्यूनं न्यूनतरं तथा ॥४९॥
विन्यसेत् क्रमतस्तस्मात् सर्पाकारा हि सा यतः ।

The thickest one of all the beads is to be put as *meru* (in the rosary); the first one (next to the meru) should be less-thicker, the next one less thicker than the preceding one; this order is to be followed properly, so that the rosary takes the shape of a snake. 49-50a

ब्रह्मग्रन्थियुतं कुर्यात् प्रतिवीजं यथास्थितम् ॥५०॥
अथवा ग्रन्थिरहितं दृढरज्जुसमन्वितम् ।
[3]द्विरावृत्याथ मध्येन चार्धवृत्यान्तदेशतः[4] ॥५१॥
ग्रन्थिः प्रदक्षिणावर्तः स ब्रह्मग्रन्थिसंज्ञकः ।
[5]आत्मना योजयेन्मालां नामन्त्रो योजयेन्नरः[6] ॥५२॥

The adept should knit every bead with a *brahmagranthi*, or, if without *brahmagranthi* he should connect all the beads with a strong cord. A knot with a turn of the thread in the

1. ...बजकैः M. 2. सप्रियाप्रियं M. 3. न न्यूनैर्नाधिकैः M. ...श्चवा V. 4. स्फाटिकैः V.

1. न V.
2. (*na veda-vedāṅga-pāraga*=not versed in the Vedas and their ancillary. This is contrary to the tradition. See, *Bhagavad-gītā*
3. त्रिरावर्त्य M. 4. ...सार्द्धवर्त्यान्तदेशतः M. 5. नामेना M.
6. ...बुधः M.

middle and half a turn at the end is called a *brahmagranthi*. On should oneself make the rosary, but he must not knit it without repeating the *mantra*. 50b-52

दृढं सूत्रं नियुञ्जीत जपे त्रुट्यति नो यथा ।
यथा हस्तान्न च्यवेत जपतः स्रक् तमाचरेत्[1] ॥५३॥

In making the rosary the adept must use a strong cord (for knitting the beads) so that it does not break during *japa*; he should also take care to see that the rosary does not fall from his hand when he repeats a *mantra*. 53

हस्तच्युतायां विघ्नं स्याच्छिन्नायां मरणं भवेत् ।
एवं यः कुरुते मालां जपं च जपकोविदः[2] ॥५४॥
स प्राप्नोतीप्सितं कामं हीने स्यात् तु विपर्ययः ।

In the event of falling the rosary from the hand there shall be obstacle, and if it be broken (during *japa*) death shall occur (to the adept). When a wise adept knits the rosary following this method, and performs *japa*, he gets his desires fulfilled; if something is lacking it is other way round. 54-55a

अन्यत्रापि जपेन्मालां जप्यं देवमनोहरम् ॥५५॥
तादृशः साधकः कुर्यान्नान्यथा तु कदाचन ।
यथाशक्ति जपं कुर्यात् सङ्ख्ययैव प्रयत्नतः ॥५६॥
असङ्ख्यातं च यज्जप्तं तस्य तन्निष्फलं भवेत् ।
जप्त्वा मालां शिरोदेशे प्रांशुस्थानेऽथ वा न्यसेत् ॥५७॥

An adept can repeat the *mantra* with a rosary elsewhere also; the *japa* turns to be pleasant to the gods provided he performs it in this manner, and not otherwise. An adept should carefully perform the *japa* in accordance with his power upto the definite number, if however, the *japa* is carried on without following a given number (or, without calculation) such *japa* are bound to be without any result. After the adept has accomplished *japa* he should put the rosary on his head or on a hight pag. 55b-57

स्तुतिपाठं ततः कुर्यादिष्टं कामं निवेद्य च ।
स्तुतिश्चापि महामन्त्र[3] साधनं सर्वकर्मणाम् ॥५८॥

1. तथाचरेत् V. 2. मयकोविदः M. 3. मन्त्रः M.

After this an adept should recite a hymn praying to the goddess and signify the object of his desire; this prayer is indeed *mahāmantra*, which brings success to all rites (performed by an adept). 58

वक्ष्ये युवां महाभागौ सर्वसिद्धिप्रदायकम् ।
सर्वमङ्गलमङ्गल्ये[1] शिवे सर्वार्थसाधिके ॥५९॥
शरण्ये त्र्यम्बके गौरि[2] नारायणि नमोऽस्तु ते ।
सप्तधावर्तनं कृत्वा स्तुतिमेनां च साधकः ॥६०॥
पञ्चप्रणामान् कृत्वाथ ऐं ह्रीं श्रीमितिमन्त्रकैः ।
अन्येषां पुरतश्चैव अधिकं वा यथेच्छया ॥६१॥
योनिमुद्रां ततः पश्चाद् दर्शयित्वा विसर्जयेत् ।

Now I shall relate you, O noble ones! that *mahāmantra*, which brings all the success. 'O Śivā! thou art the most auspicious one,—in one and all auspicious ones, thou art the giver of success in every cause, O Tryambakā (with three eyes). O Gaurī! O Nārāyaṇī! thou art the resort of all, I salute thee". After an adept had recited this hymn of praise to the goddess repeatedly for seven times and prostrates before the goddess in five-fold posture by repeating the *mantras* of *aiṁ hrīṁ, śrīṁ*. The adept may however bow many times after he had accomplished other rituals, if he so desires.[3] There after he should bid farewell to the goddess by showing the *yonimudrā*. 59-62a

द्वौ पाणी प्रसृतीकृत्य कृत्वा चोत्तानमञ्जलिम् ॥६२॥
अङ्गुष्ठाग्रद्वयं न्यस्य कनिष्ठाग्रद्वयोस्ततः ।
अनामिकायां वामस्य तत्कनिष्ठां पुरो न्यसेत्[4] ॥६३॥
दक्षिणस्यानामिकायां कनिष्ठां दक्षिणस्य च ।
अनामिकायाः पृष्ठे तु मध्यमे द्वे निवेशयेत् ॥६४॥
द्वे तर्जन्यौ कनिष्ठाग्रे तदग्रेणैव योजयेत् ।
योनिमुद्रा समाख्याता देव्याः प्रीतिकरी मता ॥६५॥

(In order to form the *yonimudrā*) the adept should stretch out his both hands(foreward), turn the palms upward and join them together to form an *añjali* (cavity of palms), after that

1. ···माङ्गल्ये V. 2. देवि M.

3. The reading *purataḥ* means in front or before other activities; *parataḥ* meaning after, which seems to be logical.

4. प्रयोजयेत् M.

he should place the tips of his thumbs (of both hands) on the tips of the little finger (respectively), he is also to put the little finger of the left hand on the top of the ring finger (of the same hand) and also the little finger of the right hand on the top of the ring finger of that hand ; the (right and left) middle fingers on the back of the ring fingers respectively ; the tips of the two fore-fingers are to be connected with the tips of the little fingers (i.e. the tips of the right fore-finger with the very tip of the little finger of the right hand and so also of the left hand). Thus formation of the fingers is called *Yonimudrā*, which causes the greatest delight to the goddess. 62b-65

त्रिवारं दर्शयेत् तां तु[1] मूलमन्त्रेण साधकः ।
तां मुद्रां शिरसि न्यस्य मण्डलं विन्यसेत् ततः ॥६६॥
ऐशान्यामग्रहस्तेन द्वारपद्मविवर्जितम् ।
तत्र नत्वा रक्तचण्डां ह्रीं श्रीं[2] मन्त्रेण साधकः ॥६७॥
रक्तचण्डायै नम इति निर्माल्यं तत्र निक्षिपेत्[3] ।
उदके तरुमूले वा निर्माल्यं तत्र संत्यजेत् ॥६८॥

They should show this (*yonimudrā*) three times by repeating the *mūlamantra*. After the adept has put this *mudrā* on his head he should draw a *maṇḍala* in the north-eastern corner with his fingers, which is to be without the gate and lotus. The adept should bow to Raktacaṇḍā there (on the maṇḍala) by repeating the *mantra* ; '*hrīṁ-śrīṁ*', and offer the flowers to the maṇḍal uttering the words : Oṁ obeisance to Raktacaṇḍā' and then he may throw the flowers into the water or put them at the trunk of a tree. 66-68

एवं यः पूजयेद् देवीं विधानेन शिवां नरः ।
सोऽचिरेण लभेत्कामान् सर्वानेव मनोगतान् ॥६९॥

Any man, whoever worships the goddess Śivā in this way following the rules shall within no time obtain all his desires fulfilled, whatever are in his mind. 69

अर्धलक्षजपं जप्त्वा प्रथमं चैव साधकः[4] ।
पुरश्चरेद् विशेषेण नानानैवेद्यवेदनैः ॥७०॥

At first the adept should accomplish repeating of the *mantra* for fifty thousand times, then he should continue it in a particular way of repeating the *mantra* by offering varieties of eatable. 70

कुण्डं मण्डलवत् कृत्वा[1] चाष्टम्यां समुपोषितः ।
नवम्यां शुक्लपक्षस्य रजोभिः पञ्चभिर्नरः[2] ॥७१॥
पूर्ववन्मण्डलं कृत्वा गुरुपित्रोश्च सन्निधौ ।
अनेनैव विधानेन पूजयित्वा तु चण्डिकाम् ॥७२॥
सहितैर्बिल्वपत्रैश्च अष्टोत्तरशतत्रयम् ।
तिलैर्होमं चरेत् तस्यां सहस्रत्रितयं जपेत् ॥७३॥

A man should keep on fast on the eighth day of the bright fortnight of the moon, and on the ninth day make a small pit, in the shape of the *maṇḍala* by means of powder of five different colours, which must be like the *maṇḍala* (of the goddess) as has been just drawn, in the presence of his father and *guru*. He should worship there the goddess Caṇḍikā in accordance with these rules (just related) by offering the oblation of *bilva* leaves mixed with sesames and ghee one hundred and eight times repeating the same thrice, and then mutter the *mantra* repeating three thousand times. 71-73

नैवेद्यं गन्धपुष्पे च वस्त्रं दद्याच्च [3]यत्प्रियम् ।
पूर्वोक्तं चान्यदप्यस्यै प्रदद्यात् पायसं तथा ॥७४॥

He should offer to the goddess eatables, perfumes, flowers, cloths, etc., for the pleasure of the goddess as stated above, and also the milk-rice and other items. 74

पूजावसाने देयं स्यात् तज्जातीयं बलित्रयम् ।
सिन्दूरं स्वर्णरत्नानि [4]यद्वत्[5] स्त्रीणां विभूषणम् ॥७५॥
निवेदयेद् यथाशक्त्या पुष्पमाल्यं च भूरिशः ।
महाशक्तु[6] सशाल्यन्नं गव्यव्यञ्जनसंयुतम् ॥७६॥
देव्यै नवम्यां सम्पूर्णं बलिं दद्याद् घृतादिभिः ।
दक्षिणां गुरवे दद्यात् सुवर्णं गां तथा तिलम् ॥७७॥

At the end of the worship the adept should offer three sacrifices of three kinds, to the goddess. The vermilion, gold, jewels, all sorts of ornaments, which are liked by woman, are to be presented to the goddess according to his mite, and

---

1. वश्ये M. 2. ह्रां ह्रीं V. 3. विन्यसेत् M. 4. चिरसाधकः M,

1. कुर्यात् M. 2. पञ्चवर्णकैः M.
3. मत्प्रियम् M. 4. रत्नादि M. 5. यतः M. 6. महाचुल्कं V.

garlands of flowers of different varieties; on the ninth day a huge quantity of ground wheat (powder made of fried wheat) with the cooked rice, mixed with the curry prepared in *ghee*. Thus the adept should offer a full course of oblation (to the goddess) with ghee etc. He is also to pay fees (*dakṣiṇā*), to his *guru*, consisting of gold, cow and sesames. 75-77

अभिशप्तमपुत्रं च सावद्यं कितवं तथा।
क्रियाहीनमकल्पज्ञं वामनं गुरुनिन्दकम् ॥७८॥
सदा मत्सरसंयुक्तं गुरुं मन्त्रेषु वर्जयेत्।
गुरुर्मन्त्रस्य मूलं स्यान्मूलशुद्धो तदुद्गतम् ॥७९॥
सफलं जायते यस्मान्मन्त्रं यत्नात्परीक्षयेत्।

However such of the *guru* is always to be avoided in the repetition of *mantra*, who has been cursed, who is without a son, blame worthy, a gambler, not proficient in his religious duties, ignorant of the ritual practices, a dwarf in stature, who always condemns his own *guru* and boasts himself. 78-80a

शाठ्यात् क्रोधात्तु मोहाद्वा [1]नासन्मत्या गुरोर्मुखात् ॥८०॥
कल्पेषु दृष्ट्वा वा मन्त्रं गृह्णीयाच्छलनाश्च वा।
स मन्त्रस्तेय[2] पापेन तामिस्रे नरके नरः ॥८१॥
मन्वन्तरत्रयं स्थित्वा पापयोनिषु जायते।

The adept must not acquire a *mantra* without consent of his *guru* from his mouth either by means of deception, anger, delusion, or on any pretext simply tracing one in the sacriptural text. If a person ever does this he, on account of the sin of stealing the *mantra* suffers in the hell, called *tāmisra* for a period of three *manvantara*-s, and then borns in a sinful clan. 80b-82a

शठे क्रूरे च मूर्खे च छद्मकारिण्यभक्तिके ॥८२॥
मन्त्रं न दूषिते दद्यात्[3] सुबीजं विपिने[4] तथा[5]।

The knowledge of *mantra* must not be imparted to the rogue, the curel one, the stupid one, one who is deceitful, one who is devoid of devotion, nor to one who is corrupted; (if given) it is like sowing good seeds in a jungle. 82b-83a

लक्षेण साधयेत कामं पुरश्चरणपूर्वकम् ॥८३॥

1. न संप्राप्तो M. 2. ब्रह्मस्तेय M.V. 3. देयं M.
4. इरिणे M 5. यथा M.

पापक्षयो भवेद् यस्मात् पुरश्चरणकर्मणा।
लक्षद्वयेन मन्त्रस्य जपेन नरसत्तमो ॥८४॥
त्रिसन्ध्यासु प्रतिदिनं बीजसंघातकेन च।
कविर्वाग्मी पण्डितश्च यशस्वी च प्रजायते ॥८५॥

If a person repeats the *mantra* one lakh times after performing the *puraścaraṇa*, he obtains all his desires fulfilled, because practice of *puraścaraṇa* destroys all sins. O noble ones! if a person repeats the *mantra* two lakh times, which is being provided with the *bīja*, everyday in the morning, noon and evening he becomes a poet, an orator, a scholar and a person renowned with fame. 83b-85

साधकः साधकश्रेष्ठ पूजास्थानं ततः शृणु।
यत्र यत्र नरः पूजां निर्जने कुरुते च यः[1] ॥८६॥
तस्यादत्ते स्वयं देवी पत्रं पुष्पं फलं जलम्।
शिला प्रशस्ता पूजायां स्थण्डिलं निर्जनं तथा ॥८७॥

Listen to me O adepts! about the best place of worship (of goddess) by an adept; whoever worships the goddess wherever in a lonely place, the goddess herself accepts leaves, flowers, fruits and the water whatever is offered. A block of stone is recommended for worshipping the goddess on it, so also on a spot prepared for the purpose at a lonely place. 86-87

अपश्चोपांशु सर्वेषामुत्तमः परिकीर्तितः।
अशुचिर्न महामायां पूजयेत् तु कदाचन ॥८८॥
अवश्यं तु स्मरेन्मन्त्रं योऽतिभक्तियुतो नरः।

Repeating the *mantra* (*japa*) without sound is the most excellent of all (forms). A person should never worship Mahāmāyā when he is impure; however, it is recommended that a person who is exceedingly full of devotion should recollect *mantras*. 88-89a

दन्तरक्ते समुत्पन्ने स्मरणं च न विद्यते ॥८९॥
सर्वेषामेव मन्त्राणां स्मरणान्नरकं व्रजेत्।

If blood has come forth from the teeth the recollection of *mantras* is prohibitted; if any one recollects any of the *mantras* (in this condition) he shall go to the hell. 89a-90a

1. यत् M.

जानूर्ध्वे क्षतजे जाते नित्यं कर्म न चाचरेत् ॥९०॥
नैमित्तिकं च तदधः स्रवद्रक्तो न चाचरेत् ।
सूतके च समुत्पन्ने क्षुरकर्मणि मैथुने ॥९१॥
धूमोद्‌गारे तथा वान्ते नित्यकर्माणि संत्यजेत् ।
द्रव्ये भुक्ते त्वजीर्णे च न वै भुक्त्वा च किञ्चन ॥९२॥
कर्म कुर्यान्नरो नित्यं सूतके मृतके तथा ।

An adept should not perform the daily rites if he bleeds above his knees, while occasional rites must not be observed on the event of bleeding below his knees. On the events or oozing out blood in the process of shaving, sexual intercourse, similarly when an adept passes out gastric wind or vomits he should avoid all the daily rites; when after something is eaten that is not digested, and after eating something a person must not perform the daily rites, so also on the occasions of a child-birth and death. 90b-93a

पत्रं पुष्पं च ताम्बूलं भेषजत्वेन कल्पितम् ॥९३॥
कणादिपिप्पल्यन्तं च फलं भुक्त्वा न चाचरेत् ।
जलस्यापि नरश्रेष्ठ भोजनाद् भेषजादृते ॥९४॥
नित्यक्रिया निवर्तेत सह नैमित्तिकैः सदा ।
जलौकां गूढपादं च कृमिगण्डूपदादिकम् ॥९५॥
कामाद्धस्तेन संस्पृश्य नित्यकर्माणि संत्यजेत् ।

Leaves of tree, flowers, and betelnuts are regarded as medicine, so also the *kaṇa* (cummin seeds ?) and the of-shoots of the black-pepper creepers; O excellent two ! after eating anything except these, and also water except as medicine, one must not perform the daily and any casual ritualistic rites. A person is obliged to abandon his daily ritualistic rites after he touches intentionally with his hand a leech, a snake, a worm, an earth-worm etc. 93b-96a

विशेषतः शिवापूजां प्रमीतपितृको नरः[1] ॥९६॥
यावद् वत्सरपर्यन्तं मनसापि न [2]चाचरेत् ।
महागुरुनिपाते तु काम्यं किञ्चिन्न चाचरेत् ॥९७॥
आर्त्विज्यं ब्रह्मयज्ञं[3] च श्राद्धं देवयज्ञं च यत् ।

1. द्विजः M. 2. संस्मरेत् M. 3. ब्रह्मचर्यं M.

More particularly a person, whose father has deceased, must not perform the worship of the goddess even mentally, until a year is passed ; on the event of the death of (either of) parents a person should not perform the optional (pledged) ritual for a year. He should neither accept the office of the priest in a Vedic sacrifice, nor himself perform a Vedic sacrifice, neither he should perform a *śrāddha* (offering to the ancestors) nor a ritual with offering to gods. 96b-98a

गुरुमाक्षिप्य विप्रं च प्रहृत्यैव च पाणिना ॥९८॥
न कुर्यान्नित्यकर्माणि रेतःपाते च भैरव ।

O Bhairava ! should a person denounce his *guru* or beat a brāhmaṇa by his hand, or if one discharges semen—after doing such thing he should not perform the daily rituals. 98b-99a

आसनं चार्घ्यपात्रं च भग्नमासादयेन्नतु[1] ॥९९॥
ऊषरे कृमिसंयुक्ते स्थाने मृष्टेऽपि नार्चयेत् ।
नीचैरासनमासाद्य शुचिः प्रयतमानसः ॥१००॥
अर्चयेच्चण्डिकां देवीं देवमन्यं च भैरव ।
दिग्विभागे तु कौबेरी दिक् छिवा प्रतिदायिनी[2] ॥१०१॥
तस्मात् तन्मुख आसीनः पूजयेच्चण्डिकां सदा ।

A broken seat or a broken sacrificial vessel must not be used in a worship ; a deity should not be worshipped in a place which is saline, or infested by worms or has not been cleaned. O Bhairava ! one after being pure and having restrained his mind should worship the goddess Caṇḍikā or any other gods by being seated on a lowly seat. Of all the directions the northern quarter is the most favourite of the Goddess Śivā, therefore, the devotee for worshipping the goddess Caṇḍikā should always sit facing this (northern) quarter. 99b-102a

पुष्पं च कृमिसंमिश्रं विशीर्णं भग्नमुद्‌गते ॥१०२॥
सकेश मूषिकोद्धूतं यत्नेन परिवर्जयेत् ।
याचितं परकीयं च तथा पर्युषितं च यत् ।
अन्त्यसृष्टं[3] पदा स्पृष्टं यत्नेन परिवर्जयेत् ॥१०३॥

1. भग्नपात्रं न चादयेत् M. 2. दिक् शिवाप्रीतिकारिणी M.
3. ...सृष्ट V.

The devotee should carefully avoid flowers which are infested by worms, which are withered, torn or have been lying on the mud, are full of hairs or have eaten by mice ; similarly he must avoid with care such things as are begged from others, that which belongs to somebody else, which are stale (being the things of the previous day), which have been touched by low caste people, or touched by feet by some body. 102b-103

इदं शिवाया: परमं मनोहरं
करोति योऽनेन तदीयपूजनम् ।
स वाञ्छितार्थं समवाप्य चण्डिका-
गृहं प्रयाता नचिरेण भैरव ॥१०४॥

The devotee who accomplish the act of worship to Śivā in this way, which is the most excellent one and delightful to her, he gets his all desires fulfilled and proceeds to the abode of Caṇḍikā within a short time. 140

इति श्रीकालिकापुराणे और्व्वसगरसंवादे महामायाकल्प:
[1]पञ्चपञ्चाशोऽध्याय: ॥५५॥

Here ends the fifty-fifth chapter of the holy *Kālikāpurāṇa*, which is the dialogue between Aurva and Sagara, the text of the ritual procedure of Mahāmāyā, being the extract from the eighteenth *paṭala*.

1. सप्तपञ्चाशोऽध्याय: V.

षट्पञ्चाशोऽध्याय:
CHAPTER FIFTY-SIX
(*Worship of Mahāmāyā*)

श्रीभगवानुवाच

अस्या[1] मन्त्रस्य कवचं शृणु वेतालभैरव ।
वैष्णवीतन्त्रसंज्ञस्य वैष्णव्यास्च विशेषत: ॥१॥

The Lord said :

O Vetāla and Bhairava ! listen to the *kavaca* of the main *mantra*, which is called the *Vaiṣṇavītantra*, and specially of the goddess *Vaiṣṇavī*. 1

तत्र मन्त्राद्यक्षरं तु वासुदेवस्वरूपधृक् ।
वर्णो द्वितीयो ब्रह्मैव तृतीयश्चन्द्रशेखर: ॥२॥
चतुर्थो गजवक्त्रश्च पञ्चमस्तु दिवाकर: ।
शक्ति: स्वयं पकारश्च महामाया जगन्मयी ॥३॥
यकारस्तु महालक्ष्मी: शेषवर्ण: सरस्वती ।

Of that *kavaca* the first syllable is in the form of Vāsudeva (*a*), the second one is Brahmā himself (*ka*), the third one is Candraśekhara i.e. Mahādeva (*ca*), the fourth is Gajavaktra i.e. Gaṇeśa (*ṭa*), the fifth is Divākara i.e. Sūrya (*ta*), (the sixth syllable) *pa* is Mahāmāyā herself, the source of the universe the (seventh syllable) *yakāra* is identified with Mahālakṣmī, and the last one (eighth) *ṣa* is Sarasvatī herself. 2-4a

योगिनीपूर्ववर्णस्य शैलपुत्री प्रकीर्तिता ॥४॥
द्वितीयस्य तु वर्णस्य चण्डिका योगिनी मता ।
चन्द्रघण्टा तृतीयस्य कुष्माण्डी तत् परस्य च ॥५॥
स्कन्दमाता तकारस्य पस्य कात्यायनी स्वयम् ।
कालरात्रि: सप्तमस्य महादेवीति संस्थिता ॥६॥

The *yoginī* of the first syllable is Śailaputrī, Caṇḍikā is of the second (syllable), Caṇḍaghaṇṭā is of the third (syllable), and Kuṣmāṇḍī of the fourth (syllable) ; Skandamātā is the *yoginī* of *takāra*, and Kātyāyanī herself is (the *yoginī*) of *pakāra*, Kālarātri is (the *yoginī*) of the seventh (syllable *ya*) and Mahādevī is (the *yoginī*) of the last (syllable) one. 4b-6

1. अं' म M.

प्रथमं वर्णकवचं योगिनीकवचं तथा[1] ।
देवौघकवचं पश्चाद् देवीदिक्कवचं तथा ॥७॥
ततस्तु पार्श्वकवचं द्वितीयान्ताव्ययस्य[2] च ।
कवचं तु ततः पश्चात् षड्वर्णं कवचं तथा ॥८॥
अभेद्यकवचं चेति सर्वत्राणपरायणम् ।
इमानि कवचान्यष्टौ यो जानाति नरोत्तमः ॥९॥
सोऽहमेव महादेवो[3] देवीरूपश्च शक्तिमान् ।
अस्य वैष्णवीतन्त्रकवचस्य [4]नारदऋषिरनुष्टुप्छन्दः ॥१०॥
कात्यायनी देवता[5] सर्वकामार्थसाधने विनियोगः ।

First is the *kavaca* of the syllables *varṇa*, and then the *kavaca* of *yoginis*, after these are the *kavacas* of the host of gods and goddesses, and of the quarters ; these are followed by the *kavaca* of the sides, after this the *kavaca* of the second-eight-syllables, then the *kavaca* of the six sounds. Then follows the indestructible *kavaca*, which is cabable of protecting an adept from all dangers. He is the excellent of man, whoever knows these eight *kavacas*, he is the most powerful of all, he is none but myself, and is identified with the Goddess. Nārāyaṇa is the sage of this *kavaca*, it belongs to *Vaiṣṇavi-tantra*, the metre is *anuṣṭup* ; Kātyāyanī is the goddess, and its applicability is for achieving all the desired ends. 7-11a

अः पातु पूर्वकाष्ठायामाग्नेय्यां पातु कः सदा ॥११॥
पातु चो यमकाष्ठायां दो[7] नैर्ऋत्यां च सर्वदा ।
मां पातु तोऽसौ पाश्चात्ये शक्तिर्वायव्यदिग्गता ॥१२॥
यः पातु मां चोत्तरस्यामैशान्यां [8]षस्तथावतु ।

Let the syllable *a* always protect me in eastern quarter, *ka* in the south-eastern quarter, *ca* in the southern quarter, *ṭa* in the south-western quarter, *ta* in western quarter ; the *śakti* (pa) in the north-western quarter, *ya* in the north and *ṣa* in the north-eastern direction also. 11b-13a

मूर्ध्नि रक्षतु मां सोऽसौ बाहौ मां दक्षिणे तु कः ॥१३॥
मां वामबाहौ चः पातु हृदि टो मां सदावतु ।
तः पातु कण्ठदेशे मां कट्योः[1] शक्तिस्तथावतु ॥१४॥
यः पातु दक्षिणे पादे षो[2] मां वामपादे तथा ।

Let the syllable *sa* protect me on head, *ka* on the right arm, *ca* on the left arm, and *ṭa* should always protect my heart, *ta* on the neck, śakti (*pa*) on the buttocks, *ya* on the right foot, *ṣa* on the left foot. 13b-15a

शैलपुत्री तु पूर्वस्यामाग्नेय्यां पातु चण्डिका ॥१५॥
चन्द्रघण्टा पातु याम्यां [3]यमभीतिविवर्धिनी ।
नैर्ऋत्ये त्वथ कूष्माण्डी पातु मां जगतां प्रसूः ॥१६॥
स्कन्दमाता पश्चिमायां[4] मां रक्षतु सदैव हि ।
कात्यायनी मां वायव्ये पातु लोकेश्वरी सदा ॥१७॥
कालरात्री तु कौबेर्यां सदा रक्षतु मां स्वयम् ।
महागौरी तथैशान्यां सततं पातु पावनी ॥१८॥

Śailaputrī should protect me in the east, Caṇḍikā in the south-east, Caṇḍaghaṇṭā, who generates fear in the mind of Yama, must protect me in the South : Kuṣmāṇḍī, the mother of the world, must protect me in the south-west ; Skandamātā must always save me in the western direction ; Kātyāyanī, the goddess of the people must always protect me in north-western direction ; Kālarātri must protect me in the northern, and Mahāgaurī, who makes people pure, in the north-eastern direction all the time. 15b-18.

नेत्रयोर्वासुदेवो मां पातु नित्यं सनातनः ।
ब्रह्मा मां पातु वदने पद्मयोनिरयोनिजः ॥१९॥
नासाभागे रक्षतु मां सर्वदा चन्द्रशेखरः ।
गजवक्त्रः स्तनयुग्मे पातु नित्यं हरात्मजः ॥२०॥
वामदक्षिणपाण्योर्मां नित्यं पातु दिवाकरः ।
महामाया स्वयं नाभौ मां पातु परमेश्वरी ॥२१॥
महालक्ष्मीः पातु गुह्ये जानुनोश्च सरस्वती ।

Let the eternal Vāsudeva protect me on my eyes, Brahmā, born out of lotus, not from the womb, protect me on my

---

1. ततः M. 2. द्वितीयायान्त्वक्षरस्य तु M.
3. महादेवो M.V. 4. नारायणऋषिः
5. ...ईश्वरदेवता M. V. अधिक पाठ: 6. देवी M. V.
7. टो V. (to) 8. शस्तथा V.

---

1. कट्यो M. 2. शो V. 3. या च भीति...M.
4. पश्चिमस्यां M.

mouth; Candraśekhara always save me on my nose, Gajavaktra (Gaṇeśa), son of Hara, always protect me on my nipples, Divākara (Sūrya) protect me on my left and right hands; Mahāmāyā, the supreme goddess herself protect me on my navel, Mahālakṣmī protect me on my genital, and Sarasvatī on my two knees. 19-22a.

महामाया पूर्वभागे नित्यं रक्षतु मां शुभा ॥२२॥
अग्निज्वाला तथाग्नेय्यां पायान्नित्यं वरासिनी ।
रुद्राणी पातु मां याम्यां नैर्ऋत्यां चण्डनायिका ॥२३॥
उग्रचण्डा पश्चिमायां[1] पातु नित्यं महेश्वरी ।
प्रचण्डा पातु वायव्ये कौबेर्यां घोररूपिणी[2] ॥२४॥
ईश्वरी च तथैशान्यां पातु नित्यं सनातनी ।
ऊर्ध्वं पातु महामाया पात्वधः परमेश्वरी ॥२५॥
अग्रतः पातु मामुग्रा पृष्ठतो वैष्णवी तथा ।
ब्रह्माणी दक्षिणे पार्श्वे नित्यं रक्षतु शोभना ॥२६॥
माहेश्वरी वामपार्श्वे नित्यं पायाद् वृषध्वजा ।
कौमारी पर्वते पातु वाराही सलिले च माम्[3] ॥२७॥
नारसिंही दंष्ट्रिभये पातु मां विपिनेषु च ।
ऐन्द्री मां पातु चाकाशे तथा सर्वजले स्थले ॥२८॥

The excellent Mahāmāyā must always protect me in the eastern part, Agnijihvā, seated on an excellent seat, always protect me in the south-eastern direction, Rudrāṇī must protect me in the south, and Caṇḍanāyikā in the south-west; Ugracaṇḍā, the great goddess must always protect me in the west; Pracaṇḍā in the north-west; Ghorarūpiṇī in the north, and the eternal Īśvarī must always protect me in the north-east. Let Mahāmāyā protect me above, Parameśvarī below, Ugrā on the front, and Vaiṣṇavī behind; the auspicious Brahmāṇī must always save me on my right side, Maheśvarī having the banner with the emblem of a bull, always save me on my right side, Kaumārī protect me on the mountain, and Vārāhī in the water, Nārasiṁhī always save me against the danger of the beasts with terrible teeth, and also in lonely places, Aindrī should protect me in the air, on water and land. 22b-28

1. पश्चिमस्यां M. 2. घोररूपिका M. 3. सलिलेऽवतु M.

सेतुः सर्वाङ्गुलीः पातु देवादिः पातु कर्णयोः ।
देवान्तश्चिबुके पातु पार्श्वयोः शक्तिपञ्चमः ॥२९॥
हा पातु मां तथैवोर्वोर्माया[1] रक्षतु जङ्घयोः ।
सर्वेन्द्रियाणि यः[2] पातु रोमकूपेषु [3]सर्वदा ॥३०॥

The syllables *om* must protect me in all my fingers, the first syllable of *deva* protect me in my ears and the last syllable of *deva* must protect me on my chin, the fifth syllable i.e. *śakti* (*pa*) must protect me on my both sides; the syllable *ha* must protect me on my thighs and Māyā on my shanks, the syllable *ya* must protect all my organs, and also pores of hairs on my body. 29-30

त्वचि मां वै सदा पातु मां शम्भुः[4] पातु सर्वदा ।
नखदन्तकरोष्ठादौ रौं[5] मां पातु सदैव हि ॥३१॥

The syllable *vai* must protect me on my skin, and the last syllable of (Śambhu) must protect me always on my nails, teeth, hands, lips, etc. and the syllables *raṁ* must always protect me. 31

देवादिः पातु मां वस्तौ देवान्तः स्तनकक्षयोः[6] ।
एतदादौ तु यः सेतुर्बाह्ये मां पातु देहतः ॥३२॥

The first syllable of *deva* must protect me on my belly, the last syllable of *deva* must always protect me on my nipples and armpits, and the syllable *om*, which is at the beginning of all these, must protect me outside my body. 32

आज्ञाचक्रे सुषम्नायां षट्चक्रे हृदि सन्धिषु ।
आदिषोडशचक्रे च ललाटाकाश एव च ॥३३॥
वैष्णवी तन्त्रमन्त्रो मां नित्यं रक्षंश्च तिष्ठतु ।
[7]कर्णनाडीषु सर्वासु पार्श्वकक्षशिखासु[8] च ॥३४॥
रुधिरस्नायुमज्जासु मस्तिष्केषु च पर्वसु ।
द्वितीयाष्टाक्षरो मन्त्रः कवचं[9] पातु सर्वतः ॥३५॥
रेतो वायौ नाभिरन्ध्रे पृष्ठसन्धिषु सर्वतः ।
षडक्षरस्तृतीयोऽयं मन्त्रो मां पातु सर्वदा ॥३६॥

1. ...र्मांयां M. 2. या M. मे V. 3. यैः सदा M. 4. शेषः M.
5. रो V. 6. स्तस्य कक्षयोः M. 7. गर्भे...M.
8. ...कुक्षौ शिरासु M. 9. कवचः M.

Let the *Vaiṣṇavī-tantra-mantra* remain guarding me for ever on my *ājñācakra*, *suṣumnā*, *the ṣaṭcakra*, the heart, the joint, the *ādiṣoḍaśacakra*, the forehead and in the air; the second *mantra* consisting of eight syllables must always protect me as a shield on all the veins in my womb; on sides, belly, and arteries; on my blood, sinews, marrow, brains, and joints; the third *mantra*, which consists of six syllables, must always protect me on my semen, my body in the wind, on the well of navel, on the back, joints and in every direction. 33-36

नासारन्ध्रे महामाया कण्ठरन्ध्रे तु वैष्णवी।
सर्वसन्धिषु मां पातु दुर्गा दुर्गतिहारिणी ॥३७॥

Let Mahāmāyā protect me on my nostrils, the goddess protect me on the opening of my throat; the goddess Durgā, who removes all the distress and troubles, on all my joints.

श्रोत्रयोर्हूं फडित्येवं नित्यं रक्षतु कालिका।
नेत्रबीजत्रयं नेत्रे सदा तिष्ठतु [1]रक्षितुम् ॥३८॥

Let Kālikā always save me on my ears with '*hūṁ*' and '*phaṭ*'; and the three *netrabija* must remain always there for pretecting my eyes. 38

ॐ ऐं ह्रीं ह्रौं नासिकायां रक्षन्ती चास्तु चण्डिका।
ॐ ह्रीं[2] हूं मां सदा तारा जिह्वामूले तु[3] तिष्ठतु ॥३९॥

Let Caṇḍikā save me on my nose with '*oṁ aiṁ hrīṁ hrauṁ*'; let Tārā be there always to protect me at the root of my tongue with '*oṁ hrīṁ huṁ*'. 39

हृदि तिष्ठतु मे सेतुर्ज्ञानं रक्षितुमुत्तमम्।
ॐ क्षौं फट् च महामाया[4] पातु मां सर्वतः सदा ॥४०॥

The syllable *oṁ* (*setu*) must keep staying on my heart for protecting the supreme knowledge of mine; Mahāmāyā must always protect me from all sides with '*oṁ kṣauṁ phaṭ*'. 40

ॐ युं सः प्राणान् कौशिकी मां प्राणान् रक्षतु रक्षिका।
ॐ ह्रीं हूं सौं[5] भर्गदयिता देहशून्येषु पातु माम् ॥४१॥

Kauśikī, who is the protectress of life, being endowed with the *bija*-s '*oṁ yuṁ saḥ*' must protect my life; Bhargadayitā (Śivā) being endowed with '*oṁ huṁ sauṁ*' must protect me on what is without the body. 41

ॐ [7]नमः सदा शैलपुत्री सर्वान् रोगान् प्रमृज्यताम्[2]।
ॐ ह्रीं सः स्फें क्षः[3] फडस्त्राय सिंहव्याघ्रभयाद्रणात् ॥४२॥
शिवदूती पातु नित्यं ह्रीं सर्वास्त्रेषु तिष्ठतु।
ॐ हां[4] ह्रीं[5] सश्चण्डघण्टा कर्णच्छिद्रेषु पातु माम् ॥४३॥

Śailaputrī being endowed with '*oṁ namaḥ*' must always wipe off all the diseases from me; Śivadūtī being resided on all my weapons with *hrīṁ*, and with '*oṁ hrīṁ, saḥ, spheṁ kṣaḥ astrāya phaṭ*' must always protect me from the danger of lions and tigers, and also in the battles; Caṇḍaghaṇṭā must protect me with '*oṁ hāṁ hrīṁ saḥ*' must protect me on my ear-holes. 42-43

ॐ क्रीं[6] सः कामेश्वरी कामानभितिष्ठतु रक्षतु।
ॐ आं हूं फडुग्रचण्डा रिपून् विघ्नान् विमर्दताम् ॥४४॥

Kāmeśvarī must take her seat on the objects of my wishes and protect my desires with '*oṁ krīṁ saḥ*', let Ugracaṇḍā with '*oṁ āṁ hūṁ phaṭ*' crush all my enemies and remove obstacles. 44

ओं पं पातु नारसिंही मां क्रव्यादेभ्यस्तथास्त्रतः।
ओं श्रीं ह्रीं ह्रौं हूं कालरात्रिः खड्गाद्रक्षतु मां सदा ॥

[Nārasiṁhī with '*oṁ paṁ*' must protect me from the demons and also from (the attack by) the weapons; Kālarātri must always guard me '*oṁ śrīṁ hrīṁ hrauṁ hrūṁ*' from the sword[7].]

[8]ॐ अं शूलात् पातु नित्यं वैष्णवी जगदीश्वरी।
ॐ कं ब्रह्माणी पातु चक्रात् (ॐ) च रुद्राणी तु शक्तितः ॥४५॥

Vaiṣṇavī, the goddess of the world must always protect me against the lances with '*oṁ aṁ*'; Brahmāṇī must protect me against the discus with '*oṁ kaṁ*'; Rudrāṇī must save me against the spear with '*oṁ caṁ*'. 45

---

1. रक्षितम् M. 2. क्लीं M. 3. मूलेषु M.
4. महामारी V. M. 5. ओं श्रीं सो मां M. V.

---

1. ॐ मः V. 2. प्रमार्जनाम् M. 3. क्षौं क्षः।
4. ह्रां V. 5. हंसि V. 6. ह्रीं V.
7. Seems to be interpolation, found in some MSS.
8. इत्यधिकः पाण्डुप्याम्

ओं टं कौमारी पातु वज्रात् ओं तं वाराही तु काण्डतः ।
ॐ पं पातु नारसिंही मां क्रव्यादेभ्यस्तथास्त्रतः ॥४६॥
शस्त्रास्त्रेभ्यः समस्तेभ्यो यन्त्रेभ्योऽनिष्टमन्त्रतः ।
चण्डिका मां सदा पातु यं[1] सं देव्यै नमो नमः ।
विश्वासघातकेभ्यो मामैन्द्री रक्षतु मन्मनः[2] ॥४७॥
ओं नमां महामायायै ओं वैष्णव्यै नमो नमः ।
रक्ष मां सर्वभूतेभ्यः सर्वत्र परमेश्वरि ॥४८॥

Kaumārī must protect me against thunder-bolt with *'om ṭaṁ'*, Vārāhī against the arrow with *'om taṁ'*; Nārasiṁhī with *'om, paṁ'* must protect me against beasts of prey, and also against weapons; Caṇḍikā with *'yaṁ saṁ'* must protect me against all weapons and missiles, machination and evil *mantras*; obeisance to the goddess again and again. Aindrī must save me in my mind from the traitors; *'om* obeisance *to* Mahāmāyā'; *om* obeisance to the goddess Vaiṣṇavī; O great goddess! thou doth protect me must from all creatures. 46-48

आधारे वायुमार्गे हृदि कमलदले चन्द्रवत् स्मेरसूर्ये[3] ।
वस्तौ वह्नौ समिद्धे[4] विशतु वरदया[5] मन्त्रमष्टाक्षरन्तत् ।
यद्ब्रह्मा मूर्ध्नि धत्ते हरिरवति गले चन्द्रचूडो हृदिस्थं
तं मां पातु प्रधानं निखिलमतिशयं पद्मगर्भबीजम् ॥४९॥

That *mantra* of eight syllables must enter into *ādhāra* (cakra) through the path of wind, to the heart, the abode of lotus petals, which is endowed with the moon, and is brightened by the radiant sun, the abdomen, and the kindled fire, by the power of the goddess Varadā. That main *bīja*, which is complete, which surpasses all, which have the radiance of the core of the lotus petals, which Brahmā puts on his head, Viṣṇu on the neck, and Maheśvara on the heart, must protect me. 49

आद्याः शेषाः स्वरोघैर्म[6]मयवलवरैरस्वरेणापि[7] युक्ताः
सानुस्वाराविसर्गैर्हरिहरविदितं यत्सहस्रं च साष्टम् ।
[8]मन्त्राणां सेतुबन्धं निवसति सततं वैष्णवीतन्त्रमन्त्रे
तन्मां पायात्पवित्रं परमपरमजं [9]भूतलव्योमभागे ॥५०॥

The first and the last syllables of each *varga* (group of five letters) of the alphabet (consonant) together with *na, ma, ya, ba, la, va, ra*, with or without vowels, with *anusvāra*, with the barrage (*setu*) of the *mantra* i.e. *om* is the one thousand-eight-*mantra* contained in the *Vaiṣṇavī-tantra-mantra*, which is the pure one, arisen from the excellent of excellents, must protect me on land and in the ether. 50

अङ्गान्यष्टौ तथाष्टौ वसव इह तथैवाष्टमूर्तिर्दलानि[1]
प्रोक्तान्यष्टौ तथाष्टौ मधुमतिरचिताः सिद्धयोऽष्टौ तथैव ।
अष्टावष्टाष्टसंख्या[2] जगति रतिकलाः क्षिप्रकाष्ठाङ्गयोगा
मय्यष्टावक्षराणि क्षरतु न हि गणो यद्धृदो यस्त्वमूषाम्[3] ॥५१॥

The eight limbs (parts), the eight *vasu*-s, the eight petals (of the lotus) which are stated to be the eight images (of Śiva) so also the eight *Madhumati-vidyās*, the eight *siddhis* (*aṇimā, laghimā* etc), the eight into eight i.e. sixty-four aspects of arts of lovemaking, well-known in this world, eight varieties of making hurry, eight divisions of time, eight parts of the body, the eight syllables must protect me; let not the *gaṇa*, which is the heart of them be gone off. 51

इयि तत्कवचं प्रोक्तं धर्मकामार्थसाधनम् ।[4]
इदं रहस्यं परममिदं सर्वार्थसाधकम् ॥५२॥

With this the ritual *kavaca* has been related to you, the most secret one, which leads to the success in everything (*dharma, artha* and *kāma*). 52

यः सकृच्छृणुयादेतत कवचं मयकोदितम् ।
स सर्वांल्लभते कामान् परत्र शिवरूपताम् ॥५३॥

Whoever listens of this *kavaca* revealed by me, he shall attain all his objects of his desires, and shall merge in Śiva after death. 52

सकृद् यस्तु पठेदेतत् कवचं मयकोदितम् ।
स सर्वयज्ञस्य फलं लभते नात्र संशयः ॥५४॥

1. सा पातु मां नित्यम् V. 2. स नमः M. 3. चन्द्रमध्ये ससूर्ये M.
4. ससन्धौ M. 5. वरद मां M. 6. नमः V.
7. आद्या सेवासुरेर्यैनमयवनवरंर्वदिह्वयेनापि M.
8. मन्त्रानपि तु बन्धन् V. 9. भूजस M.

1. दुलानि M. 2. काष्ठाष्टाष्टसंख्या M.
3. सद्धृदोऽयं स्वमूषाम् M. 4. साधकम् M.

सङ्ग्रामेषु जयेच्छत्रु[1] मातङ्गानिव केशरी।
दहेत् तृणं यथावह्निस्तथा शत्रुं दहेत् सदा ॥५५॥

Anyone who repeats this *kavaca*, even once, related by me, he shall no doubt obtain the cummulative result of performance of all the sacrifices together, he shall defeat his enemies in the battle, like a lion does elephants, he shall always reduce his enemies to ashes, like the fire does grasses. 54-55

नास्त्राणि तस्य शस्त्राणि शरीरे प्रविशन्ति वै।
न तस्य जायते व्याधिर्न च दुःखं कदाचन ॥५६॥

Neither weapons, used for throwing nor weapons for striking shall ever enter into his body, he shall never suffer from any disease, neither shall be a subject of sorrow. 56

गुटिकाञ्जनपातालपादलेपरसाञ्जनम्।
उच्चाटनाद्यास्ताः सर्वाः प्रसीदन्ति च सिद्धयः ॥५७॥

All kinds of *siddhis* such as *gutikāñjana*, *pātāla*, *pādalepa*, *rasāñjana*, *uccāṭana*[2] etc. shall be within his power. 57

वायोरिव गतिस्तस्य भवेदन्यैरवारिता।
दीर्घायुः कामभोगी च धनवानभिजायते ॥५८॥

He shall possess the power to move like the wind without being restrained by others; he shall be a rich person and shall live long enjoying all the objects of his desire. 58

अष्टम्यां संयतो भूत्वा नवम्यां विधिवच्छिवाम्।
पूजयित्वा विधानेन विचिन्त्य मनसा शिवाम् ॥५९॥
यो न्यसेत् कवचं देहे तस्य[3] पुण्यफलं शृणु।

If an adept having himself restrained on the eighth day (of the moon), worships Śivā as per rules laid down, and meditates upon Śivā on the ninth day following the prescribed procedure, and puts this *kavaca* on one's body (O Vetāla) listen to the result of such meritorious acts. 59-60a

1. शत्रून् M.

2. *gutikāñjana*, *pātāla*, *pāda-lepa*, *rasāñjana* are terms used in *tāntric* lore by these process, one may acquire supernormal power for instance, *gutikāñjana* is a particular small tablet enchanted with *mantras* which when put into mouth one becomes invisible.

3. सम्यक् M.

जितव्याधिः शतायुश्च रूपवान् गुणवान् सदा ॥६०॥
धनरत्नौघसम्पूर्णो विद्यावान् स च जायते।
नाग्निर्दहति तत्कायं नापः सङ्क्लेदयन्ति च ॥६१॥
न शोषयति तं वायुः [1]क्रव्यात् तं न हिनस्ति च।
शस्त्राणि नैनं[2] छिन्दन्ति न तापयति भास्करः ॥६२॥

He over-comes all the diseases, lives for hundred years, turns a beautiful one, possesses virtues for ever; becomes a scholar and possesses all the wealth, jewels etc.; the fire cannot burn this body, the water cannot make it wet, the wind cannot deslocate it, the beast of prey is unable to injure him, all the weapons cannot cut him, the sun also cannot heat him. 60b-62

न तस्य जायते विघ्नो नास्ति तस्य च सञ्ज्वरः।
वेतालाश्च पिशाचाश्च राक्षसा गणनायकाः ॥६३॥
सर्वे तस्य वशं यान्ति भूतग्रामाश्चतुर्विधाः।

No obstacle comes in his way, he does not suffer from any great fever; *vetālas*, *piśācas*, *rakṣasas* and *gaṇanāyakas* and the four kinds of living beings come under his power. 63-64a

नित्यं पठति यो भक्त्या कवचं हरिनिर्मितम् ॥६४॥
सोऽहमेव महादेवो महामाया च मातृका।
धर्मार्थकाममोक्षाश्च तस्य नित्यं करे स्थिताः ॥६५॥

He, who repeats daily this *kavaca* revealed by Hara becomes identical with me; Mahādeva, the goddess Mahāmāyā, the group of 'Mothers' *dharma*, *artha*, *kāma* and *mokṣa*—all these are in his hands for ever. 64b-65

अन्यस्य वरदः सोऽर्थैर्नित्यं भवति पण्डितः।
कवित्वं सत्यवादित्वं सततं तस्य जायते ॥६६॥
वदेच्छ्लोकसहस्राणि भवेच्छ्रुतिधरस्तथा।
लिखितं यस्य गेहे तु कवचं भैरव स्थितम् ॥६७॥
न तस्य दुर्गतिः क्वापि जायते तस्य[3] दूषणम्।
ग्रहाश्च सर्वे तुष्यन्ति वशं गच्छन्ति भूमिपाः ॥६८॥
यद्राज्ये कवचज्ञोऽस्ति जायन्ते तत्र नेतयः।

1. क्रव्यादो M. 2. नैव M. 3. नापि M.

He becomes capable to grant boons to others, always rich, and a scholar; the poetic genius and capability of telling the truth are his qualities, he can compose (recite) thousand verses, and he becomes the master of memory. O Bhairava ! in whose residence this *kavaca* is kept, being written on a *bhurja patra*[1] he never faces any distress, and remains ever free from all blemishes; all the stars turn favourable to him, and the kings comes under his power. The kingdom in which there resides an adept, who knows all about the rituals of this *kavaca*, no danger (*itayaḥ*[2]) ever takes place there. 66-69a

सेतुर्देवः शक्तिबीजं पञ्चमोहाय ते[3] नमः ॥६९॥
वायुर्बलेन चैतायै द्वितीयाष्टाक्षरं त्विदम् ।

The syllable '*Om*' (setu), the syllables that from the word *deva*, the fifth syllable, i.e. the *śaktibija* (*ma*), together with *ha*[4] and *ya*, followed by *na* and *maḥ*; and the *bija* of *Vāyu* (*ya*) along with the *bija* of *bala* (ā)—all these with the *bija ai* constitute the second, the second-eight syllable *mantra*[5]. 69b-70a

सेतुर्देवोऽथ वैष्णव्यै षडक्षरमिदं स्मृतम् ॥७०॥

The syllable '*Om*' (setu) together with the word *deva* and *vaiṣṇavyai* (to the goddess Vaiṣṇavī) constitutes the six syllable *mantra*[6]. 70b

एतद् द्वयं तु जिह्वाग्रे सततं यस्य वर्तते ।
तस्य देवी महामाया काये तिष्ठति वै सदा ॥७१॥

Any person who has got these two *mantras* at the tip of his tongue, the goddess Mahāmāyā always resides on his body. 71

मन्त्राणां प्रणवः सेतुस्तत्सेतुः प्रणवः स्मृतः ।
क्षरत्यनोङ्कृतः पूर्वं परस्तान्च विशीर्यते ॥७२॥

The syllable *praṇava* (*Om*) is the (setu) 'barrage' or bridge of the *mantras*, therefore *praṇava* is called *setu*. If a *mantra* be not preceded by the syllables, '*Om*', the spirit of the *mantra* flows down, and if the *mantra* is not followed by '*Om*' at the end it waves away. 72

नमस्कारो महामन्त्रो देव इत्युच्यते सुरैः ।
द्विजातीनामयं मन्त्रः शूद्राणां सर्वकर्मणि ॥७३॥

The syllable '*Om*' is called obeisance, the great *mantra*, the god by the gods; this is the *mantra* for all the rituals by the people of the twice-born class as well as that by the *śūdras*. 73

अकार चात्युकारं च मकारं च प्रजापतिः ।
वेदत्रयात्समुद्धृत्य प्रणवं निर्ममे पुरा ॥७४॥

In the past Prajāpati created *praṇava* i.e. '*Om*' by extracting the syllables *akāra*, *ukāra* and *makāra* (*a*+*u*+*m*) from the three Vedas. 74

स उदात्तो द्विजातीनां राज्ञां स्यादनुदात्तकः ।
प्रचितश्चोरुजातानां मनसापि तथा स्मरेत् ॥७५॥

That *praṇava* is to be pronounced as *udatta* by brāhmaṇas as *anudātta*[1] by *kṣatriyas* and as *prācita* by *vaiśyas*; and even when it is muttered mentally i.e. without sound the same order is to be followed. 75

चतुर्दशस्वरो योऽसो शेष औकारसंज्ञकः ।
स चानुस्वारचन्द्राभ्यां शूद्राणां सेतुरुच्यते ॥७६॥

The fourteenth letter of the vowels, which is the last one, is called *au*, this vowel, provided with *anusvāra* and *candra* is the prescribed *setu* for the *śūdras*. 76

निःसेतु च यथा तोयं क्षणान्निम्नं प्रसर्पति ।
मन्त्रस्तथैव निःसेतुः क्षणात् क्षरति यज्वनाम् ॥७७॥

Just a stream of water, without a barrage flows immediately down wards, the same way a *mantra* without the barrage i.e. '*Om*' flows away instantly from the sacrificer. 77

तस्मात् सर्वत्र मन्त्रेषु चतुर्वर्णा द्विजातयः ।
पार्श्वयोः सेतुमादाय जतकर्मसमारभेत् ॥७८॥

1. *bhurja-patra*—the birch, the bark of *sāñci* tree used for writing.
2. Six kinds of danger, such as draught etc. are called *iti*.
3. पंचमोहायने V. पंचमोहादिवाकरः M.
4. One reads '*pañcamo hā divākaraḥ*' meaning the fifth syllable *hā* belongs to the sun.
5. The *mantra* stands as—*Om devyai Mahāmāyai namaḥ* |
6. *Om devyai Vaiṣṇavyai*-this is six syllable *mantra*.

1. स्रवत्यनोङ्कृतः M.
2. *Udātta*=the high or acute accent ; *audātta*=the neutral, neither high nor low accent ; *pracita*=accentless ; these are related to the recitation of Vedas.

Therefore all the four classes of people, the twice-borns and others, should put the syllable *'Om'* on both the ends i.e. at the beginning and at the end of a *mantra* for the performance repeating the same *japa*. 78

शूद्राणामादिसेतुर्वा द्विःसेतुर्वा यथेच्छतः ।
द्विःसेतवः समाख्याताः सर्वदेव द्विजातयः ॥७९॥

For the *śūdras* a *mantra* may be provided with one *setu* at the beginning (of the *mantra*) or twice (at the beginning and at the end) in accordance with their desire, while for the twice-born people double setus (twice the syllables *'Om'*) at the beginning and at the end have always been recommended. 79

और्व उवाच

एतत् ते सर्वमाख्यातं कवचं त्र्यम्बकोदितम् ।
अभेद्यं कवचं तत् तु कवचाष्टकमुत्तमम् ॥८०॥

Aurva said :

With the *kavaca* has been related to you completely, which has been revealed by Trymbaka (Śiva), this *kavaca* is the epitome of eight *kavacas*, is indestructible and the most excellent one. 80

महामायामन्त्रकल्पं कवचं [1]मन्त्रसंयुतम् ।
षडक्षरसमायुक्तं त्रिषु लोकेषु दुर्लभम् ॥८१॥

The *kavaca* provided with the *mantra* is the *Mahāmāyā's* ritual practice, which is very difficult to obtain in the three worlds. 81

एतत् त्वं नृपशार्दूल नित्यभक्तियुतः पठन् ।
जपन् मन्त्रं च वैष्णव्याः सर्वसिद्धिमवाप्स्यसि ॥८२॥

O the most valiant king ! if you recite this *kavaca* daily with devotion and also repeat the prayer to the goddess Vaiṣṇavī you shall achieve success in everything. 82

इति श्रीकालिकापुराणे महामायामन्त्रकल्पे (कवचं)
नाम [2]षट्पञ्चाशोऽध्यायः ॥५६॥

Here ends the fifty-sixth chapter of the holy Kālikā-purāṇa, called Mahāmāya's *mantra* and the ritual practice.

---

1. तंत्रसंयुतम् M. 2. षष्टपञ्चाशोऽध्याय: V.

सप्तपञ्चाशोऽध्यायः

CHAPTER FIFTY-SEVEN

(Worship of Mahāmāyā Kāmākhyā)

मार्कण्डेय उवाच

श्रुत्वेमं सगरो राजा संवादं भैरवेण वै ।
वेतालेनापि भर्गस्य पुनरौर्वमपृच्छत ॥१॥

Mārkaṇḍeya said :

Having listened to this conversation of Bharga (Śiva) with Vetāla and Bhairava, the king Sagara asked Aurva once again. 1

सगर उवाच

मन्त्रं कलेवरगतं [1]साङ्गं प्रोक्तं त्वया द्विज ।
अङ्गमन्त्राणि मे देव्याः कथ्यन्तां भो द्विजोत्तम ॥२॥

Sagar said :

O twice-born ! *mantras* prescribed on the body of the goddess have been completely explained by you. O excellent brāhmaṇa ! now you should explain to me the *aṅgamantras* (*mantras* prescribed on the limbs). 2

तथा मन्त्राणि सर्वाणि पूजास्थानानि सर्वशः ।
तथैवोत्तरमन्त्राणि कवचानि पृथक् पृथक् ॥३॥

So also (you should tell me) all the *mantras*, all the places of worship, the remaining *mantras* and *kavacas*, all one by one. 3

कामाख्यायाश्च माहात्म्यं सरहस्यं समन्त्रकम् ।
यथा शशंस भगवान् महादेव उमापतिः ॥४॥
वेतालभैरवाभ्यां तत्[2] समाचक्ष्व सविस्तरात् ।
शृण्वतो न हि मे तृप्तिर्जायते महदद्भुतम् ॥५॥
भवता कथ्यमानं हि परं कौतूहलं मम ।

You should explain to me, in detail the glory of Kāmākhyā together with its secret, and *mantras*, just as the Lord Mahādeva, the consort of Umā had related to Vetāla and Bhairava (in the past). Listening to this very marvellous things, what you have narrated to me, I am yet unsatisfied. and am eager to hear more and more. 4-6a

---

1. सांगप्रोक्तं M. 2. यद्वत् M.

और्व उवाच

शृणु त्वं राजशार्दूल यत्पुत्राभ्यामुमापतिः ॥६॥
उवाच महदाख्यानं तन्मे निगदतोऽधुना।
एतद्रहस्यं परमं पवित्रं पापनाशनम् ॥७॥
[1]परं स्वस्त्ययनं पुंसां गर्भे पुंसवनं स्मृतम्।
कल्याणकारकं भद्रं चतुर्वर्गफलप्रदम् ॥८॥

Aurva said:

O tiger of the kings! listen to me what I am now going to relate to you, the great story, which Umā's husband had spoken to his two sons (Vetāla and Bhairava). This is the top most secret, the means of purification, the destroyer of all evils, the highest path of welfare for men; it is called the *puṁsavana*[2] rite (performed) in the womb, it causes prosperity, it is auspicious, which fulfils the four-fold aim of the life. 6b-8

शठाय चलचित्ताय नास्तिकायाजितात्मने।
देवद्विजगुरूणां च मिथ्यानिर्बन्धकारिणे ॥९॥
न पापायाभिशस्ताय खञ्जकाणादिरोगिणे।
न कथ्यं न च वा देयं श्रद्धाविरहिताय च ॥१०॥

This *mantra* must not be related or imparted to the rogue, the fickle minded one, the unbeliever, the man, who has no control over the urge of his (organs) desire, the man who indulges in false, in obstinancy against the gods, the brāhmaṇas, his preceptor, (*guru*), to the evil-doer, to the defamed, physically handicapped, like lame, blind, or one-eyed, to the man, who is sick, so also to the person, who is devoid of devotion (or, the person, who does not perform the *śrāddha* ritual). 9-10

महामायामन्त्रकल्पं प्रोक्त्वा ताभ्यामुमापतिः।
वेतालभैरवाभ्यां तु पुनरेवाभ्यभाषत ॥११॥

After Śiva had explained the *mantras* related to Mahāmāyā, and also the ritual practices to Vetāla and Bhairava, He had spoken to them once more. 11

1. सर्वदेववसं स्मृतम् M.
2. *puṁsavana* is one of the *saṁskāras* performed to wife during the period of fifth month of pregnancy; it literally means the rite for having a male child.

भगवानुवाच

अङ्गमन्त्रं प्रवक्ष्यामि प्रोक्तवांस्तन्त्रमुत्तमम्[1]।
तदेव प्रथमं विद्धि सर्वपूजासु सङ्गतम् ॥१२॥

The Lord said:

I narrated to you the excellent *tantra* (the ritual procedure), now I am telling you about the *aṅgamantra*; this is primary (*tantra*) suitable to all kinds of worship, you should know this procedure. 12

आचान्तः शुचितां प्राप्तः सुस्नातो देवपूजने।
पूजावेद्या बहिःस्थित्वा चतुर्हस्तान्तरे धिया ॥१३॥
गृहे वा[2] द्वारदेशस्थः प्रणम्य शिरसा[3] गुरुम्।
प्रणमेदिष्टदेवं स्वं दिक्पालानपि चेतसा ॥१४॥

In order to worship gods the adept must purify himself by sipping water after he had perfectly cleaned his body by bathing. He should stay (when outside the house) at a distance of four *hasta* (180 cm) from the alter of worship, and stand at the threshold of the door, when inside the house, should pay his obeisance to his preceptor (*guru*), his chosen deity, and also to the regents of the quarters of the sky, in his mind. 13-14

यत् पूर्वमर्जितं पापं, तद्दिनेऽन्यदिनेऽपि वा।
प्रायश्चित्तैर्नापिनुन्नं तच्च[4] पापं स्मरेद्धिया ॥१५॥

All sins, which the adept might have acquired in the past, on that day, or any other day as the case might be, which have not so far been wiped away by expiations, he should meditate upon this (*mantra*) intensively. 15

तत्पापस्यापनोदाय मन्त्रद्वयमुदीरयेत्।
देवि त्वं प्राकृतं चित्तं पापाक्रान्तमभूत्मम ॥१६॥
तन्निःसारय चित्तान्मे पापं हूं फट् च ते नमः।

For the removal of such sins the adept should pronounce two *mantras*: "O goddess! my vulgar mind is overcast with evil (thoughts), doth thou remove those from my mind; *hūṁ phaṭ*; I salute thee. 16-17a

सूर्यः सोमो यमः कालो महाभूतानि पञ्च वै ॥१७॥

1. सेतुमुत्तमम् M. 2. चेद्द्वार M. 3. मनसा M.
4. तस्य M.

एते शुभाशुभस्येह कर्मणो नव साक्षिणः।
ततः पुनर्हूं फडिति पार्श्वमूर्ध्वमधस्तथा ॥१८॥
आत्मानं क्रोधदृष्ट्याथ निरीक्ष्य सुमना भवेत्।

The sun, the moon, Yama (the god of death) the Time (eternal) and the five gross elements—these nine are the witnesses of good and evil deeds (by human being) in this world. Thereafter uttering the (mystic syllables) *hūṁ, phaṭ* again one should look aside, upwards and oneself with an angry look and then compose himself in one's mind. 17b-19a

एवं कृते प्रथमतः पापोत्सारणकर्मणि ॥१९॥
यत् स्याद् दृढतरं पापं तद् दूरे चावतिष्ठते।
अतीते पूजने स्थानं स्वं प्रयाति पुनश्च यत् ॥२०॥
यत् स्यादल्पतरं पापं तन्नाशमुपगच्छति।
ॐ अः फडितिमन्त्रेण पूजावेदीं ततो विशेत् ॥२१॥

After the adept has performed this act in the process of removing sins in this way, the greater sins remain far away, however, when the worship is over they return to their original place, while the lesser evils are annihilated. Thereafter, the adept should approach the altar of worship (enter the place of worship) by uttering the *mantra* '*om phaṭ*'. 19b-21

पूजने त्यक्तपापस्य काममिष्टं क्षणाद् भवेत्।
नाराचमुद्रया दृष्ट्वा समया सम्प्रलोकयेत्[1] ॥२२॥
पुष्पनैवेद्यगन्धादि ह्रीं हूं[2] फडिति मन्त्रकैः।
यदात्मनानवज्ञातं सम्यक् पुष्पादिदूषणम् ॥२३॥
अस्पृश्यस्पर्शनं वापि यदन्यायार्जितं च वा।
तथा निर्माल्यसंसृष्टं कीटाद्यारोहणं च यत् ॥२४॥
तत्सर्वं नाशमायाति नैवेद्याद्यवलोकनात्।
ततो रमितिमन्त्रेण शिखां दीपस्य संस्पृशेत् ॥२५॥

The desire of every one who has got his sins removed will immediately be fulfilled in the worship. Exhibiting the *nārācamudrā* then the adept should glance with *samayā* look, by pronouncing the *bījamantra* '*hrīṁ, hrūṁ phaṭ* (*hrāṁ, hrīṁ, hrūṁ, phaṭ*) at the flowers, eatables etc. The likely defects in the flowers etc. which have not been known to the adept, such as due to the contact with untouchables, or things which have been acquired against prescribed rules, or contamination due to the presence of worms etc., or because of flowers have been mixed with the flowers of the previous ceremony (*nirmālya*) (and thus stale) all such defects are removed by the act of steady look at the eatables etc. Then the adept should touch, by uttering the *bīja mantra* '*raṁ*' the flame of the (earthen) lamp. 22-25

स तस्य सुभगो दीपो भवेत् स्पर्शनमात्रतः[1]।
पतङ्गकीटकेशादि-दाहात् क्रव्यादसंहृतः[2] ॥२६॥
वसामज्जास्थिसम्भूतियंज्ञादावुपयोजनम्[3]।
अज्ञातरूपं तत्सर्वं दोषं स्पर्शाद् विनाशयेत् ॥२७॥

By this process the(earthen) lamp becomes auspicious (or, becomes free from the evils of consuming flesh, and turns pure), because of mere touching, the lamp turns into an auspicious one, which is flesh-eater on account of burning insects, worms, hair etc. and also for burning the fat, marrow and bones in the sacrifice i.e. the sacrificial fire which consumes such things. The adept becomes capable to destroy all such unknown defects by touching it. 26-27

नारसिंहेन मन्त्रेण देवतीर्थेन संस्पृशेत्।
पानीयं घटमध्यस्थं वीक्षन्नभ्युक्ष्य[4] याजकः ॥२८॥

By muttering the *nārasiṁhamantra* the sacrificer should touch the water in the pot with that part of his hand (the fore-fingers) which is sacred to gods (*deva-tīrtha*) and then he should look at it after he has been sprinkled himself with that water (or, gets the water purified by looking at it). 28

वामेन पाणिना धृत्वा वामपार्श्वे स्थितं तदा।
पात्रमाधारमन्त्रेण संस्कुर्वन् संस्पृशेज्जलम् ॥२९॥

Thereafter he should hold the pot by his left hand, which is on his left hand side, and consecrate the water by uttering the *ādhāramantra*, (the mantra applied to a substratum) and then touch it. 29

---

1. स प्रलोकयेत् B. M. 2. ह्रां ह्रीं हृ M. ह्रां ह्रीं V.

1. सुभगो दीपो नि: क्रव्याद: सुभग्रद: M. 2. क्रव्यादत्वं यत: M.
3. सम्भूतिर्मर्यादा उपभोजनम् M. 4. वीक्ष्य सुहृत्तु M.

यज्ञदानादपेयादि संसृष्टिरिह सञ्जता।
यदन्यद् दूषणं पात्रे तोये वा ज्ञानतो भवेत् ॥३०॥
जलाशयं शवस्पर्शाज्जलं स्नानाच्च सञ्जतम्।
दूषणानि विनश्यन्ति तानि वै देवपूजने ॥३१॥

If an evil contact has taken place without the knowledge of the adept (or, if an evil effect has arisen on account of throwing away the refuges after the sacrifice was over) which makes the water unfit for drinking, or if there be any defect either on the pot, or in the water, knowingly or unknowingly, such as (due to) the contamination of the pond (the source of the water), due to the contact with corpse, also contamination of the water due to the bathing in it—all these spoiling affects disappear when the sacrificer worship the goddess. 30-31

प्रजापतिसुतो ह्यन्तप्रान्तः स्वरसमन्वितः।
चन्द्रार्धविन्दुसहितो मन्त्रोऽयं नारसिंहकः ॥३२॥

The *bija* of the son of Prajāpati i.e. *agni bija* (*raṁ*), the last syllable after *ha* i.e. *kṣa*, provided with *ardhacandra* (the crescent moon) and the *bindu* is called the *nārasiṁha mantra*. 32

स्वसंज्ञाद्यक्षरं विन्दुचन्द्रार्धपरियोजितम्।
आधारमन्त्रं जानीयात् साधकः कार्यसिद्धये ॥३३॥

The adept should know the first syllable of the word itself provided with *candra* and *bindu* to be the *ādhāra-mantra* in order to achieve success in his rites. 33

तत आधारमन्त्रेण पाणिभ्यामासनं स्वकम्।
आदाय विनिधायाशु पुनः संस्पृश्य पाणिना ॥३४॥
आत्ममन्त्रेणोपविशेत् तदा तस्मिन् वरासने।

Then the adept should spread his seat by seizing it by both his hands pronouncing the *ādhāra-mantra*, and thereafter touching it again by one of his hands quickly should sit on that excellent seat by uttering the *ātma-mantra*. 34-35a

दुःशिल्पिरचितत्वादि यद्वान्यासन[1]दूषणम् ॥३५॥
अज्ञातं विलयं याति उपवेशात् समन्त्रकात्[2]।

That all the blemishes that are likely to occur on the seat due to the fact that the seat has been manufactured by a wicked craftsman or the like, or anyother blemish that has gone unnoticed shall disappear if the adept sit on it by uttering the *mantra*. 35b-36a

आहूय स्वाक्षरं[1] पूर्वं सोमसामिसमन्वितम् ॥३६॥
सविन्दुकं विजानीयादात्ममन्त्रं तु साधकः।

The adept should know that the syllables '*śiva*' provided with *ardha candra* (crescent moon) and *bindu* is the *ātma-mantra*; he must invoke it. 36b-37a

ततस्तु मातृकान्यासं नादविन्दुसमन्वितम् ॥३७॥
कुर्यात् तु मातृकामन्त्रैः स्वशरीरे विचक्षणः।
कल्पेषु च यदज्ञातं[2] मन्त्रोच्चारणकर्मणि ॥३८॥
यद् दुष्टं वा तथा स्पृष्टं मात्राभ्रष्टादिदूषणम्।
तन्न्यस्ता मातृकामन्त्रा नाशयन्ति सदैव हि ॥३९॥

Thereafter the adept should perform the *mātṛkānyāsa* (placing syllables) on his own body of following the *mātṛkā-mantra* together with *nāda* and *bindu*. If there be some defect unknown to him, in the performance of rituals and in that act of pronouncing the *mantras*, or the adept comes into contact with something which is impure, or any defect due to the improper emphasis placed on syllables in the articulation, the *mātṛkā-mantra* when placed (as per rules) on the body (of the adept) causes all such defects to be destroyed. 37b-39

व्यञ्जनानि च सर्वाणि तथा विष्ण्वादयः स्वराः।
सर्वे ते मातृकामन्त्राश्चन्द्रविन्दुविभूषणा[3] ॥४०॥

All the consonants together with the vowels beginning with that of Viṣṇu i.e. *a*, provided with *candra* and *bindu* are the *mātṛkā-mantra*. 40

सर्वे युगान्तवन्ध्येषु न्यस्तेषु न्यूनपूरणम्।
मन्त्रे कल्पे च कुर्वन्ति विन्यस्ता मातृकाः स्वयम्[4] ॥४१॥

If there be any shortcoming in the action of placement of the syllables on the body, in the pronouncement of the

1. दूषणं B.V. 2. समन्त्रकः M.

1. पुरुषाद्यक्षरं M. 2. ...ज्ञानं M. 3. ...रवतविन्दुविभूषिताः M.
4. मातृकाः संगताः M.

mantras and also in the rituals, all such incompletions are done away by the *mātṛkā* herself. 41

एकमात्रो भवेद्ध्रस्वो द्विमात्रो दीर्घ उच्यते ।
प्लुतस्त्रिमात्रो विज्ञेयो वर्णा एते व्यवस्थिताः ॥४२॥

A vowel of one *mātrā* is short, (*hrasva*) with two *mātrās* is long (*dirgha*), and that one with three *mātrās* is prolonged (*pluta*) ; the vowels should be known in this order. 42

सर्वेषामेव वर्णानां मात्रादेव्यस्तु मातृकाः ।
शिवदूतीप्रभृतयस्तन्न्यासास्तत्तनुस्थिताः ॥४३॥

Śivadūti and others are the *mātrā* goddess, they are the mothers (*mātṛkās*) of all the sounds ; placing them on the body (*nyāsa*) means the mothers are made to reside on the body. 43

पूरयन्ति च तान् न्यूनांश्चतुर्वर्गं तथाचिरात् ।
ददत्येव सदा रक्षां कुर्वन्ति सुरपूजने ॥४४॥

Should there be any shortcoming in the syllables they (*mātṛkās*) complete it ; within a short time they fulfil the four aims of life, and also protect the adept when he worships a deity. 44

चतुर्वर्गप्रदश्चायं सर्वकामफलप्रदः ।
सर्वदामातृकान्यासस्तुष्टिपुष्टिप्रदायकः ॥४५॥

By fulfilling the four aims of life and also every wish of the adept the *mātṛkānyāsa* always makes him content and prosperous. 45

यः कुर्याद् मातृकान्यासं विनापि सुरपूजनात् ।
तस्माद् बिभेति सततं भूतग्रामश्चतुर्विधः ॥४६॥

The four classes of demons are always afraid of the adept who performs the *mātṛkānyāsa*, even if has not worshipped the gods. 46

तं द्रष्टुमपि देवाश्च स्पृहयन्ति महोजसम् ।
स सर्वं च वशं कुर्याद् न च याति पराभवम् ॥४७॥

Even gods will be eager to see such a person of great power ; he can bring all others under his power, he himself shall not be in anybody's grip. 47

कुसुमं विष्णुमन्त्रेण अङ्गुल्यग्रेण साधकः ।
विमर्दनार्थं गृह्णीयात करशोधनकर्मणि ॥४८॥

An adept should, in order to clean his hands, take a flower in his finger tips by pronouncing the *Viṣṇumantra* and crush it (with his both hands). 48

उपान्तः सामि चन्द्रेण रञ्जितः शून्यसंयुतः ।
रुद्रान्तोपरिसंसृष्टो मन्त्रोऽयं वैष्णवो मतः ॥४९॥

The penultimate syllable provided with the *ardha-candra* and the *bindu* besides being connected with the syllable that belongs to Rudra, is regarded to be the *Viṣṇu-mantra*. 49

प्रासादेन तु मन्त्रेण अङ्गुल्यग्रेण साधकः ।
गृहीत्वा च ततः कुर्यात् कराभ्यां पुष्पमर्दनम् ॥५०॥

Then the adept should take the flower by the tips of his fingers and crush it with both his hands uttering the *prasādamantra*. 50

[1]निर्मथेत् कामबीजेन जिघ्रेद् ब्राह्मेण तत् पुनः ।
प्रासादेन परित्यागो दिश्यैशान्यां विशेषतः ॥५१॥

He should grind the flower by muttering the *Kāmabija*, smell it (by muttering) *Brahmabija* and throw it away particularly to the *iśāna* (north-east) direction. 51

एवं कृते तु करयोर्विशुद्धिरतुला भवेत् ।
जलोकागूढपादादिस्पर्शाच्छुद्धिर्विशोधनात् ॥५२॥

When this procedure is followed, there shall be complete purity of both hands, if any impurity takes place due to touch of leeches, snakes etc. the adept shall be pure after performance of this rite of purification. 52

दुर्गन्ध्युच्छिष्टसंस्पर्शाद् दूषणं करयोस्तु यत् ।
अज्ञातरूपं तत्सर्वं नाशयेत्[2] सुविधानतः ॥५३॥

This rite of purification if it is performed as per prescribed rules destroys all the defects that may occur in the both hands on account of contact of evil smelling things, or ramnants of foods, without knowledge. 53

अङ्गुल्यग्राणि शुद्धानि पुष्पाणां ग्रहणाद् भवेत् ।
तलद्वयं मर्दनात् तु विशुद्धमभिजायते ॥५४॥
निर्मञ्छनात्[3] पाणिपृष्ठं घ्राणान्नासाग्रमुत्तमम् ।
तीर्थानि च समायान्ति[4] नासिकायां करं प्रति ॥५५॥

---

1. निर्मञ्थेत् M. 2. नाशयेत इमानि वै M.
3. निर्मन्थनात् V. 4. " वशमायान्ति M.

The finger tips will be pure because of the grasping of the flowers, the palms become pure due to the rubbing; the back of the palms becomes pure because of the grinding, the nostrils becomes pure because of the smelling; and thus all the holy places converge on the tip of the nose. and in the hands. 54-55

तस्माद् यत्नेन कार्याणि कर्माण्येतानि भैरव ।

O Bhairva ! these rituals, therefore, must be performed with care. 56a

प्रान्तादिर्वासुदेवेन वर्णेनापि च संहितः ॥५६॥
शम्भुचूडाबिन्दुयुक्तः प्रासाद च स उच्यते ।
कामबीजं तु विज्ञेयं वासुदेवेन्दुबिन्दुभिः ॥५७॥
व्यञ्जनं चाद्यदन्तं च प्रान्तदन्त्या तु पूर्वकम् ।
आद्यदन्त्यद्वयं पश्चाद् व्यञ्जनं प्रणवोत्तरम् ॥५८॥
ब्रह्मबीजमिदं प्रोक्त सर्वपापप्रणाशनम् ।

The last but one vowel together with the vowel of Vāsudeva, provided with *ardhacandra* and *bindu* is called *prasāda*. The *bija* of Vāsudeva together with *candra* and *bindu*, the first consonant of the dental group preceded by the last but one of that dental group is the *Kāmabija*. Twice the first consonants of the dental group provided with *praṇava* (*Oṁ*) is called *Brahmabija*, which destroys all evils. 56b-59a

प्रणवं दीर्घमुच्चार्यं प्रथमं मुखशुद्धये ॥५९॥
वासुदेवस्य बीजेन प्राणायामं समाचरेत् ।
यस्य देवस्य यद्रूपं तथा[1] भूषणवाहनम् ॥६०॥
तदेव पूजने तस्य चिन्तयेत् पूरकादिभिः ।[2]

With a view to purify the mouth the adept first of all should pronounce *praṇava* making it lengthened and then perform *prāṇāyāma* by uttering the *bija* of Vāsudeva. While performing the worship of a god the adept should meditate upon on such image, ornaments and mounts which belong to that god by *pūraka* etc. 59b-61a

वैष्णवीतन्त्रमन्त्रस्य कण्ठाद्यं यत्पुरःसरम् ॥६१॥
तद् बीजं वासुदेवस्य पूर्णचन्द्रनिभं सदा ।

The syllable of *Vaiṣṇavi-tantra-mantra* which precedes the one previous to the first of the gutturals. is Vāsudeva's *bija*, which is always bright like the full moon. 61b-62a

गङ्गावतारबीजेन प्रथमं धेनुमुद्रया ॥६२॥[1]
अमृतीकरणं कुर्यादर्घपात्राहिते जले ।
शशिखण्डयुतः कण्ठ्यः पञ्चमीबलबीजकः[2] ॥६३॥
गङ्गावतारमन्त्रोऽयं सर्वपापप्रणाशकः ।
मात्राद्वययुतो विष्णुर्बलबीजमुदाहृतम् ॥६४॥

First the adept by uttering the *Gaṅgāvatāra-bija* (bringing down Gaṅgā) should perform the ritual of *amṛti-karaṇa* (turning into nectar) on the water kept in the sacrificial or vessel by demonstrating the *dhenu-mudrā*. The fifth of the guttural, together with *Balabija* and provided with *ardha-candra* is called the *Gaṅgāvatāra-mantra*, the destroyer of all evils. The syllable of Viṣṇu provided with two moras (*mantras*) is the *Balabija*. 62b-64

अमृतीकरणे वृत्ते तोयं यद् दीयतेऽमृतम् ।
भूत्वा प्रयाति देवस्य प्रीतये सुरपूजने ॥६५॥

The ritual of *amṛtikaraṇa* having been performed the water that is offered to gods in their worship, turns to be nectar, which causes delight to the gods. 65

गङ्गापि स्वयमायाति पूजापात्रजलं प्रति ।
अमृतीकरणं कुर्याद् धर्मकामार्थसिद्धये ॥६६॥

The sacred river Gaṅgā herself comes to the water of the sacrificial vessel ; therefore, the adept should perform the rites of *amṛtikaraṇa* in order to achieve success in *dharma*, *artha* and *kāma*. 66

स्वस्तिकं गोमुखं पद्ममर्धस्वस्तिकमेव च ।
पर्यङ्कमासनं शस्तमभीष्टसुरपूजने ॥६७॥

Svastika gomukha, *padma*, *ardha-svastika* and *prayaṅka* arerecommended postures of sitting in worshipping a chosen deity. 67

पादयन्त्रमिदं प्रोक्तं सर्वमन्त्रोत्तमोत्तमम् ।
तद् गृह्णीयाद् वराहस्य बीजेन प्रथमं बुधः ॥६८॥

This is called *pāda-yantra* (the *yantra* of the foot), being

1. यथा M. 2. पाण्डुलिप्यां नास्ति ।

1. पाण्डुलिप्यां नास्ति 2. पञ्चमो बलबीजगः M.

the most excellent of all *yantras*. An wise adept should take such posture pronouncing the *Varāhabija* first. 68

मायादिरग्निबीजस्य चतुर्थः समव्याप्तिकः।[1]
[2]षष्ठस्वरोपरिचरो वाराहं बीजमुच्यते ॥६९॥

The fourth syllable of *Agnibija*, which begins with *māyā* ends with *visarga*, and the sixth vowel before, it is (called) *Varāhabija* (bhūḥ). 69

वाराहबीजसंशुद्धं मन्त्रपादद्वये कृतम्।
पश्यन्नभीष्टदेवं तु पाददोषं न पश्यति ॥७०॥

The *mantra* purified with *Varāhabija* when applied to both the feet, the desired deity having seen this does not find any blemish on the feet. 70

न युक्तमन्यथा पाददर्शनं सुरपूजने।
[3]मन्त्रेण लभतेऽभीष्टांस्तस्मान्मन्त्रपरो भवेत्[4] ॥७१॥

It is not proper to show the feet any other way while worshipping the gods. By means of these *mantras* an adept may get objects of his wishes, therefore, an adept should always be devoted to *mantras*. 71

पाणिकच्छपिकां कुर्यात् कूर्ममन्त्रेण साधकः।
तत्र संस्कृतपुष्पेण पूजयेदात्मनो वपुः ॥७२॥

The adept (then) should form the hand tortoise *mudrā* by pronouncing the *Kūrma-mantra*; thereafter the adept should worship his own body by a purified flower. 72

पूजिते तेन पुष्पेण देवत्वं स्वस्य जायते।
द्वितीयं वैष्णवीतन्त्रं बीजं विन्द्विन्दुसंयुतम् ॥७३॥
षष्ठस्वरोपरिचरं कूर्मबीजं प्रकीर्तितम्।

When the adept thus worship the deity he attains godhood. The second *bija* of *Vaiṣṇavi-tantra* added with *candra* and *bindu* and with the sixth vowel (*kuṃ*) is wideld known as *Kūrma-bija*. 73-74a

दहनप्लवनस्यादौ रन्ध्रस्य दशमस्य तु ॥७४॥
भेदनं साधकः कुर्यान्मन्त्रेण प्रणवेन तु।

Before performing the act of burning (*dahana*) and floating (*plavana*) the adept should open the tenth door by breaking it open with the *mantra* '*oṃ*'. 74b-75a

बीजेन वासुदेवस्य आकाशे विनिधापयेत् ॥७५॥
प्राणेन सहितं बीजं तत्पूर्वं[1] प्रतिपादितम्।

The adept should place this *bija* of Vāsudeva, which has already been mentioned to you, along with adept's breath in the sky. 75b-76a

अज्ञाता प्रयतानां तु मण्डलस्थानमार्जनात् ॥७६॥
द्रव्याणां विप्रकारः स्यात् संसर्गाणां तथैव च।

Impurity not known or not intended which might occur in the items of worship, or impurity generated due to the contamination might be wiped away by cleaning the spot of *maṇḍala*. 76b-77a

मधुकैटभयोर्मेदःसंघातैर्दृढतां गता ॥७७॥
मेदिनी सर्वदा शुद्धा सुरपूजासु सर्वतः।
अद्यापि सर्वे त्रिदशा न स्पृशन्ति पदा क्षितिम् ॥७८॥

The earth got its firmness by the fats of the demon Madhu and Kaitabha, therefore, it was always impure in all aspects for worshipping gods. It is why even now gods do not touch the earth by their feet. 77b-78

न च स्वीयतनुच्छायां योजयन्ति च भूतले।
तस्य दोषस्य मोक्षार्थं मन्त्रराजं[2] लिखेत् क्षितौ ॥७९॥

The (gods) never cause their shades to be reflected on the earth. In order to make the earth free from this blemish the adept should write down the king of the *mantras* (*mantrarāja* (*bija*)) on the surface of the earth. 79

प्रोक्षणाद् वीक्षणाद् वापि शुद्धा भवति मेदिनी।
वीक्षणं धर्मबीजेन स्थण्डिलस्य समाचरेत् ॥८०॥

The earth becomes pure through the process of sprinkling of water or casting a divine glance. He should look at the sacrificial items while pronouncing the *dharmabija*. 80

दान्तो बलेन संयुक्तश्चूडाबिन्दुसमन्वितः।
धर्मबीजमिति प्रोक्तं धर्मकामार्थसाधनम् ॥८१॥

The syllable following *da* together with the *bala-bija*, and *candra* and *bindu* is called *dharma-bija*, the giver of success in *dharma*, *artha*, and *kāma*. 81

---

1. समसमाप्तिक: M. 2. षष्ट M. 3. यन्त्रेण M. 4. ...पदो M.

1. तत्पूर्वं M. 2. मंत्रबीजं M.

आदानं धारणं चैव तथा संस्थानपूजने ।
पूरणं संलिलेनैव निःक्षेपो गन्धपुष्पयोः ॥८२॥
मण्डलस्याथ विन्यासः पुनः पुष्पस्य संश्रयः ।
अमृतीकरण पात्रप्रतिपत्तिरियं नरः ॥८३॥

The nine-fold rituals, which are to be performed on the pot are (as follows) ; the act of picking up the pot (by both hands), and carrying it, putting it down (on the *maṇḍala*), worshipping it, filling it with water, placing flowers and sandal paste on it, drawing up of a *maṇḍala* and putting a flower on it, and the process of transforming the water into nectar (*amṛta*). 82-83

आनिरुद्धेन चादाय[1] अस्त्रमन्त्रेण धारणम् ।
पात्रे तु मण्डलन्यासं वाग्बीजाग्रेण योजयेत् ॥८४॥

An adept should accomplish the act of picking up the pot with the *Anirudha mantra*, the act of carrying it the *Astra-mantra*, the drawing of the *maṇḍala* for placing the pot on it with the first *Vāgbhava-bija*. 84

आनिरुद्धं भवेद्वीजमाद्यं बिन्दुद्वयोत्तरम्[2] ।
फडन्तेनानिरुद्धं तु[3] अस्त्रमन्त्रं प्रकीर्तितम् ॥८५॥

The *Aniruddha bija* is the first syllable followed by two *bindus*, while *phaṭ* at (the end of) *Aniruddha* is widely known as being the *astra-mantra*. 85

शम्भुराद्यबलः प्रान्तः [4]सम्पूर्णा सहिता[5] इमे ।
परतः परतः पूर्वं समाप्त्यन्ताः सबिन्दुकाः ॥८६॥
तृतीयं वाग्भवं वीजं सकलं निष्कलाह्वतम् ।
स्वरश्चतुर्थः सकलः संसृष्टो बिन्दुनेन्दुना ॥८७॥

The syllable of *kāma* at the beginning followed by *saṁ* (*saḥ*) and then followed by *bala*, when put together and provided with *bindu* before the second one is the third *vāg-vīja*. The third *vāg-vīja* is said to be with its digits (*sakala*), this is, however, without digits. The fourth vowel (*ī*) when it is provided with *bindu* is called *sakala*. 86-87

वर्गाद्यादिर्द्वितीयं तु वाग्भवं वीजमुच्यते ।
कामराजाह्वयं चैतद् धर्मकामार्थसाधनम् ॥८८॥

The first syllable of the first *varga* is the second *Vāgbhava-bija* ; this is also called *Kāmarāja-bija*, which brings success in *dharma*, *artha* and *kāma*. 88

मनोभवस्य बीजं तु कुण्डलीशक्तिसंयुतम् ।
वासुदेवेन सम्पृक्तमाद्यं वाग्भवमुच्यते ॥८९॥

The *Manobhava-bīja* united with *kuṇḍalī* and *śakti* and together with the *bīja* of Vāsudeva is called first *Vāgbhava-bīja*. 89

इदं सारस्वतं नाम यदाद्यं वाग्भवं स्मृतम् ।
एकैकं कामबीजादि त्रिभिस्तु त्रिपुरामहः ॥९०॥

The first *Vāgbhava-bīja* is known as *Sārasvata-bīja*. When the (three) *Vāgbhava-bīja* remain separately they are called *Kāma-bīja* etc. and the three jointly is known as the great (*bīja*) of Tripura. 90

आद्यं तृतीयं सामीन्दुबिन्दुभ्यः समलंकृतम् ।
मदनस्य तु मन्त्रोऽयं कामभोगफलप्रदः ॥९१॥

The first syllable and the third syllable being united with *candra* and *bindu* turn to be the *mantra* of Madana, which brings success in enjoyment of love. 91

औदेतोरूपविन्यस्तं यन्त्र[1] भास्करसन्निभम् ।
तद् वक्ष्ये कुण्डलीशक्तिमभेदात् तु निगद्यते ॥९२॥

I shall now tell about the *yantra*, which is in the shape of the syllable *au* and resembles the sun until it rises. It is identical with *kuṇḍali-śakti*. 92

भूतापसारणं कुर्यान्मन्त्रेणानेन याजकः ।
यस्मिन् कृते स्थानभूता [2]दूरं यान्ति सुरार्चने ॥९३॥

The performer of sacrifice should complete the rite of expelling the *bhūtas* (evils) by uttering the following *mantra* ; this is having been done the *bhūtas* of the spot move away during the period of worship of gods. 93

स्थितेषु तत्र भूतेषु नैवेद्यमण्डलं तथा ।
विलुम्पन्ति सदा लुब्धा न गृह्णन्ति च देवता ॥९४॥

---

1. चादानमस्त्र… M. 2. द्वयोद्भवम् M. 3. फडन्तेनानिरुद्धान्तं M.
4. सपूर्वं M. 5. संहिता M.

1. यन्त्र V. 2. …दूरं V.M.

If the *bhūtas* remain there these greedy *bhūtas* always steal the eastables and pollute the *maṇḍala*; hence gods do not take anything. 94

तस्माद् यत्नेन कर्तव्यं भूतानामपसारणम् ।
अस्त्रमन्त्रेण सहितं तस्य मन्त्रमिदं स्मृतम् ॥९५॥

Therefore the act of expelling the *bhūtas* should be completed with care. The following *mantra* along with the *astra mantra* is to be used for removing the *bhūtas*. 95

अपसर्पन्तु ते भूता ये भूता भूमिपालकः ।
भूतानामविरोधेन [1]पूजाकर्म करोम्यहम् ॥९६॥

Let those *bhūtas*, who are the protectors of this place be off; I will worship the gods without being opposed by the *bhūtas*. 96

अनेन स्थण्डिलाद् भूतानपसार्याथ साधकः ।
ततो दिग्बन्धनं कृत्वा दिग्भ्यस्तानपसारयेत् ॥९७॥

After expelling the *bhūtas* from the spot of worship by uttering this *mantra*, the adept should remove them from the quarters of the sky also by doing the act of sealing the quarters of the sky. 97

विष्णुबीजं फडन्तं तु मन्त्रं दिग्बन्धने स्थितम् ।
करेण [2]छोटिकापूर्वं वेष्टनं बन्धनं दिशः ॥९८॥

For sealing the quarters of the sky the *mantra* prescribed is Viṣṇu's *bīja* ended with *phaṭ*. The sealing of a quarters of the sky by an adept by making the sound by a fillip (by means of the thumb and the middle finger) of his hand. 98

आत्मनः पूजनेनाथ कर्मारम्भाधिकारिता ।
पूजितं चासनं योगपीठस्य सदृशं भवेत् ॥९९॥

First only by worshipping himself an adept becomes eligible to worship a god. When an adept worships his own seat it turns into a seat of meditation. 99

स्वभावतः सदा शुद्धं पञ्चभूतात्मकं वपुः ।
मलपूतिसमायुक्तं श्लेष्मविण्मूत्रपिच्छिलम् ॥१००॥
रेतोनिष्ठीवलालाभिः[3] स्रवद्भिरपरिष्कृतम् ।
बीजभूतानि चैतस्य महाभूतानि पञ्च वै ॥१०१॥

The body being composed of five gross elements is always impure by its very nature of composition, it is slimy by mucus, excreta and urine, it is covered with filth and obnoxious smell, it remains moisted with the continuous flow of semen, spit and saliva, and hence is not purified for ritual. The five gross elements are at the root as its cause (*bīja*). 100-101

तेषां तु सर्वभूतानां बीजानां देहसञ्ज्ञिनाम् ।
वायुतेजःपृथिव्यम्भोवियतां शुद्धये क्रमात् ॥१०२॥
शोषणं दहनं भस्मप्रोत्सादोऽमृतवर्षणम् ।
आप्लावनं च कर्तव्यं चिन्तामात्रविशुद्धये ॥१०३॥

In order to purify these causes of filth, which are present in the human body in the form of elements i.e. air, fire, water, earth and space an adept should perform the act of desiccating, burning, removal of ashes, and showering and bathing with *amṛta*; however, this is to be done by the mental process only in adept's mind. 102-103

अण्डस्य चिन्तनाद् भेदात्तन्मध्ये देवचिन्तनात् ।
स्वकीयस्येष्टदेवस्य चिन्ता सर्वात्मना भवेत् ॥१०४॥

The meditation on the egg (of Brahma), the mental process of breaking the egg, and the meditation on the god in the middle of that egg in reality is, by all means the meditation on the desired god. 104

सोऽहमित्यस्य सततं चिन्तनाद् देवरूपता ।
आत्मनो जायते सम्यक् संस्कृतिः पुष्पदानतः ॥१०५॥

When an adept constantly thinks 'This is me" he himself perfectly turns into the deity; and he attains the stage of refinement by offering a flower. 105

अहं देवोऽस्य नैवेद्यं पुष्पगन्धादिकं च यत् ।
पूजोपकरणार्थं च देवत्वमिह जायते ॥१०६॥

When the adept meditates as "I am god" eatables, flowers, perfume etc., the instruments worshipping gods, they also become divine that very moment. 106

देवाधारो ह्यहं देवो देवं देवाय योजयेत् ।
सर्वेषां देवतासृष्ट्या जायते शुद्धतापि च ॥१०७॥*

1. देवपूजां करोम्यहम् M. 2. स्फोटिका···M.
3. ···निष्ठीवमानाभिः M··· मालाभिः V.

* इयं पंक्तिः पाण्डुलिप्यां न दृश्यते ।

"My body is the abode of god, I am god." One should unite god (oneself) with god. With the fruition of the concept of godhood in one's self everything becomes pure. 107

मनोजीवात्मनोः शुद्धिः प्राणायामेन जायते ।
अन्तर्गतं यच्च मलं तच्च शुद्धं प्रजायते ॥१०८॥

The mind and the soul become pure through *prāṇāyāma*. The inner self becomes pure from the filth all that are inside. 108

गृहे चेत् पूजयेद् देवं तदा तस्य विलोकनम् ।
कुर्यादादित्यबीजेन चतुःपार्श्वेष्वपि[1] क्रमात् ॥१०९॥

If an adept worships a god inside his house he should cast his glance on the god, and on the four sides in proper order by pronouncing the *Āditya-bīja*. 109

ह्रान्तः समाप्तिसहितो वह्निबीजेन संहितः ।
उपान्तः सचतुर्थस्तु स तथा सकलोऽग्रतः ॥११०॥
आदित्यबीजं कथितं सर्वरोगविनाशनम् ।
धर्मार्थकाममोक्षाणां कारणं तोषदायकम् ॥१११॥

The syllable following *ha* along with the *visarga*, the penultimate syllable provided with *Vahni-bīja*, with the fourth vowel, and the same syllable with *kalā* preceding—this has been called the *Āditya bīja*, the destroyer of all disceases, the cause of success in *dharma*, *artha* and *mokṣa*. 110-111

अशुद्धपक्षिसंयोग-पक्षिविष्ठाप्रसेचने ।
मूषिकाणां तथा स्पर्शः कृमिकीटादिसङ्गमः ॥११२॥

The fault i.e. impurity for rirual in the house which might be caused due to the contact with impure birds, due to the excrements of birds, due to the touch of mice, and due to coming in contact with insects etc. whatever there might be all, will disappear from the house when the glance is cast. 112

एवमादीनि नश्यन्ति लोकनाद् गृहदूषणम् ।
ततस्तु योगपीठस्य ध्यानं प्रथमतश्चरेत् ॥११३॥
ध्यानमात्रं योगपीठं प्रविशत्येव मण्डलम् ।
योगपीठे स्मृते सर्वं योगपीठमयं समम् ॥११४॥

There after the adept should perform the meditation of *Yogapīṭha*. The *Yogapīṭha*, which exists only in meditation, when meditated upon enters into *maṇḍala*; whenever, one realises it becomes present in everything (of the worship) and everything turns to be the *Yogapīṭha*. 113-114

न योगपीठादधिकं विद्यते परमासनम् ।
यस्य ध्यानाज्जगद् व्याप्तं सचराचरमानुषम् ॥११५॥
तच्चिन्तनस्य माहात्म्यं को वा वक्तुं समुत्सहेत् ।

There is nothing superior to the *Yogapīṭha*, it is the most excellent seat who is capable of speaking about the glory about the meditation on the *Yogapīṭha*, the meditation of which pervades the entire world with its all animates and inanimates beings and men. 115-116a

चिन्तामात्रेण मानुष्यं पश्य शोकविनाशनम् ॥११६॥
धारणाद् योगपीठं तु चतुर्वर्गफलप्रदम् ।

The mere meditation of this annihilates all human sufferings, whenever one concentrates on the *Yoga-pīṭha*, it gives the fruit of the fourfold aim of life. 116b-117a

शुद्धस्फटिकसंकाशं चतुष्कोणं चतुर्वृतिम् ॥११७॥
आधारशक्त्या विहितं प्रग्रहं[1] सूर्यसन्निभम् ।

It is radiant like the pure crystal, it is with four corners and four sides; its existence is fixed by the *ādhāra-śakti*, it is a ray of light and dazzling like the sun. 117b-118a

आग्नेयादिषु कोणेषु चतुर्षु क्रमतः स्थितम् ॥११८॥
धर्मो ज्ञानं तथैश्वर्यं वैराग्यं क्रमतः सदा ।

In the four corners of the *Yogapīṭha* beginning with Agni there are respectively *dharma*, *jñāna*, *aiśvarya* and *vairāgya*, and these are always in that order. 118b-119a

पूर्वादिदिक्षु चैतानि स्थितानि क्रमतो यथा ॥११९॥
अधर्मश्च तथाज्ञानमनैश्वर्यं ततः परम् ।
अवैराग्यं परं तस्माद्धारणार्थं व्यवस्थितम् ॥१२०॥

In the directions beginning with the east the following group is respectively present *adharma* and *ajñāna* followed by *anaiśvarya* (want of wealth) and *avairāgya* (non-detachment); these are arranged in that order for concentration. 119b-120

तस्योपरि जलौघस्तु तस्मिन् ब्रह्माण्डमास्थितम् ।
ब्रह्माण्डाभ्यन्तरे तोयं कूर्मस्तस्योपरि स्थितः ॥१२१॥

---

1. ···पार्श्वे चतुःक्रमात् M.

1. ग्रहणं M.

There is the mass of water upon this, and upon this the *Brahmāṇḍa* (universe) is situated. There is the mass of water inside the *Brahmāṇḍa*, and the tortoise is on it. 121

कूर्मोपरि तथानन्तः पृथ्वी तस्योपरि स्थिता ।
अनन्तगात्रसंयुक्तं नालं पातालगोचरम् ॥१२२॥

Ananta, (the mythical serpent) is on the tortoise, and the earth lies on its back. A lotus stalk connecting the body of Ananta reaches the nether world. 122

पृथ्वीमध्ये स्थितं पद्मं दिक्पत्रं गिरिकेशरम् ।
तस्याष्टदिक्षु दिक्पालाः स्वर्गो मध्ये व्यवस्थितः ॥१२३॥

A lotus flower exists in the middle of the earth, its petals are the quarters of the sky and its filaments are the mountains. Eight guardians of the quarters are in the eight quarters, and heaven is situated in its middle. 123

कर्णिकायां ब्रह्मलोको महर्लोकादयो ह्यधः ।
स्वर्गे ज्योतींषि देवाश्च चतुर्वेदास्तदन्तरे ॥१२४॥

In the percarp (of the lotus) there is the *brahmaloka* (the abode of Brahmā) and below it lies the *maharloka* etc. In the heaven there are stars and gods, and the Vedas are in between them. 124

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
सदा स्थिताः पद्ममध्ये परं तत्त्वं तथैव च ॥१२५॥
आत्मतत्त्वं तत्र संस्थमूर्ध्वच्छदनमूर्धतः ।
अधोऽधश्छदनं तत्र केशराग्रे स्थितं पुनः ॥१२६॥
सूर्याग्निचन्द्रमरुता[1] मण्डलानि क्रमात् ततः ।

Sattva, *Rajas*, and *Tamas* these three *guṇas* (quality) are produced from *Prakṛti* (Primordial force), and these are always in the middle of the lotus; the *paramtattva* (the realisation of the Supreme Being) so also the *ātma-tattva* (the self-realisation) are also there. The upper petals of the lotus are on the top of the *Brahmāṇḍa* and the lower ones at its bottom. Again at the tip of the filaments are the *maṇḍalas* of the sun, the fire, the moon, the *maruts* (winds) and these four exist in this serial order. 125-127a

1. वाय्वग्निचन्द्रमरुतां M.

शावासनं योगपीठे सुखासनमतः परे ॥१२७॥
आराध्यासनमस्माच्च ततश्च विमलासनम् ।
मध्ये विचिन्तयेत् सर्वं जगद्वै सचराचरम् ॥१२८॥
ब्रह्मविष्णुशिवांश्चैव भागत्रयविनिश्चितान् ।
आत्मानं चिन्तयेत् तत्र पूजने समुपस्थितम् ॥१२९॥

Moreover one should meditate upon *śavāsana* and *sukhāsana*, and then upon *vimalāsana*. Thereafter one should meditate upon, in the middle of *Yogapīṭha*, the entire world with its animate and inanimate beings. One should mediate upon Brahmā, Viṣṇu and Śiva, divided into three parts, an on one's ownself when one is engaged in worshipping gods. 127b-129

मण्डलं योगपीठं तु पद्मं पद्मं तु चिन्तयेत् ।
शावादीन्यासनानीह चत्वार्यपि विचिन्तयेत् ॥१३०॥

One should meditate upon the *maṇḍala* as being the *Yogapīṭha*, the lotus as being the lotus, also the four *āsanas* i.e. *śavāsana* and others as being existed there. 130

योगपीठं पृथग्ध्यात्वा[1] मण्डलेन सहैकताम् ।
पुनर्ध्यात्वा ततः पश्चात् पूजयेदासनं ततः ॥१३१॥

Having meditated upon the *yogapīṭha* separately one should again meditate upon it as being indentical with the *maṇḍala* then one should again worship one's own seat. 131

ध्यानेन योगपीठस्य यथा यद्दीयते जलम् ।
नैवेद्यपुष्पधूपादि तत् स्वयं चोपतिष्ठते ॥१३२॥

While meditating upon the *Yogapīṭha* whatever, such as eatables, flowers, incense etc. are offered all these items of their own worship the *Yogapīṭha*. 132

सर्वे देवाः सगन्धर्वाः सचराचरगुह्यकाः ।
चिन्तताः पूजिताश्च स्युर्योगपीठस्य पूजने ॥१३३॥

In worshipping the *Yogopīṭha* all gods together with *gandharvas*, the animated and inanimated beings and *guhyakas*, in fact, are being meditated upon and worshipped. 133

अभीष्टदेवतापूजां विना यस्य विचिन्तनात् ।
लभते वै चतुर्वर्गं तुष्टिः पुष्टिश्च जायते ॥१३४॥

1. पुनर्ध्यात्वा M.

Even without worshipping the chosen deity if one meditates upon the *Yogapīṭha* one obtains the fruits of the four-fold aim of life and acquires prosperity and contentments. 134

आवाहनानन्तरतः पाणिभ्यामवतारयेत् ।
प्रागुत्तानौ करौ कृत्वा ऊर्ध्वमुत्क्षिप्य सान्तरौ ॥१३५॥
निरन्तरावधः कुर्यान्नामयन् पूजकस्तथा ।
हेरम्बस्य तु बीजेन तस्मादवतरेति च ॥१३६॥
आम्रेडितेन चाभीष्टदेवानां लम्बनाय वै ।
नासिकावायुनिःसाराद्वियत्स्था देवता भवेत् ॥१३७॥

After the invocation the worshipper should cause the deity to descend by the gesture of his hands; he, first of all, should put both palms together upward and allowing a little space between the two lift them upward (repeatedly), then he should turn them facing downwards without allowing any space between the two, then uttering the *bīja* of Heramba together with repetition of the words "come here, stay here" he should cause the deity to descend. When the breath of the worshipper passes away through his nostrils the invoked deity appears in the air. 135-137

एवं कृते[1] मण्डले तु स्थितिस्तस्य प्रजायते ।

This is having been accomplished the deity will be present in the *maṇḍala*. 138a

खान्तः शुद्धांशुबिन्दुभ्यां हैरम्बं बीजमुच्यते ॥१३८॥
नाशनं विघ्नबीजानां धर्मकामार्थसाधनम् ।

The syllable following the *kha* together with *candra* and *bindu* is called Heramba's *bīja*, which destroys causes of obstacles and brings success in *dharma*, *artha* and *kāma*. 138b-139a

गन्धपुष्पे तथा धूपदीपौ नैवेद्यमेव च ॥१३९॥
यदन्यद् दीयते वस्त्रमलङ्कारादिकं च यत्[2] ।
तेषां दैवतमुच्चार्य कृत्वा प्रोक्षणपूजने ॥१४०॥
उत्सृज्य मूलमन्त्रेण प्रतिनाम्ना निवेदयेत् ।

1. भूते M. 2. किंचन M.

Sandal paste, flowers, incense, lamp, eatables, garments, and ornaments etc. whatever else are to be offered to the deity all such items are to be sprinkled with water and worshipped, each one of them separately, by uttering the name of that god to whom a particular item belongs. Then these items are to be offered, one by one, mentioning its name and by uttering the *mūlamantra*. 139b-141a

वरुणस्य तु बीजेन तेषां प्रोक्षणमाचरेत् ॥१४१॥
[1]इष्टेन मूलमन्त्रेण तथोत्सर्गनिवेदने ।
लपरश्चन्द्रबिन्दुभ्यां बीजं वारुणमुच्यते ॥१४२॥*

The sprinkling is to be carried out by *Varuṇa bīja*. The offering and presenting is to be done by uttering the *mūlamantra*, the chosen one. The syllable following the *la* and provided with *candra* and *bindu* is called *Varuṇa's bīja*. 141b-142

विलोकनं पूजनं च तथा दानं पृथक् पृथक् ।
जपकर्मणि मालायाः प्रतिपत्तिरिदं त्रयम् ॥१४३॥

The ritual of a rosary in the performance of repeating prayers (*japa*) is a threefold one: the act of looking at the rosary, the act of worshipping it, and the act of picking it up each of the three acts is to be accomplished separately. 143

इष्टमन्त्रेण मालायाः प्रोक्षणं परिकीर्तितम् ।
बीजं गाणपतं पूर्वमुच्चार्य तदनन्तरम् ॥१४४॥

It is recommended that the sprinkling of the rosary is to be accomplished by the chosen *mantra*. First the worshipper should utter the Gaṇpati's *bīja* and then pronounce the following *mantra*: 144

अविघ्नं कुरु माले त्वं गृह्णीयादित्यनेन च ।
जपान्ते शिरसि न्यासो मालायाः परिकीर्तितः ॥१४५॥

"O rosary! remove all my obstacles" by uttering this *mantra* one should pick up the rosary, and after the prayer was over one should put the rosary on one's head. 145

स्रजमादाय पाणिभ्यां श्रीबीजेन तथार्चयेत् ।
अन्त्यदन्त्यान्तमात्राभ्यां चादिवर्गतृतीयको[2] ॥१४६॥
परतः परतः पूर्वं श्रीबीजं बिन्दुनेन्दुना ।

1. मूलमन्त्रेण मालानां प्रोक्षणं परिकीर्तितम् M.

* मुद्रितपुस्तके अधिकः । 2. चादिवर्गान्तिदुर्यको M.

After one has seized the rosary with one's both hands one should worship it by uttering *Śrībīja*. At the end the last syllable of the dental and *ma* and *ta*, the thirds (syllables) of the first and *cavarga*, provided with *candra* and *bindu*, (when put) the last one first and so on, it becoms *Śrībīja*. 146-147a

मालाया अवतारस्तु शिरसः क्रियते तदा ॥१४७॥
तां समादाय पाणिभ्यां कुर्यात् सारस्वतेन[1] वै ।
श्रीबीजानामाद्यमाद्यं बिन्दुचन्द्रार्धसंयुतम् ॥१४८॥
एतच्चतुष्टयं बीजं सारस्वतमुदीरितम् ।

At the time of taking off the rosary from the head one should catch it with one's both hands by pronouncing the *Sārasvattabīja*. The first of the *Śrībīja* as the first syllable, provided with the crescent moon (*ardha candra*) and *bindu*, this set of four is called the (*bīja*) of *Sarasvati*. 147b-149a

पौराणिकैर्वैदिकैश्च मूलमन्त्रेण चैव हि ॥१४९॥
प्रदक्षिणां प्रणामं च कुर्याद्धर्मार्थसाधकम् ।

By pronouncing the *Paurāṇic* and the Vedic *mantras* and the *mūla-mantra* one should perform the circumbulation and the act of prostrating which bring success in *dharma* and *artha*. 149b-150a

भूमिं वीक्ष्य तथाभ्युक्ष्य क्षितिबीजेन पूर्वतः ॥१५०॥
स्पृशंस्तां शिरसा भूमिं प्रणमेदिष्टदेवताः ।
समाप्तिहीनं वाराहं बीजं विन्द्विन्दुसंयुतम् ॥१५१॥
क्षितिबीजं विजानीयाच्चतुर्वर्गप्रदायकम् ।

The worshipper should first look at the ground (in front of him) and then besprinkle it with *kṣitibīja*, thereafter he should touch that ground with his head i.e. bowing down to the ground and pay his obeisance to the chosen deity. The *Varāhabīja* provided with *candra* and *bindu* without *visarga* is the *kṣitibīja*. 150b-152a

दर्पणं व्यजनं घण्टां चामरं प्रोक्षयेत् पुनः ॥१५२॥
नैवेद्यालोकमन्त्रेण पूर्वप्रोक्तेन भैरव ।

O Bhairava ! afterwards one should again besprinkle the mirror, the fan, the bell, and the hairy tuft of the muskdeer by uttering the *mantra* applicable in the act of looking at the eatables, which has been stated above. 152b-153a

नामाक्षराणि चाद्यानि चैतेषां बिन्दुनेन्दुना ॥१५३॥
तस्मै नम इति प्रान्ते ग्रहणे मन्त्र उच्यते ।
निवेदनमथैतेषामिष्टमन्त्रेण चाचरेत् ॥१५४॥

At the beginning the first syllables of their names together with *candra* and *bindu*, and at the end 'obeisance to Him' are called the *mantras* in regard to holding the each object. There after the worshipper should offer them to the deity by pronouncing the chosen *mantra*. 153b-154

वाग्भवस्य द्वितीयेन कामबीजेन भैरव ।*
मुद्राया बन्धनं कार्यं मूलमन्त्रेण दर्शनम् ॥१५५॥*

O Bhairava ! the uttering of the second of the *Vāgbhavabīja* which is the *Kāmabīja* one should form the *mudrā* while it is to be shown by uttering the *mūla mantra*. 155

परित्यागं तु मुद्रायास्तारावीजेन चाचरेत् ।*
प्रान्तादिरचन्द्रबिन्दुभ्यां षष्ठस्वरसमन्वितः ॥१५६॥
तारावीजमिति प्रोक्तं धर्मकामार्थसाधनम् ।
मुदं ददाति यस्मात् सा मुद्रा तेन प्रकीर्तिता ॥१५७॥

Then the worshipper should disjoin the *mudrā* by uttering *Tārābīja*. The syllable before the last together with *candra* and *bindu* and added by the sixth vowel is called the *Tārābīja*, which brings success in *dharma*, *artha* and *kāma*. Because *mudrā* gives joy, it is called *mudrā*. 156-157

दर्शितायां तु मुद्रायां भवेत् पूजासमापनम् ।
कामं मोक्षं तथा धर्ममर्थं मोदयुता स्वयम् ॥१५८॥
ददाति साधकायाशु देवता गन्तुमुत्सुका ।
मुद्रान्ते तु महामन्त्रान् षडिमान् समुदीरयेत् ॥१५९॥

With the showing of *mudrā* the worship comes to an end. The Goddess being full with joy (*moda*) then desires to leave and grants quickly *dharma*, *artha*, *kāma*, and *mokṣa* to the devotee, of her own. After the showing of *mudrā* was over the adept should utter the following six great *mantras*. 158-59

---

1. स्वामिसुतेन M.

* मुद्रितपुस्तके अधिकाः ।

यद् दत्तं भक्तिमात्रेण पत्रं पुष्पं फलं जलम् ।
आवेदितं च नैवेद्यं तद्गृहाणानुकम्पया ॥१६०॥

What has been offered with complete devotion such as the leaves, the flower, the fruits, the water, and the eatables that have been presented, please accept these all out of compassion with me. 160

आवाहनं न जानामि न जानामि विसर्जनम् ।
पूजाभावं न जानामि त्वं गतिः परमेश्वरि ॥१६१॥

I know not thy invocation, I know not thy dismissal, I know not the real nature of thy worship. O Supreme Goddess ! thou art only refuge of mine. 161

कर्मणा मनसा वाचा त्वत्तो [1]नान्यं गतिर्मम ।
अन्तश्चरेण भूतानां त्वं [2]गतिः परमेश्वरि ॥१६२॥

I have no other resort than thee in my action, thought and speech. Thou resideth in the heart of every living being; O Supreme Goddess ! Thou alone art my refuge. 162

मातर्योनिसहस्रेषु येषु येषु व्रजाम्यहम् ।
तेषु तेष्वच्युता भक्तिरच्युतेऽस्तु सदा त्वयि ॥१६३॥

O my mother ! O eternal one ! let my unwavering devotion always remain stead fast in thee through out all my births in thousands of wombs to which I might be destined. 163

[3]देवी दात्री च भोक्त्री च देवी सर्वमिदं जगत् ।
देवी[4] जयति सर्वत्र या[5] देवी सोऽहमेव च ॥१६४॥

The Goddess is the both giver and enjoyer, the Goddess is the whole world, the Goddess is ever victorious everywhere; I myself is the Goddess. 164

यदक्षरपरिभ्रष्टं मात्राहीनं च यद् भवेत् ।
तत्सर्वं क्षम्यतां[6] देवि कस्य न स्खलितं मनः ॥१६५॥

(While pronouncing a word) if a syllable is dropped (from it), and if it be short of a mora, whatever that might be (in thy worship), O Goddess ! be pleased to forgive for all (the faults). Whose mind does not stumble ?

मन्त्रेषु पठितेष्वेषु स्वयमेव प्रसीदति ।
दातुं देवी[7] चतुर्वर्गं न चिरादेव भैरव ॥१६६॥

O Bhairava ! these *mantras* having been recited the Goddess of her own will be pleased to grant spantaneously the four-fold aim of life within a short time. 166

ऐशान्यां मण्डलं कुर्याद् द्वारपद्मविवर्जितम् ।
विसर्जनार्थं निर्माल्यधारिण्याः पूजनाय वै ॥१६७॥

In order to perform the departing ritual of the Goddess and also for worshipping her *Nirmālyadhāriṇī* (The attendent) the adept should draw a *maṇḍala* without the lotuses, meant for gates, in the north-eastern direction. 167

पाद्यादिभिः पूजयित्वा ध्यात्वा निर्माल्यधारिणीम् ।
निःक्षिप्य तस्मिन् निर्माल्यं मन्त्रेण तु विसर्जयेत् ॥१६८॥

After meditating upon *Nirmālyadhāriṇī* and also worshipping her by offering water meant for washing feet etc. the adept should throw the *nirmālya* (flowers etc.) on it (*maṇḍala*) and then cause the Goddess departing. 168

गच्छ गच्छ परं स्थानं स्वस्थानं परमेश्वरि ।
यत्र ब्रह्मादयो देवा न विदुः परमं पदम् ॥१६९॥

"O Supreme Goddess ! proceed, proceed to your high abode, which is your own permanent abode, proceed to that superior abode which Brahmā and other gods do not know." 169

विसृज्य मन्त्रेणानेन ततः पूरकवायुना ।
ध्यायंस्तु मन्त्रेणानेन नत्वा तां स्थापयेद्धृदि ॥१७०॥

After the adept has thus addressed the Goddess to depart by reciting above said *mantra*, he should cause her to stay in his heart by inhailing his breath and meditating on her, and by bowing down his head and uttering the following *mantra*. 170

तिष्ठ देवि परे स्थाने स्वस्थाने परमेश्वरि ।
यत्र ब्रह्मादयः सर्वे सुरास्तिष्ठन्ति मे हृदि ॥१७१॥

"Stay, O Supreme Goddess ! in this supreme adode in my heart, which is thy own abode where Brahmā and all other gods reside. 171

तत एकजटाबीजैरिष्टदेवीं धिया स्मरन् ।
निर्माल्यं मूर्ध्नि गृह्णीयाद् धर्मकामार्थसाधनम् ॥१७२॥

Thereafter the adept should meditate upon his chosen

1. नान्यास्ति मे गतिः M. 2. इष्टी M.
3. देवो दाता च भोक्ता च देवः M. 4. देवो M.
5. यो देवो M. 6. क्षन्तुमर्हसि मां M. 7. देवि M.

Goddess thoughtfully in his mind by repeating the *Ekajaṭā bīja* and then take the left over flowers leaves on his head, which bring success in *dharma*, *artha* and *kāma*. 172

मण्डलप्रतिपत्तिं तु ततः कुर्याद् विभूतये।
सर्वाङ्गुलीनामग्रौघैः पद्ममष्टदलान्वितम् ॥१७३॥
निर्मन्थयेत् क्षितिबीजेन मण्डलं चापि भैरव।
ततस्तु मूलमन्त्रेण सर्ववश्येन वा पुनः ॥१७४॥
अनामिकानामग्रेण ललाटमपि संस्पृशेत्।

The adept then should perform the ritual procedure with regard to the *maṇḍala* in order to obtain wealth. He with all the finger nails (of his hands) should draw an eight petal lotus. O Bhairava! thereafter he should rule the *maṇḍala* with *kṣitibīja*. Afterward he should touch his forehead with the tip of his ring finger by pronouncing either the *mūla-mantra* or *sarva-vaśyamantra* (the *mantra* which is capable of subjugating all). 173-175a

समाप्तिसहितः प्रान्तस्ताराबीजं ततः परम् ॥१७५॥
स्मरबीजं[1] विसर्गेण परतः परतः परम्।
भवेदेकजटाबीजं धर्मकामार्थसाधनम् ॥१७६॥

The last syllable with the *visarga* :: the *Tārābīja*. *Tārābīja* and then *Smarabīja* together with the *Visarga*, when placed one after the other turns into *Ekajaṭābīja*, which brings success in *dharma*, *artha* and *kāma*. 175b-176

ततो भास्करबीजेन सहितेनात्मना पुनः।
मन्त्रेण भास्करायार्घमच्छिद्रार्थं निवेदयेत् ॥१७७॥

Thereafter the worshipper in order to make the ritual performance free from lacunae should offer an *arghya* (water mixed with rice, green grass etc.) to the sun by uttering the *Bhāskarabīja* together with the *Ekajaṭā's bīja*. 177

नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे।
जगत्सवित्रे शुचये सवित्रे कर्मदायिने ॥१७८॥

"O Brahman! I pay my obeisance to Vivasvān, the shining one, who is the energy of Viṣṇu, from whom the world has come forth, the pure one, the source of the world and who keeps everyone engaged in activity. 178

ततः कृताञ्जलिर्भूत्वा पठित्वा मन्त्रमीरितम्।
एकाग्रमनसा वाग्भिरच्छिद्रमवधारयेत् ॥१७९॥

Thereafter the worshipper with folded hands should recite the above stated *mantra*, with his mind entirely concentrated and thus he should ascertain the removal of lacunae in the process of worshipping 179

यज्ञच्छिद्रं तपश्छिद्रं यच्छिद्रं पूजने मम।
सर्वं तदच्छिद्रमस्तु भास्करस्य प्रसादतः ॥१८०॥

Whatever lacunae that might occur in my performance of sacrifice, in my practising austerity, and in my worshipping (the Goddess, let all the lacunae be no lacunae by the grace of Bhāskara. 180

ततस्तु पुष्पनैवेद्य तोयपात्रादिकं च यत्।
देवीबीजेन तत्सर्वं पुनरेव विलोकयेत् ॥१८१॥

Thereafter the worshipper should again look (with a divine glance) at all the offerings presented such as the flowers, the eatables, the water, the pot etc. by uttering the *Devībīja*. 181

हस्तेन चक्षुषा वापि यत्र यत्र कृतः पुरा।
मन्त्रन्यासस्तत्र तत्र विसृष्टिरमुना भवेत् ॥१८२॥

Whenever the adept at the beginning of the worship the *mantra* was laid down by hands or by the glance in all those places there should be the process of removal by this (look). 182

प्रान्तादिपञ्चमो वह्निबीजषष्ठस्वराहितः।
तथोपान्तं वाग्भवाद्यं दुर्गाबीजं प्रचक्षते ॥१८३॥

The fifth syllable before the last together with the *vahnibīja* and the sixth vowel followed by the penultimate syllable and the first *vāgbhava-bīja*, this one is called *Durgābīja*. 183

स्थण्डिले ज्वलदग्नौ च तोये सूर्यमरीचिषु।
प्रतिमासु च शुद्धासु शालग्रामशिलासु च ॥१८४॥
शिवलिङ्गे[1] शिलायां तु पूजा कार्या विभूतये।

---

1. वन्धुबीजं M.

1. शिवलिङ्गशिलायां V.

With a view to achieve success in acquiring wealth the worship (of the Goddess) is to be performed on a place prepared for sacrifice, or in a blazing fire, or in the water, or in the rays of the sun, or on a purified idol, or on *śālagrāma* stone, or on a *śivaliṅga* or on any piece of stone. 184-185a

सर्वत्र मण्डलन्यासं कुर्यादेकाग्रमानसः ॥१८५॥
योगपीठस्य वीजेन स्थण्डिलादिषु साधकः ।

Everywhere in sacrificial places etc. the adept should, with his mind concentrated, draw a *maṇḍala* by uttering the *bīja* of the *Yogapīṭha*. 185b-186a

वासुदेवस्य रुद्रस्य ब्रह्मणो मिहिरस्य च ॥१८६॥
कुर्यात् सर्वत्र पूजासु प्रतिपत्तिमिमां बुधः ।

The expert should follow this ritual procedure everywhere in worshipping Viṣṇu, Śiva, Brahmā and Sūrya. 186b-187a

एवं यः पूजयेद् विष्णुममीभिः प्रतिपत्तिभिः ॥१८७॥
चतुर्वर्गप्रदस्तस्य न चिराज्जायते हरिः ।

Viṣṇu within a very short time grants to any one the four-fold aim of life, whoever worships him with these rituals. 187b-88a

शिवो वा मिहिरो वापि येऽन्ये लम्बोदरादयः ॥१८७॥
प्रसीदन्ति सुराः सर्वे पूजाया विधिनामुना ।
विशेषतो महादेवी महामाया जगन्मयी ॥१८९॥
प्रतिपत्तिमिमां नित्यं स्पृहयत्येव पूजने ।

Śiva or Sūrya or any other gods like Gaṇeśa etc. all will be pleased when they are worshipped with this method; particularly the great Goddess Mahāmāyā, the embodiment of the world always longs for this ritual this procedure when she is being worshipped. 188b-190a

एवं यः कुरुते पूजां सम्यक् स फलभाग्भवेत् ॥१९०॥
एतैर्विहीना या पूजा [1]ततोऽल्पाल्पं फलं भवेत् ।

Everyone who performs the worship of the Goddess following this method will share the fruit of the worship fully, if however worship is performed without following this procedure its result will surely be less. 190b-191a

अङ्गहीनस्तु पुरुषो न सम्यग्याज्ञिको यथा ॥१९१॥
अंगहीना तथा पूजा न सम्यक् फलभाग्भवेत् ।
इदं रहस्यं परममिदं स्वस्त्ययनं परम् ।

1. ततोऽल्पा फलदा भवेद् M.

Just like a bodily deformed person cannot be a proper performer of sacrifice, the same way the worship that is not full in its all aspects will not fully yield the result. 191b-192a

मन्त्रवेदमयं शुद्धं सर्वपापप्रणाशनम् ॥१९२॥

This is the most secret one, this is the most excellent way to bliss, it consists of the *mantras* and the Vedas, it is pure and allayer of all evils. 192b

यः श्रावयेद् ब्राह्मणसन्निधाने
श्राद्धेषु यज्ञे सुरपूजनेषु ।
सम्यक् फलं तस्य लभेत् स कर्मणो
विनापि पूजां तदनन्तमश्नुते ॥१९३॥

Whoever causes it hear in the company of brāhmaṇas during the offerings to deals, or during the period of any sacrifice, or ceremonies in worshipping gods, he will surely obtain the fruits of that particular performance, and enjoy the result of the worship even without accomplishing the worship. 193

इति श्रीकालिकापुराणे उत्तरतन्त्रे [1]सप्तपञ्चाशोऽध्यायः ॥५७॥

Here ends the fifty-seventh chapter of the holy *Kālikā-purāṇa* being the *Uttaratantra*, called the worship of Mahāmāyā.

1. एकोनषष्ठितमोऽध्यायः V.

अष्टपञ्चाशोऽध्यायः

CHAPTER FIFTY-EIGHT

(*Worship of Kāmākhyā*)

श्री भगवानुवाच

देव्यास्तन्त्रं विशेषेण[1] शृणुतं साम्प्रतं युवाम्।
येन चाराधिता देवी नचिराद्वरदा भवेत ॥१॥

The Lord (Śiva) said:

Now listen to the special rites (*tantra*) of the Goddess (Kāmākhyā). When the Goddess is propitiated by this *tantra* she grants boons within no time. 1

[2]पूर्वतन्त्राद्विशेषेण तथा वै तन्त्रमुत्तरम्।
विशेषेण च सामान्यात् कथितं भवतोः पुरा ॥२॥

The rite (*tantra*) of the Goddess is the most excellent one. This is special and different from the common one, which has already been stated to you. 2

पुनर्देव्या विशेषेण पूजायां भक्तिकर्मणि।
यानि [3]तन्त्राणि शेषाणि तानि वक्ष्याम्यहं पुनः ॥३॥

Once more I shall now speak to you specially the rest of rites which are used in devotion to, and the worship of the Goddess (Kāmākhya). 3

यः कुर्यात् तु महामायाभक्तिमेकाग्रमानसः।
अङ्गिना [4]चाङ्गिमन्त्रेण तेन कार्यमिदं शुभम् ॥४॥

Whoever is ardently devoted to Mahāmāyā he should perform this auspicious act with the main *mantra* or a constituent of it (with the body or the body-*mantra*). 4

फलं पुष्पं च ताम्बूलमन्नपानादिकं च यत्।
अदत्त्वा तु महादेव्यै न भोक्तव्यं कदाचन ॥५॥
पथि वा पर्वताग्रे वा सभायामपि साधकः।
यथा तथा निवेद्यैव स्वमर्थमुपकल्पयेत् ॥६॥

Fruits, flowers, betel-nut or drink etc. whatsoever, should never be taken without offering them to the great Goddess. The adept, be he either on the road, or on the top of mountain, or in an assembly, irrespective of the circumstances, he should present something (to the Goddess) and then prepare items for his own enjoyment. 5-6

दृष्ट्वैव मदिराभाण्डं रक्तवर्णास्तथा स्त्रियः[1]।
सिंहं शवं रक्तपद्मं व्याघ्रवारणसङ्गमम् ॥७॥
गुरुं राजानमथवा महामायां ततो नमेत्।

Whenever an adept beholds a pot full with intoxicating liquor, a woman in red colour (in her menstruation period), a lion, a corpse, a red lotus, a tiger, an elephant, his preceptor, or a king he should bow his head to Mahāmāyā. 7-8a

पतिव्रतायां भार्यायां सदैव ऋतुसङ्गमः ॥८॥
क्रियते चण्डिकां ध्यात्वा तदा कार्यो विभूतये।

Whenever an adept is having sexual intercourse with his devoted wife during her period, he should in order to acquire prosperity, have that after meditating upon Caṇḍikā 8b-9a

शान्तिकं पौष्टिकं वापि तथेष्टापूर्त्तकर्मणी ॥९॥
यदा कुर्यात् तदा नत्वा देवीयात्रां समाचरेत्।

Whenever an adept performs religious rites for welfare, or, a rite meant for prosperity, or a work of pity *iṣṭāpūrtta*), he should bow to the Goddess and start a restival in her honour. 9b-10a

तौर्य्यत्रिकं यदा पश्येत् केवलं गीतमेव वा ॥१०॥
तच्च देव्यै निवेद्यैव कर्तव्यं स्वोपयोजनम्।

Whenever an adept witnessess playing on musical instruments accompanied by singing songs, or, listens to only singing he should present them to the Goddess and then he may enjoy these. 10a-11a

यदेव भूषणं वासो मलयोद्भवमेव वा ॥११॥
स्वकाये परियुञ्जीत तत्र मन्त्रं धिया न्यसेत।

Whatever ornaments, clothes or sandal paste a devotee may apply to his body, while doing so he should put them on with a *mantra* (muttering) in his mind. 11b-12a

व्यायामे च विधाने च सभायां वा जले स्थले ॥१२॥
यत्र यत्र स्वयं गच्छेत् तत्र देवीं सदा स्मरेत्।

---

1. प्रवक्ष्यामि M. 2. सर्वे...M. 3. तन्त्रविशेषाणि M. 4. वङ्ग...M.

1. रक्तवस्त्रं M.

Whenever a devotee is engaged in some work, be it a physical activity or a mental one, giving instruction and or sitting in an assembly, be he either on water or land, whenever he goes he should remember the Goddess. 12b-13a

यद् यत् कर्म तु पूजाङ्गं तत्तन्मन्त्रेण चाचरेत् ॥१३॥
मन्त्रहीनं पूजनाङ्गं कर्म यत् तत्तु निष्फलम् ।

Whatever an adept might be doing he must do that by repeating the *mantra*, which is prescribed for that ; action or worship bereft of proper *mantra* is surely bound to be without result. 13b-14a

यस्मिन् कर्मणि योद्दिष्टो मन्त्रपूजासु भैरव ॥१४॥*
नैवेद्यालोकमन्त्रेण तत् तत् कर्म समाचरेत् ।
देव्यास्तु मण्डलन्यासमिष्टमन्त्रेण चाचरेत् ॥१५॥*

O Bhairava ! the particular *mantra*, which is prescribed for a particular action, or for worshipping (the Goddess), all such things are to be performed by *naivedyāvalokana-mantra* (if no particular *mantra* is prescribed for a particular part of worship or action that should be done by repeating the *mantra* with which the *naivedya* is to be observed). The *maṇḍala* of the Goddess is to be drawn with her favourite *mantra* (or, with the *mantra*, which is applicable to desired god or goddess. 14b-15

पूजान्ते मण्डलं लिप्त्वा तिलकं तेन कारयेत्[1] ।
सर्ववश्येन मन्त्रेण धर्मकामार्थदायिना ॥१६॥

At the end of the worship the *maṇḍala* is to be blotted out, and the adept should put a *tilaka* (a tip on the forehead) with the powder of it (taken from the *maṇḍala*) pronouncing the *sarva-vaśya-mantra* (the *mantra*, which is capable of subjugating one and all), which grants *dharma*, *artha* and *kāma*. 16

बलिदाने वलिं छित्वा खड्गस्थै रुधिरैः स्वकैः ।
सर्ववश्येन मन्त्रेण ललाटे तिलकं न्यसेत् ॥१७॥

On the event of an offering a sacrifice (*balidāna* after cutting the *bali* (into two parts on the neck) the adept should put a *tilaka* on his forehead with the blood, that is still on the sword by muttering the *sarva-vaśya mantra*. 17

जगद्वशो भवेत् तस्य चतुर्थः कस्य वह्निना[1] ।
षष्ठस्वरेण संयुक्तः कलाबिन्दुसमन्वितः ॥१८॥
अथोपान्तस्थकारान्तः सपरोऽपि तथा पुनः ।
द्विर्मोहीति [2]हकारास्य तुर्यो द्विस्वरसंयुतः ॥१९॥
तृतीयवर्ग-प्रान्तेन तृतीयस्वरसंज्ञिना ।
पूरितान्तो [3]द्विधा वर्णस्तथा [4]वादिचतुर्थकः ॥२०॥
स्वरो द्वितीयश्च तथा क्षोभशब्दः पुरः सरः ।
पुरेति सहितः सोऽपि मित्रं शत्रुश्च राक्षसः ॥२१॥
[5]दक्षप्रजा तथा राजा सर्वशास्त्र इति श्रुतः ।

On accomplishing this the entire world will come under his power. The fourth syllable of *ka-varga* (the fourth letter beginning with *ka*) i.e. *gha* together with Agni's syllable i.e. *ha* added by the sixth vowel i.e. *ū* and followed by the *ardhacandra* (crescent moon) and the *bindu* (dot) i.e. the sign ँ then the penultimate syllable i.e. *ha* followed by *tha-kāra* (the second letter beginning with the dental *ta*) and the syllable *sa*, twice the word *mohi* with *ha-kāra*, the fourth syllable of *ta-kāra* i.e *dha*, followed by two vowels, the last syllable of third *varga*, i.e. *ṇa* and with the third vowel being at the end, twice the syllable *a*, and the syllables *va* and *ya*, then the second vowel i.e. *ā*, and the word *kṣobha* preceding, so also the word *pura* ; this *mantra*[6] is regarded as friend, foe, demon (*rākṣasa*), the progenitor Dakṣa, the people (progeny), the king and the like. 18-22a

विनापि पूजनं कुर्याद् यो रहस्तिलकं नरः ॥२२॥
मन्त्रेणानेन सततं सर्वं तस्य वशे भवेत् ।

---

* मुद्रितपुस्तके अधिको दृश्यते । 1. साधयेत् M.

1. वह्निः M. 2. ओकारस्य M. 3. द्विरावर्तः M. 4. धादि...M.

5. यक्षपूजा M.

6. The description given for constructing the *mantra* is difficult to follow. The English rendering of these verses is tentative. The first *bīja* may be construed as *ghrūṃ*. The *mantra* may be composed.

Even if a man without performing proper worship simply puts a *tilaka* on his forehead, in secret, by uttering this *mantra* everything comes within his power. 22b-23a

राजा वा राजपुत्रो वा स्त्रियो वा यक्षराक्षसाः ॥२३॥
सर्वे तस्य वशं यान्ति भूतग्रामाश्चतुर्विधाः ।

A king or a prince, or a woman, or *yakṣas*, or *rākṣas*, and the four classes of *bhūtas* (the living beings) all become his subservient. 23b-24a

प्रवासे पथि वा दुर्गे स्थानाप्राप्तौ जलेऽपि वा ॥२४॥
कारागारे निबद्धो वा [1]प्रायोवेशगतोऽपि वा ।
कुर्यात् तत्र महामायापूजां वै मानसीं बुधः ॥२५॥

Be he either in a foreign land, or on a journey (on the road) or in a fort, or is unable to reach his destination, or on water, or confined within the prison, or on a prologed fasting (unto death) the wise adept should always perform the worship of Mahāmāyā in his mind. 24b-25

[2]मनोभये समुत्पन्ने सिंहव्याघ्रसमाकुले ।
परचक्रागमे वापि कुर्यान्मानसपूजनम् ॥२६॥

When one is frightened or surrounded by lions and tigers, or encircled by enemies one should perform the worship of Mahāmāyā in his mind. 26

मनसा हृदयस्यान्तर्ध्यात्वा योगाख्यपीठकम् ।
तत्रैव पृथिवीमध्ये पूजां तत्र समाचरेत् ॥२७॥

One should meditate upon *Yogapīṭha* in the midst of one heart, which is similar to the centre of the earth, and perform there the worship in one's mind. 27

मैत्रं प्रसाधनं स्नानं दन्तधावनकर्म वै ।
अन्यच्च सर्वं मनसा कृत्वा कुर्याच्च पूजनम् ॥२८॥*

Emptying the bowels, making toilet, taking bath, cleaning and washing teeth and all such other things (required as preliminary for worship) one should perform in one's mind and then worship (Mahāmāyā) in mind. 28

[3]पश्चात् पुष्पादिभिः पूजा बहिर्देशे विधीयते ।
तथा हृद्यपि कर्तव्या सर्वाश्च प्रतिपत्तयः ॥२९॥

(Afterwards the worship is to be performed by offering flowers etc.) just as the worship is performed outwardly by flowers etc. the same way the worship is to be completed in the heart by the adept. 29

अष्टम्यां सततं देवीयाजकः स्यात् सदा व्रती ।
नवम्यां तु तथा पूजा कर्तव्या निजशोणितैः ॥३०॥

The worshipper of Goddess should always keep his observance on the eighth day (of the white fortnight of the moon) and on the ninth day he must worship the Goddess with his own blood. 30

लिङ्गस्थां पूजयेद् देवीं पुस्तकस्थां तथैव च ।
स्थण्डिलस्थां महामायां पादुकाप्रतिमासु च ॥३१॥
[1]चित्रे च त्रिशिखे खड्गे जलस्था वापि पूजयेत् ।
पञ्चाशदङ्गुलं खड्गं त्रिशिखं च त्रिशूलकम् ॥३२॥

The adept should worship the Goddess Mahāmāyā represented in *liṅga*, in a prepared place for sacrifice, in a pair of sandal, in a picture, in a *triśikha*, in a sword or in water. The sword is fifty *aṅgula* (roughly one meter) in length; *triśikha* means a trident. 31-32

शिलायां पर्वतस्याग्रे तथा पर्वतगह्वरे ।
देवीं सम्पूजयेन्नित्यं भक्तिश्रद्धासमन्वितः ॥३३॥

The devotee should always worship the Goddess with devotion and faith, on a piece of stone, on the top of a mountain, or inside the cave of a mountain. 33

वाराणस्यां सदा पूजा सम्पूर्णफलदायिनी ।
ततस्तद्द्विगुणा प्रोक्ता पुरुषोत्तमसन्निधौ ॥३४॥

It is said the worship of the Goddess in Varanasi gives full result, while the worship carried on by the side of Puruṣottama gives twice that result. 34

ततोऽपि द्विगुणा प्रोक्ता द्वारावत्यां विशेषतः ।
सर्वक्षेत्रेषु तीर्थेषु पूजा द्वारावतीसमा ॥३५॥

It is said to be as much as twice that result specially in Dvārāvatī, and the merit (that accrues from worshipping the Goddess) in the all sacred places is equal to that of Dvārāvatī. 35

1. प्रायोवेगगतोऽपि M. 2. मनस्तुष्टौ M. *मुद्रितपुस्तके अधिकः 3. यथा ।

1. चित्रे M.

विन्ध्ये शतगुणा प्रोक्ता गङ्गायामपि तत्समा ।
आर्यावर्ते मध्यदेशे ब्रह्मावर्ते तथैव च ॥३६॥
विन्ध्यवत् फलदा पूजा प्रयागे पुष्करे तथा ।
ततश्चतुर्गुणा प्रोक्ता करतोया नदीजले ॥३७॥

In the region of Vindhya mountain the result is said to be hundred-fold, and in the river Gaṅgā it is equal to that; worship in Āryāvartta, Brahmāvartta and Madhyadeśa, and also in Prayāga and Puṣkara yields result equal to that of Vindhya mountain; while the merit is stated to be four-fold (of the previous) in the water of the river Karatoyā 36-37

तस्माच्चतुर्गुणफला नन्दिकुण्डे च भैरव ।
ततश्चतुर्गुणा प्रोक्ता जल्पिपे(शे)श्वरसन्निधौ ॥३८॥

O Bhairava ! the merit is fourfold in Nandikuṇḍa, and it is said to be fourfold of that in respect of Jalpiṣeśvara. 38

तत्र सिद्धेश्वरीयोनौ ततोऽपि द्विगुणा स्मृता ।
ततश्चतुर्गुणा प्रोक्ता लौहित्यनदपायसि ॥३९॥

It is considered to be twice as much in Siddheśvarīyoni (pudendum of Siddheśvarī); it is said to be the fourfold of this in the water of the river Lauhitya. 39

तत्समा कामरूपे तु सर्वत्रैव जले स्थले ।
सर्वश्रेष्ठो यथा विष्णुर्लक्ष्मीः सर्वोत्तमा यथा ॥४०॥
देवीपूजा तथा शस्ता कामरूपे सुरालये ।
देवीक्षेत्रं कामरूपं विद्यतेऽन्यत्र तत्समम् ॥४१॥

It is equal to this everywhere in Kāmarūpa, be it on land or water. Just as Viṣṇu is the superior most of all (gods), just as Lakṣmī the most excellent of all (goddesses) the same way the worship of the Goddess Mahāmāyā in Kāmarūpa, the abode of gods, is recommended to be the best of all. Kāmarūpa is the sacred land to the Goddess; there is no land equal to it. 40-41

अन्यत्र विरला देवी कामरूपे गृहे गृहे ।
ततः शतगुणा प्रोक्ता नीलकूटस्य मस्तके ॥४२॥

The Goddess is rare elsewhere (in other parts of the country); in Kāmarūpa she is present in every household. The merit that accrues from the worship of Mahāmāyā is said to be hundred times more (that of Kāmarūpa) when done on the top of the mount Nīlakūṭa. 42

ततोऽपि द्विगुणा प्रोक्ता हेरुके[1] शिवलिङ्गके ।
ततोऽपि द्विगुणा प्रोक्ता शैलपुत्र्यादियोनिषु ॥४३॥

It is stated to be twice of that (when the worship is performed) on Śivaliṅga, named Heruka; it is still as much twice of that in the pudendum of Śaila-puttrī and others (*Śailaputryādiyoniṣu*). 43

ततः शतगुणा प्रोक्ता कामाख्यायोनिमण्डले ।
कामाख्यायां महामायापूजां यः कृतवान् सकृत् ॥४४॥
स चेह लभते कामान् परत्र शिवरूपताम् ।
न तस्य सदृशोऽन्योऽस्ति कृत्यं तस्य न विद्यते ॥४५॥

In the *yonimaṇḍala* of Kāmākhyā it is said to be as much as hundred times of that[2]. Any body who performs the worship of Mahāmāyā on Kāmākhyā, he gets all his wishes fulfilled here on this earth and attains *svarūpa* of Śiva after death. There is none equal to him nor he has got any more thing to be done. 44-45

वाञ्छितार्थमवाप्येह चिरायुरभिजायते ।
वायोरिव गतिस्तस्य भवेदन्यैरबाधिता ॥४६॥
सङ्ग्रामे शास्त्रवादे वा दुर्जयः स च जायते ।
वैष्णवीतन्त्रमन्त्रेण कामाख्यायोनिमण्डले ।
सकृत् तु पूजनं कृत्वा फलं शतगुणं लभेत् ॥४७॥

Having got his desires fulfilled here on earth he lives a long life. His movement becomes irresistible by others like that of the wind. In the battle or in the debate on *śāstra* he becomes invincible. If a person performs the worship of Mahāmāyā even once in *Kāmākhyā-yonimaṇḍala* by pronouncing the *mantras* of the *Vaiṣṇavītantra*, he obtains hundredfold merits from that worship. 46-47

---

1. हेरुकेश्वरलिङ्गके M.

2. It is stated that an adept gets result by worshipping the Goddess in Varanasi, the holy place. If that result is taken as 'one' the adept may get 1024000000 times more when he worships the Goddess in *Kāmākhyā yonimaṇḍala*.

मूलमूर्तिर्महामाया योगनिन्द्रा जगन्मयी ।
तस्यास्तु वैष्णवीतन्त्रं मन्त्रं प्राक् प्रतिपादितम् ॥४८॥

Mahāmāyā is the fundamental form (image), who is manifested as Yoganidra the embodiment of the world, the *mantras* prescribed in *Vaiṣṇavī-tantra* for her worship, which had been explained previously. 48

अन्या या मूर्तय: प्रोक्ता: शैलपुत्र्यादयोऽपरा: ।
तस्या एव विभागास्तास्तच्छरीरविनिर्गता: ॥४९॥

The other forms (of manifestation) of hers, described as Śailaputtri etc. are in reality parts of herself, as they have come forth from her body. 49

नि:सरन्ति यथा नित्यं सूर्यबिम्बान्मरीचय: ।
देव्यास्तथोग्रचण्डाद्या महामायाशरीरत: ॥५०॥

Just as the sun-rays constantly come forth from the sun beam, the same way the goddess Ugracaṇḍā and others have come forth from the body of Mahāmāyā. 50

तासामेवाङ्गरूपाणि[1] वक्तव्यानि मया तव[1] ।
एकैव तु महामाया कार्यार्थं भिन्नतां गता ॥५१॥

I shall tell you now their different forms. Mahāmāyā who is one, has manifested herself in different forms on different occasions. 51

कामाख्या तु महामाया मूलमूर्ति: प्रगीयते ।
पीठभिन्नाह्वया सा तु महामाया प्रगीयते ॥५२॥*

Kāmākhyā is Mahāmāyā herself, who has always been praised to be the fundamental form (cause); though she is known by different names according to her manifestation in different seats (*pīṭhas*) in reality she is the same. 52

[3]एक एव यथा विष्णुर्नित्यत्वाद् हि सनातन: ।
जनानामर्दनात् सोऽपि जनार्दन इति श्रुत: ॥५३॥
तथैव सा महामाया कामार्थं सङ्गता गिरौ ।
कामाख्येति सदा देवैर्गद्यते सततं नरै: ॥५४॥

The God Viṣṇu is one and only one; he is called *sanātana* because he is eternal. The same God is also called *Janārdana* because of his oppressing the people (*jana*); on the same analogy Mahāmāyā is called Kāmākhyā by gods and men because of her coming to the mountain (Nilakūṭa) for enjoying sexual pleasure 53-54

यथा हि पुरुष: कोऽपि च्छत्री च्छत्रग्रहाद् भवेत् ।
स्नापक: स्नानकाले वै कामाख्यापि तथाह्वया ॥५५॥

Just as man is called parasol bearer (*chatri*) when he carries a parasol (over his head), and a person is called bather (*snāpaka*) when he bathes (people) the same way the Goddess is called Kāmākhyā i.e. that is the etymology of the name Kāmākhyā. 55

महामायाशरीरं तु कामार्थं समुपस्थितम् ।
लोहितै: कुङ्कुमै: पीतं कामार्थमुपयोजितै: ॥५६॥

When the Goddess Mahāmāyā comes for having sexual enjoyment her body turns into yellow by the red saffrons applied for arousing the sexual excitement. 56

खड्गं त्यक्त्वा कामकाले सा गृह्णाति स्रजं स्वयम् ।
यदा तु त्यक्तकामा सा तदा स्यादसिधारिणी ॥५७॥

When it is the time for love-making she abandons her sword and willingly adorns herself with a garland, when she is no more in amorous mood (*kāma*) she holds a sword. 57

कामकाले शिवप्रेते न्यस्तलोहितपङ्कजे ।
[1]रमते त्यक्तकामा तु सितप्रेतोपरि स्थिता ॥५८॥

When it is time for love-making she stands on a red lotus placed on (the bosom of) Śiva, who is in the form of a corpse and when free from the sex desire she stands on a white ghost. 58

तथैवेतस्ततो गत्या सिंहस्था कामदा भवेत् ।
कदाचित् सा सितप्रेते कदाचिद्रक्तपङ्कजे ॥५९॥
कदाचित् केसरीपृष्ठे रमते कामरूपिणी ।
यदा लोहितपद्मस्था [2]तथाग्रे केशरी चर: ॥६०॥

She is Kāmadā when moves hither and thither sitting on the lion. She, who takes her shape at her will, likes to sit sometime on the white ghost, at another time on the red lotus and still at other time on the back of the lion. When the Goddess stands on the red lotus the lion stands in front of her. 59-60

---

1. तन्वाणि M. 2. यथा M. * पाण्डुलिप्यां नास्ति । 3. एवमेव W.

1. वसते M. 2. तदा V.

यदा प्रेतगता[1] देवी तदाग्रेऽन्यं निरीक्षते।
महामायास्वरूपेण यदा सा वरदा भवेत् ॥६१॥
पूजाकाले तदा प्रेतपद्मसिंहोपरि स्थिता।
रक्तपद्मे यदा ध्यायेत् तदाग्रे चिन्तयेद्धरिम् ॥६२॥

When she stands on the ghost she cast glances at others. When the Goddess is worshipped standing on a red lotus placed on the white ghost (Śiva) who is lying on the back of the lion, she as Mahāmāya grants the boons to devotees. whenever she is meditated upon standing on a red lotus the devotee must first of all medidate upon the lion. 61-62

यदा ध्यायेद्धरौ चान्यद्वयमग्रे विचिन्तयेत्।
त्रिषु ध्यातेषु युगपत् प्रेतपद्महरौ[2] क्रमात् ॥६३॥
स्थितेषु कामदा देवीं तेषु [3]ध्यायेत कामदाम्।
एकैकस्मिन्नपि तथा यथावच्चिन्तयेच्छिवाम् ॥६४॥

When the devotee meditates upon her on the lion, he should, prior to that, meditate upon the others two i.e. the red lotus and the white ghost When a devotee meditates upon the three, i e. the red lotus, the white ghost and the lion simultaneously in proper order, the Goddess being present in all these three becomes Kāmadā (who fulfills the wishes), therefore, the Goddess Śivā should be meditated upon in the form of Kāmadā as standing on each one of these three. 63-64

एका समस्ता जगतां प्रकृतिः सा यतस्ततः।
विष्णुब्रह्मशिवैर्देवैर्ध्रियते सा जगन्मयी ॥६५॥

The Goddess is one and everything together, the *Primordial* cause of the Universe and is also the embodiment of the world, she is always upheld by Brahmā, Viṣṇu and Śiva. 65

सितप्रेतो महादेवो ब्रह्मालोहितपङ्कजम्।
हरिर्हरिस्तु विज्ञेयो वाहनानि महौजसः ॥६६॥

Mahādeva is the white ghost, Brahmā is the red lotus, and Hari himself is *hari*(the lion)—they are the mounts of the Goddess of the great powers. 66

स्वमूर्त्या वाहनत्वं तु तेषां यस्मान्न युज्यते।
तस्मान्मूर्त्यन्तरं कृत्वा वाहनत्वं गतास्त्रयः ॥६७॥

As it is not becoming for them to be her mounts in their own form, these three (gods) have altered their form and then turned into her mounts. 67

यस्मिन् यस्मिन् महामाया प्रीणाति सततं शिवा।
तेन तेनैव रूपेण आसनान्यभवंस्त्रयः ॥६८॥

These three, in order to be her mounts, have assumed such particular form, which ever form has always pleased Śivā Mahāmāyā.. 68

सिंहोपरि स्थितं पद्मं रक्तं तस्योर्ध्वगः शिवः।
तस्योपरि महामाया वरदाऽभयदायिनी ॥६९॥

The red lotus is on the lion. Śiva is on top of that and the Goddess stands upon that (Śiva), and in that form she always grants boons and protects (the world). 69

एवं रूपेण यो ध्यात्वा पूजयेत् सततं शिवाम्।*
ब्रह्मविष्णुशिवास्तेन पूजिताः स्युरसंशयम् ॥७०॥

Whoever worships Śivā after meditating upon her in this shape, he, no doubt, accomplishes the worship of Brahmā, Viṣṇu and Śiva. 70

एवं सदा महामाया कामाख्या चैकरूपिणी।
ध्यानतो रूपतो भिन्ना तस्मात्तां तत्र पूजयेत् ॥७१॥

Thus Mahāmāyā Kāmākhyā while always being of one form appears (to devotees) in their meditation in different forms; therefore, she is to be worshipped in these forms. 71

एवं विशेषतन्त्राणि दुर्गायाः कथितानि वाम्।
अङ्गमन्त्राणि तस्यास्तु श्रूयतां [1]नरसत्तमौ ॥७२॥

O best of men ! the special *tantras* of Durgā have been related to two of you; now listen to her *aṅgamantra* (which I am telling). 72

इति श्रीकालिकापुराणे [2]अष्टपञ्चाशोऽध्यायः ॥५८॥

Here ends the fifty-eighth chapter of the holy *Kālikā purāṇa*, called description of Kāmākhyā.

---

1. .. सना M. 2. प्रेते पद्मे...M. 3. ध्यातातिकामदा M.

* मुद्रितपुस्तकेऽधिकं दृश्यते। 1. द्विजसत्तमाः M. 2. षष्टितमोऽध्यायः V.

एकोनषष्टितमोऽध्यायः

CHAPTER FIFTY NINE

(Ceremony of Pavitrāropaṇa)

श्रीभगवानुवाच

अङ्गमन्त्राण्यहं वक्ष्ये चण्डिकाया विशेषतः ।
यैः समाराधिता देवी चतुर्वर्गप्रदा भवेत् ॥१॥

The Lord said :

I shall now speak about the *aṅgamantras*, particularly those belong to Caṇḍikā ; when propitiated through these the Goddess grants the four-fold aim of life. 1

तालव्यान्तो युतः षष्ठस्वरबिन्द्विन्दुवह्निभिः[1] ।
तथोपान्तः स्वरस्त्वेते बाह्य[2] वाग्भवमेव च ॥२॥
नेत्रबीजं चण्डिकायास्त्रयमेतत् प्रकीर्तितम् ।
वामललाटदाक्षिण्यनेत्रेषु[3] त्रितयं क्रमात् ॥३॥

The last of palatals provided with the sixth vowel and combined with *bindu* and *candra* and also with the *Vahni's* syllable, and then the penultimate syllable, followed by the same ones, and the first *vāgbhavabīja* these three together are called Caṇḍikā's *netrabīja*. 2-3

धर्मार्थकाममोक्षाणां सर्वदा कारणं परम् ।
मन्त्रमेतन्महागुह्यं दुर्गाबीजमिति स्मृतम् ॥४॥

This triad put respectively on the left eye, the eye on the forehead and right eye is stated to be the most excellent means towards *dharma*, *artha*, *kāma* and *mokṣa*. This *mantra* known as *Durgābīja* is the most secret one. 4

यदा कात्यायनमुनेराश्रमेषु दिवौकसाम्[4] ।
तेजोभिर्धृतकायाभूद् देवो देवौघसंस्तुता ॥५॥
तदा नेत्रत्रयाद् देव्या मूलमूर्तिर्विनिःसृता ।
तेजोमयी जगद्धात्री महिषासुरघातिनी ॥६॥

When in the past at the hermitage of the sage Kātyāyana, the Goddess, who as the incarnation of the combined energy of all gods, was prayed by gods, at the time the fundamental form of the Goddess came forth from the three eyes in the form energy (light), the protectress of the world and the slayer of the demon Mahiṣa. 5-6

तेजोभिः सर्वदेवानां सा धृत्वा वपुरुत्तमम् ।
अस्त्राण्यनेकान्यादाय देवैर्दत्तानि भागशः ॥७॥
सगणं सानुबन्धं च सामात्यबलवाहनम् ।
ब्रह्माद्यैः संस्तुता देवी जघान महिषासुरम् ॥८॥

With the (accumulated) energy of all the gods the Goddess assumed an excellent form (body), wore various weapons in her hands offered by the gods, one each, was praised Brahmā and others, and riding on her mount and being followed by the retinue, the army, the host and the councillors she killed the demon Mahiṣa. 7-8

हते तु महिषे देवी पूजिता त्रिदशैस्ततः ।
अनेनैव तु मन्त्रेण लोके ख्यातिं च सा गता ॥९॥
ततः प्रभृति सा मूर्तिः सर्वैः सर्वत्र पूज्यते ।
मूलमूर्तिः सुगुप्ताभूत् स्वमूर्त्या ख्यातिमागता ॥१०॥

The demon Mahiṣa having been killed the Goddess was worshipped by the gods and become renowned, through this *mantra* in this world ; since then this from of hers is being worshipped by one and all everywhere. While she became famous in this form, her original form remained well hidden. 9-10

देवानां वरदानेन ब्रह्माद्यै रुपयोजनात् ।
यन्मूर्तिः पूज्यते सर्वैस्तां मूर्तिं शृणु भैरव ॥११॥*

O Bhairava ! listen to the description of that image (form) of the Goddess, which came into being due to granting of boons by gods, application by Brahmā and others, which form is being worshipped by all. 11

जटाजूटसमायुक्तामर्द्धेन्दुकृतशेखराम् ।
लोचनत्रयसंयुक्तां [3]पूर्णेन्दुसदृशाननाम् ॥१२॥

The Goddess (in this form) is provided with a cluster of matted hair, with the crescent moon on the fore-head and with three eyes ; her face resembles the lotus and the moon (or the full moon). 12

---

1. स्वरबिन्दुसवाह्निभिः M. 2. तथोपान्त्ययुतस्तैर्बाह्यं V.
3. वामनासिकादिदक्षिण...M. वामललाट...V. 4. दिवौकसः M.

* मुद्रितपुस्तकेऽधिकं । 3. पद्मेन्दु...M. V.

तप्तकाञ्चनवर्णाभां सुप्रतिष्ठां सुलोचनाम् ।
नवयौवनसम्पन्नां सर्वाभरणभूषिताम् ॥१३॥

She is of the hue of melted gold, she stands firmly (on her mount), she is with beautiful eyes and full of blosoming youth, is adorned with all the ornaments. 13

सुचारुदशनां तीक्ष्णां[1] पीनोन्नतपयोधराम् ।
त्रिभङ्गस्थानसंस्थानां महिषासुरमर्दिनीम् ॥१४॥

She is with lovely teeth, is fiery, she has a pair of full and upraised breasts, she stands assuming *tribhaṅga* (bent on three directions) pose, she has been crushing the demon Mahiṣa. 14

मृणालायतसंस्पर्शदशबाहुसमन्विताम् ।
त्रिशूलं दक्षिणे देयं[2] खड्गं चक्रं क्रमादधः ॥१५॥

She is with ten arms long and soft like the stalks of the lotus ; the trident (in this form of the Goddess) is to be put to the (top) right (hand) under which the sword is to be placed, followed by the discus, then the sharp arrow and the lance are to be put in the lower arms in proper order. 15

तीक्ष्णबाणं तथा शक्तिं बाहुसंघेषु सङ्गताम् ।
खेटकं पूर्णचापं च पाशं चाङ्कुशमूर्ध्वतः ॥१६॥
घण्टां च परशुं चापि वामेऽधः प्रतियोजयेत् ।
अधस्तान्महिषं तद्वद्विशिरस्कं प्रदर्शयेत् ॥१७॥

On the (four) left arms the shield, the full drawn bow, the noose, and the goad are to be put in proper order, and either the bell or the axe is to be put to the lowest (the fifth) arm. The buffalo, its head being cut off is just to be represented under (the image of) the Goddess. 16-17

शिरश्छेदोद्भवं तद्वद्दानवं खड्गपाणिनम् ।
हृदि शूलेन निर्भिन्नं [3]निर्यदन्त्रविभूषितम् ॥१८॥

So also a demon is to be represented as emerging out from the cutting off (the head of the buffalo) holding a sword in his hand, and he is being pierced with a trident (by the Goddess), and seen as if decorated with intestines coming out (from his stomach)[1] ; 18

रक्तरक्तीकृताङ्गं च रक्तविस्फुरितेक्षणम् ।
वेष्टितं नागपाशेन भ्रूकुटीकुटिलाननम् ॥१९॥

His body is red besmeared with blood, his eyes are red, and rolling ; he is strangled by the noose named *nāgapāśa*, and his face is twisted by the contraction of his eyebrow. 19

सपाशवामहस्तेन धृतकेशं च दुर्गया ।
वमद्रुधिरवक्त्रं च देव्याः सिंहं प्रदर्शयेत् ॥२०॥
देव्यास्तु दक्षिणं पादं समं सिंहोपरि स्थितम् ।
किञ्चिदूर्ध्वं तथा वाममङ्गुष्ठं महिषोपरि ॥२१॥

His hair caught hold of by the Goddess Durgā along with the noose in (one of) her hand. The lion of the Goddess is to be represented with its mouth vomiting blood ; the right foot of the Goddess resting evenly on the back of the lion while the left big toe touching the buffalo (demon) at a point little higher (than the lion). 20-21

उग्रचण्डा प्रचण्डा च चण्डोग्रा चण्डनायिका ।
चण्डा चण्डवती चैव चामुण्डा चण्डिका तथा ॥२२॥
आभिः शक्तिभिरष्टाभिः सततं परिवेष्टिताम् ।
चिन्तयेत् सततं देवीं धर्मकामार्थमोक्षदाम् ॥२३॥

The Goddess should always be meditated upon as being constantly encircled by the following eight *śaktis* (goddesses); Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Cāmuṇḍā, and Caṇḍikā. 22-23

एतस्याश्चाङ्गमन्त्रं तु दुर्गातन्त्रमिति श्रुतम् ।
शृणुष्वैकमना भूत्वा धर्मकामार्थसाधनम् ॥२४॥

Listen now attentively to her *aṅgamantra*, which is known as *Durgā-mantra*, the instrumental for acheiving *dharma*, *artha* and *kāma*. 24

1. तद्वत् M. 2. ध्येयं M. 3. निर्यद्दन्त्र—V.

1. *niryadantra-bibhūṣitam*=means decorated with entrails coming out (*niryat*); due to the attack by the lion. The Beng. ed. though reads '*antra*' renders the same as '*astra*', weapons.

Another reading—'*tiryag-dantavi-bhūṣitam*" means "is adorned with teeth set away" which seems to be irrelevant.

वह्निभार्या स्वरः षष्ठो[1] ह्रान्तः प्रान्तोऽग्निरेव च।
दुर्गादिरिति सोङ्कारं दुर्गामन्त्रं[2] मिति श्रुतम् ॥२५॥

(At the end) Vahni's wife (Svāhā) then the sixth vowel the syllable following *dha*, (*n*), the last syllable (*kṣ*) and the *bīja* of Vahni, twice invocation of Durgā and *oṁkāra*—the combination (of these) is known as *Durgā-mantra*.[3] 25

रवौ मकरराशिस्थे या भवेत् सितपञ्चमी।
तस्यामनेन मन्त्रेण सम्पूज्य विधिवच्छिवाम् ॥२६॥
शुक्लाष्टम्यां पुनर्देवीं पूजयित्वा यथाविधि।
नवम्यां बलिदानानि प्रभूतानि समाचरेत् ॥२७॥

On the bright fifth day of the bright fort-night of the moon when the sun resides in the house of Capricorn (*Makara*) the adept should worship the Goddess Śivā by this *mantra* following the rules, he should again worship the Goddess on the eighth day (of the bright fort-night of the moon) as per prescribed rules, and thereafter on the ninth day he should offer innumerable *bali* (sacrifice) to the Goddess. 26-27

सन्ध्यायां च बलिं कुर्यान्निजगात्रासृगुक्षितम्।
एवं कृते तु कल्याणैर्युक्तो नित्यं प्रमोदते ॥२८॥

In the twilight the devotee should make the *bali* to be besprinkled with blood from his own body; having worshipped the Goddess this way the devotee becomes blessed for ever and rejoices. 28

पुत्रपौत्रसमृद्धस्तु धनधान्यसमृद्धिभिः।
[न तस्य जायते शोको न च मारी प्रजायते।*]
दीर्घायुः सर्वसुभगो लोकेऽस्मिन् स च जायते ॥२९॥

Should a devotee perform this he prospers with sons and grand-sons, with riches, grains and wealth. [He does not exprerience sorrow nor suffers from any dreaded disease.][4] He lives a long life, becomes popular with all in this world. 29

सिताष्टम्यां तु चैत्रस्य पुष्पैस्तत्कालसम्भवैः।
अशोकैरपि यः कुर्यान्मन्त्रेणानेन पूजनम् ॥३०॥
न तस्य जायते शोको रोगो वाप्यथ दुर्गतिः।

Should the Goddess is worshipped by a devotee on the eighth day of the bright fort-night of the moon in the month of *Caitra* (March-April) with those flowers which grow at this time, and also with *aśoka* flowers, by uttering the *mantra* as stated, he shall have neither sorrow nor illness nor misfortune. 30-31a

ज्यैष्ठे तु शुक्लपक्षस्य अष्टाम्यां समुपोषितः ॥३१॥
नवम्यां सतिलैरन्नैर्यावकैश्च मोदकैः।
क्षीरैराज्यैस्तथा क्षौद्रैः शर्कराभिः सपिष्टकैः ॥३२॥
नानापशूनां रुधिरैर्मांसैरपि च पूजयेत्।
ततो दशम्यां शुक्लायामद्भिस्तु तिलमिश्रितैः ॥३३॥
दुर्गातन्त्रेण मन्त्रेण दातव्यमञ्जलित्रयम्।

A devotee should observe fast on the eighth day of the bright fort-night of the moon in the month of *Jyeṣṭha* (May-June), and he should worship her the (next day) ninth day, with rice and wheat mixed with sesam seeds with sweet-meat, milk, ghee, honey with sugar and pastries with blood and meat of various animals. Thereafter on the tenth day of that bright fort-night (of that month) handful of water mixed with sesam is to be offered to the Goddess thrice by pronouncing the *Durgā-tantra-mantra*. 31a-34b

एव कृते दशम्यां तु यत्पापं दशजन्मभिः ॥३४॥
कृतं तत्प्रलयं याति दीर्घायुरपि जायते।

When this has been accomplished on the tenth day, all the accumulated sins committed during the past ten births shall be annihilated and the devotee lives a long life. 34b-35a

आषाढे शुक्लपक्षस्य याष्टमी श्रावणस्य च। ३५॥
पवित्रारोपणं कुर्याद् देवीप्रीतिकरं परम्।
दुर्गातन्त्रेण मन्त्रेण दुर्गाबीजेन भैरव ॥३६॥
[1]वैष्णवीतन्त्रमन्त्रेण दुर्गाबीजेन भैरव।

1. स्वरे तुर्ये M. 2. तन्त्रं M.

3. Following the description in reverse order the *mantra* stands as "*oṁ durgā Durge rakṣaṇī sv. hā.*" It seems to be imperfect.

* मुद्रित पुस्तके नास्ति।

4. '*na tasya jāyate śoko n aca mārī prajāyate*' This line is not found in some editions.

1. रोहणं M. [v] नास्ति V.

वैष्णवीतन्त्रमन्त्रेण पवित्रारोपणं चरेत् ।
विशेषाच्छ्रावणं प्राप्य[1] देव्याः कुर्यात् पवित्रकम् ॥३७॥
सर्वेषामेव देवानां पवित्रारोपणं चरेत् ।
आषाढे श्रावणे वापि संवत्सरफलप्रदम् । ३८॥

On the bright eighth day of the bright fort-night of the moon in the month of *Āṣāḍha* (June-July) and also in the month of *Śrāvaṇa* (July-August) the devotee should perform the act of *pavitrāropaṇa*,[2] which is exceedingly pleasing to the Goddess. O Bhairava ! this is to be performed by pronouncing the *Durgā-tantra-mantra*, *Durgā-bija*. O Bhairava ! (similarly) this should be performed by pronouncing *Durgā-bija*, and *Vaiṣṇavi-tantra-mantra*. The devotee, specially when the month of Śrāvaṇa comes, should perform the rite of *pavitrāropaṇa*. During the months of *Āṣāḍha* and *Śrāvaṇa* the rite of putting the sacrificial thread to all gods and goddesses is to be performed. If this is done once it becomes effective through out the year. 35b-38

प्रतिपद्धनदस्योक्ता पवित्रारोपणे तिथिः ।
द्वितीया तु श्रियो देव्यास्तिथीनामुत्तमा स्मृता ॥३९॥

The first day (of the fortnight of the moon of those two months) i.e. *pratipat* is recommended for putting the sacrificial thread to Kubera, the second day (*dvitiyā*) the excellent of all days, is recommended (for the said rite) to the goddess Lakṣmī. 39

तृतीया भवभाविन्याश्चतुर्थी तत्सुतस्य च ।
पञ्चमी सोमराजस्य षष्ठी प्रोक्ता गुहस्य च ॥४०॥

The third day is recommended for the goddess Bhavabhāminī, the fourth is for her son (Gaṇeśa), the fifth is for Somarāja (moon) the sixth is for Guhya (Kārttika). 40

सप्तमी भास्करस्योक्ता दुर्गायाश्च तथाऽष्टमी ।
मातॄणां नवमी प्रोक्ता वासुकेर्दशमी मता ॥४१॥
एकादशी ऋषीणां च द्वादशी चक्रपाणिनः ।
त्रयोदशी त्वनङ्गस्य मम चैव चतुर्दशी ॥४२॥
ब्रह्मणो दिक्पतीनां च पौर्णमासी तिथिर्मता ।

The seventh is for the Sun, the eighth for Durgā, the ninth is for the group of Mātṛ-s, the tenth is for Vāsuki, the eleventh is for the *ṛṣi-s*, the twelth is for Viṣṇu, the thirteenth for Anaṅga (Kāma), and the fourteenth is for me, the fifteenth i.e. the full moon day is for Brahmā and the regents of the directions. 41-43a

पवित्रारोपणं यो वै देवानां न समाचरेत् ॥४३॥
तस्य सांवत्सरीपूजाफलं हरति केशवः ।
तस्माद् यत्नेन कर्तव्यं पवित्रारोपणं परम् ॥४४॥

If the devotee does not perform the rite of *pavitrāropaṇa* to the gods and goddesses, the result of his worship, which he does through out the year is taken away by Keśava; therefore the most excellent *pavitrāropaṇa* must be performed with great care. 43b-44

कृते बहुफलप्राप्तिस्तत्पूजा सफला भवेत् ।
पवित्रं येन सूत्रेण यथा कार्यं विजानता ॥४५॥
तच्छृणुष्व प्रमाणं तु वचनान्मम भैरव ।

This having been done the devotee shall obtain great result and his worship turns out successful. On the authority of my words, O Bhairava ! listen to with what kind of threads and qualities, and how the wise adept should prepare the *pavitra*. 45-46a

प्रथमं दर्भसूत्रं च पद्मसूत्रं ततः परम् ॥४६॥
ततः क्षौमं सुपुण्यं स्यात् कार्पासकमतः परम् ।
पट्टसूत्रं तथान्येन पवित्राणि न कारयेत् ॥४७॥

The first is the tuft cord of *kuśa* grass, the next one is made of (stalks) of lotuses, then comes the meritorious linen cord, thereafter is the cord made of cotton, and is also the silk cord ; no *pavitra* should be made out of any other cord. 46b-47

विचित्राणि पवित्राणि कर्तव्यानि तु यत्नतः ।
गन्धमाल्यैः सुरभिभिः रचितानि यथोदितम् ॥४८॥

The *pavitras* are to be made colourful with great care, which are also to be adorned with garlands and scented with sandal paste and perfumes. 48

1. श्रावणारभ्य...M.

2. *pavitrāropaṇa*=means putting the sacred thread on the deity ; it is also termed as *pavitrārohaṇa*.

कन्या च कर्तयेत् सूत्रं प्रमदा च[1] पतिव्रता ।
विधवा साधुशीला वा दुःखशीला न कर्तयेत् ॥४६॥

A maid, or a wife devoted to her husband or a widow of good character should spin the threads; a woman of loose character must not spin the threads. 49

यत्सूचिभिन्नं दग्धं च भस्मधूमाभिगुण्ठितम् ।
तद्वर्जनीयं यत्नेन सूत्रमस्मिन् पवित्रके ॥५०॥

The threads that are pierced by a niddle, which are burnt, which are covered by ashes or smokes are to be avoided with care in preparing this *pavitra*. 50

उपयुक्तं चाखुजग्धं[2] मद्यरक्तादिदूषितम् ।
मलिनं नीलरक्तं च प्रयत्नेन विवर्जयेत् ॥५१॥

That *pavitra* which is once used, eaten by rat, which becomes contaminated by the contact of blood, wine etc., which is of either red or blue colour should be avoided with great care. 51

सूत्रैः पवित्रं कुर्वीत कनिष्ठोत्तममध्यमम् ।
कनिष्ठं यत् पवित्रं तु सप्तविंशतितन्तुभिः ॥५२॥
मर्त्यलोके यशः कीर्तिः सुखसौभाग्यवर्धनम् ।
चतुःपञ्चाशता प्रोक्तं तन्तूनां मध्यमं परम् ॥५३॥
दिव्यभोगावहं पुण्यं स्वर्गमोक्ष[3]प्रदायकम् ।

I accordance with the count of the threads three kinds of *pavitras* are made—the small (*kaniṣṭha*), the medium (*madhyama*), and the big or excellent (*uttama*). That what is constituted of twenty seven counts of thread is the small *pavitra*, it enhances the honoir and fame, happiness and fortune (of the devotee) in this world. The medium one is said to consist of fifty four counts of threads, which is meritorious, which brings divine enjoyment, grants residence in the heaven and liberation. 52-54a

उत्तमं चैव तन्तूनामष्टोत्तरशतेन वै ॥५४॥
तद्दत्वा तु महादेव्यै शिवसायुज्यमाप्नुयात् ।

That what is made of one hundred and eight counts of thread is the excellent one; by offering this *pavitra* to the great Goddess the devotee is destined to reach the state of union with Śiva. 54b-55a

1. वा M, 2. उपयुक्तचारवुजग्धं V. 3. ...सौख्य...M.

उत्तमं वासुदेवाय दद्याद् यदि पवित्रकम् ॥५५॥
तदा याति हरेर्लोकं साधको नात्र संशयः ।

If an adept offers this *uttama pavitra* to Vāsudeva, he, no doubt, reaches the abode of Hari (Vāsudeva). 55b-56a

अष्टोत्तरसहस्रं तु रत्नमालेति गीयते ॥५६॥
पवित्रं सु महादेव्या भुक्तिमुक्तिप्रदायकम् ।

The *pavitra* consists of one thousand and eight counts of thread is called *ratnamālā*; it belongs to the graeat Goddess, it grants enjoyment and liberation. 56b-57a

रत्नमाल्यां[1]तु यो यच्छेन्महादेव्यै पवित्रकम् ॥५७॥
कल्पकोटिसहस्राणि स्वर्गे स्थित्वा शिवो भवेत् ।

Whoever offers a *ratnāvalī* as a *pavitra* to the Great Goddess he shall become Śiva and remain in the heaven for thousands of ten millions of *kalpas*. 57b-58a

एतत् तु नागहाराख्यं शङ्करस्य पवित्रकम् ॥५८॥
अष्टोत्तरसहस्रेण तन्तुना सुमनोहरम् ।
यः प्रयच्छति मह्यं तु स[2] यावांस्तन्तुसञ्चयः ॥५९॥
तावत्कल्पसहस्राणि मम लोके प्रमोदते ।

The *pavitra* of Śaṅkara is called *nāgahāra*, which consists of one thousand and eight counts of threads and is very charming; whoever offers this *pavitra* to me he shall enjoy as many thousands of *kalpas* in my abode as the constituents of the threads are. 58b-60a

अष्टोत्तरसहस्रेण वनमाला हरेः स्मृता ॥६०॥
तन्तूनां तस्य दानेन विष्णुसायुज्यमाप्नुयात् ।

The *pavitra* of Hari is called *vanamālā*, which consists of one thousand eight counts of threads; by presenting such a *pavitra* to Viṣṇu one shall reach the stage of union with Viṣṇu. 60b-61a

यत् कनिष्ठ पवित्रं तु नाभिमात्रं भवेत् तु तत् ॥६१॥
द्वादशग्रन्थिसंयुक्तमात्ममाने न योजयेत् ।
ऊरुप्रमाणं मध्यं स्याद् ग्रन्थीनां तत्र योजयेत् ॥६२॥
चतुर्विंशतिमप्यस्य मानमात्मन एव च ।
पवित्रमुत्तमं प्रोक्तं जानुमात्रं च भैरव ॥६३॥
षट्त्रिंशत्तन्तुग्रन्थीनां योजयेदात्ममानतः ।

1. मालां V. 2. मह्यं तद् M.

The smallest *pavitra* is to reach the naval; it is provided with twelve knots, which must be prepared in accordance with one's own measure. The medium one should be of such a measure that it reaches the thighs; one should prepare this in accordance with his own measure and put twenty four knots on it. O Bhairava! the excellent-most *pavitra* is said to be one which goes as far as up to the knees; one should put thirty six knots on it and prepare it in accordance with his own measure 61b-64a

शतमष्टोत्तरं कार्यं ग्रन्थीनां सुविधानतः ॥६४॥
नागहाराह्वयं तद्वदन्येषु च विधानतः ।

One hundred and eight knots are to be made in the *pavitra*, called *nāgahāra* as per prescribed rules; so also knots are to be made in other *pavitras* the same way. 64b-65a

पवित्रं क्रियते येन सूत्रेण ग्रन्थयः पुनः ॥६५॥
तदन्यवर्णसूत्रेण कर्तव्या लक्षणान्विता ।

The knots (in a *pavitras*) are to be made, with distinguished marks, with such threads the colour of which must be different from that of the threads with which a *pavitra* is made. 65b-66a

ग्रन्थि तु[1] सप्तभिः कुर्याद् वेष्टनैस्तु कनिष्ठके ॥६६॥
द्विगुणैर्मध्यमे कुर्यात्त्रिगुणैरुत्तमे तथा ।

In a small *pavitra* a knot of seven turns is to be made, in a medium one the knot is to be made twice of that turns i.e. fourteen, and in the excellent most (the knot is to be made) of thrice that turns i.e twenty one. 66b-67a

अधिवास्य पवित्राणि पूर्वस्मिन् दिवसे ततः ॥६७॥
मन्त्रन्यासं पवित्रे तु कुर्यात् तत्रापरेऽहनि ।
दुर्गाबीजेन मन्त्रेण मन्त्रन्यासं द्विजश्चरेत् ॥६८॥
वैष्णवीतन्त्रमन्त्रेण कुर्युरन्ये च भैरव ।
प्रतिग्रन्थि स्वयं कुर्यान्मन्त्रन्यासं विचक्षणः ॥६९॥

An adept after doing the performing rite[2] of the *pavitras* on the previous day, he should accomplish the rite of *mantranyāsa* on the day following. O Bhairava! a brāhmaṇa should perform *mantranyāsa* with *Durgā-bīja* and the connected *mantras*. while others should do it with *Vaiṣṇavī-tantra-mantra*. An adept himself should perform *mantranyāsa* on every knot of a *pavitra*. 68-69

अङ्गुष्ठाग्रेण जपनं मालायामिह भैरव ।
यावन्तो ग्रन्थयश्चात्र तावन्त्येव च सन्न्यसेत् ॥७०॥
मन्त्राणि तस्य तेन स्यादेवाङ्गोपनियोजनम् ।
दुर्गातन्त्रेण मन्त्रेण तत्त्वन्यासं तु कारयेत् ॥७१॥

O Bhairava! the *japa* on the garland is to be performed by putting the tip of the thumb. An adept should lay down as many *mantras* as many knots are there in a *pavitra*, i.e. one *mantra* on each knot. Through this, the *mantras* have been deemed to be placed on his body. The adept should accomplish *tattvanyāsa* with *Durgā-tantra-mantra*. 70-71

एकत्र न्यस्य सकलं यज्ञपात्रे पवित्रकम् ।
तस्मिन् निधाय गन्धादि पुष्पाणि च सुशोभनम् ॥७२॥*
तत्त्वन्यासं ततः कुर्यादङ्गुल्यग्रेण भैरव ।
विष्णोस्तु मूलमन्त्रेण तत्त्वन्यासं तु कारयेत् ॥७३॥*

O Bhairava! after an adept has put all the *pavitras* in a sacrificial vessel, and after he has put fragrants and flowers etc. on it he should accomplish the auspious *tattvanyāsa* with the tip of his fingers. The *tattvanyāsa* for Viṣṇu is to get accomplished with the *mūlamantra* of Viṣṇu. 72-73

इदं विष्णुरिति प्रोक्तं मन्त्रन्यासं द्विजस्य हि ।
शूद्राणां मन्त्रविन्यासे मन्त्रो वै द्वादशाक्षरः ॥७४॥

"*idaṁ viṣṇur vicakrame*" (Viṣṇu did stride this world) is the *mantra* for *mantranyāsa* by the twice-borns, the twelve syllable *mantra* is prescribed for *mantranyāsa* by the śūdras. 74

प्रासादेन तु मन्त्रेण तत्त्वन्यासो मम स्मृतः ।
अनेन मन्त्रन्यासं च दानं चानेन कारयेत् ॥७५॥

---

1. ग्रन्थिस्तु V.
2. '*adhivāsya*' means application of fragrants.
   adhivāsa is a cremonial rite performed on the previous evening of the main day of worship etc., which is the purification rite of the garments and ornaments.

* मुद्रितपुस्तकेऽधिकं दृश्यते ।

Tattvanyāsa for me is to be accomplished by pronouncing the *prasādmantra*. The *mantranyāsa* and also the presenting (the *pavitra*) is to be accomplished by this *mantra*.

कुङ्कुमोशीरकर्पूरै[1] श्चन्दनादिविलेपनैः ।
पवित्राणि विलिप्याथ तत्त्वन्यासं तु योजयेत् ॥७६॥

The *pavitras* are to be anointed with saffron, the juice of the root of Andropogon muricates (*uśīra*), camphor, sandal and other unguents and then *tattvanyāsa* is to be performed (on them). 76

सम्पूज्य मण्डले देवीं विधिवत् प्रयतो नरः ।
वैष्णवीतन्त्रमन्त्रेण दुर्गातन्त्रेण भैरव ॥७७॥
दुर्गाबीजेन दद्यात् तु देव्या मूर्ध्नि पवित्रकम् ।

A man who is well restrained should worship the goddess on the *maṇḍala* following the prescribed rules either of *Durgātantra* or of *Vaiṣṇavītantra* and then put the *pavitra* on the head of the goddess by muttering *Durgābīja*. 77-78a

यस्य देवस्य यः प्रोक्तस्तस्य तेनैव मण्डलम् ॥७८॥*
यस्य यस्य तु यो मन्त्रो यथा ध्यानादिपूजनम् ।
तत् तत् तेनैव मन्त्रेण पूजयित्वा प्रयत्नतः ॥७९॥
तस्यैव बीजमन्त्राभ्यां मूर्ध्नि दद्यात् पवित्रकम् ।

The adept should worship, with great effort, any god (or goddess) whatsoever, following the particular form of worship prescribed to the deity with his (or her) particular *maṇḍala*, and with that particular *mantra*, meditation and mode of worship which is sacred to him (her) and then he should put the *pavitra* on his (her) head pronouncing that particular *bīja* and *mantra* of that deity. 78b-80a

पवित्रं मम यो दद्याद् देवेभ्यश्च पवित्रकम् ॥८०॥
सर्वेषामेव देवानां सम्पूर्णार्थश्च भैरव ।*
अग्निर्ब्रह्मा भवानी च गजवक्त्रो महोरगः ॥८१॥
स्कन्दो भानुर्मातृगणो दिक्पालाश्च नवग्रहाः ।
एतान् घटेषु प्रत्येकं पूजयित्वा यथाविधि ॥८२॥
पवित्रं मूर्ध्नि चैकैकं दद्यादेभ्यः समाहितः ।

If any one presents me a *pavitra* and to other gods, O Bhairava ! one gets done everything for the gods and his desires fulfilled. An adept after worshipping Agni, Brahmā, Bhavānī, Gaṇeśa, Ananta, Skanda, Sūrya, the group of Mātṛs, the guardians of the eight quarters, and the nine planets, one by one, on the pots as per rules, he should, after concentrating his mind, put *pavitras* on the heads of these gods and goddesses. 80b-83a

पञ्चगव्यचरुं कृत्वा देव्यै दत्त्वाहुतित्रयम् ॥८३॥
तेनैव विष्णवे[1] दत्त्वा शम्भवे च यथाविधि ।
आज्यैरष्टोत्तरशतं तिलैराज्यैस्तथैव च ॥८४॥
अष्टोत्तरशतं दद्यान्महादेव्यै च साधकः ।

An adept should prepare an oblation of a pot of boiled rice mixed with the five products of cow (*pañcagavya*) and after offering oblation thrice to the goddess the same to be offered to Viṣṇu and Śambhu There after the adept should make one hundred and eight offerings of purified butter, or hundred and eight offerings of purified butter mixed with sesame to the great goddess. 83b-85a

एवमेव विधानेन विष्ण्वादीनां च साधकः[2] ॥८५॥
पवित्रारोपणं कुर्याद् धर्मकामार्थसिद्धये ।

An adept should perform the act of *pavitrāropaṇa*(putting the thread) to Viṣṇu and other gods by this precept only, with a view to achieve success in *dharma*, *artha* and *kāma*. 85b-86a

नैवेद्यैर्विविधैः पेयैर्वटपिष्टकमोदकैः ॥८६॥
कूष्माण्डैर्नारिकेलैश्च खर्जूरैः पनसैस्तथा ।
आम्रदाडिमकर्कारुद्राक्षादिविविधैः फलैः ॥८७॥
भक्ष्यभोज्यादिभिः सर्वैर्मत्स्यैर्मांसैस्तथौदनैः ।
गन्धैः पुष्पैस्तथा धूपैर्दीपैश्च सुमनोहरैः ॥८८॥
वासोभिर्भूषणैश्चैव भवानीसाधको यजेत्[3] ।

With varieties of offerings of foods and drinks, such as round cakes, flourcakes, sweetmeat ; with various kinds of fruits, such as, gourds, cocoanuts, dates and bread fruits, mangoes, pomegranates, jujube fruits, (*karkaru*) grapes and

1. खर्जूरैः M.V. * मुद्रितपुस्तकेऽधिकं दृश्यते ।

1. वह्नये M. 2. वैष्णव M. 3. जपेत् V.

many others, with food that is to be eaten with mastification and without mastification etc., with fish and meat, boiled rice, with perfumaries, flowers, with lovely incenses and lamps, with garments and ornaments the adept versed in the cult of Bhavānī should worship her. 86b-89a

नटनर्तकसङ्घैश्च वेश्याभिश्चैव भैरव ॥८९॥
नृत्यगीतः समुदितो जागरं कारयेन्निशि ।
भोजयेद् ब्राह्मणांश्चापि ज्ञातीनपि द्विजातिभिः ॥९०॥

O Bhairava ! at night the adept should keep the night vigil in the company of the group of actors, dancers and prostitutes enjoying their songs and dancing. This adept should feed the brāhmaṇas, the kins men along with the twice-born people. 89b-90

पवित्रारोपणे वृत्ते दक्षिणामुपदापयेत् ।
हिरण्यं गां तिलघृतं वासो वा शाकमेव वा ॥९१॥

After the *pavitrāropaṇa* is over, the adept should offer *dakṣiṇā* (remuneration to the presiding priest) of gold, cows, sesames, ghee, garments or vegetables. 91

इमं मन्त्रं ततः पश्चात् साधकः समुदीरयेत् ।
मणिविद्रुममालाभिर्मन्दारकुसुमादिभिः ॥९२॥
इयं सांवत्सरी पूजा तवास्तु परमेश्वरि ।

The adept thereafter should utter the following *mantra* : "O Supreme goddess ! let this annual worship of thine with garlands of gems, and jewels, and corals, and with flowers of this coral tree etc. to thy pleasure." 92b

ततो विसर्जयेद् देवीं पूजाभिः प्रतिपत्तिभिः ॥९३॥

Thereafter the worshipper should dismiss the goddess through the forms of worship and ritual procedure. 93b

एवं कृते पवित्राणां दाने देव्या यथाविधि ।
संवत्सरस्य या पूजा सम्पूर्णा वत्सराद् भवेत् ॥९४॥

The *pavitras* having been presented to the goddess thus in accordance with the rules, the worship, which is due to be completed after a whole year shall be completed. 94

कल्पकोटिशतं यावद् देवीगेहे वसेन्नरः ।
तत्रापि सुखसौभाग्यसमृद्धिरतुला भवेत् ॥९५॥

A person, who does this, he shall reside in the goddess' abode for hundreds of ten million of *kalpas*, and here[1] also an incomparable happiness, good fortune and prosperity shall be his. 95

इति श्रीकालिकापुराणे [2]एकोनषष्टितमोऽध्यायः ॥५९॥

Here ends the fifty-ninth chapter of the holy Kalikāpurāṇa, called the *pavitrāropaṇa* to the goddess

---

1. The word '*tatrāpi*' should be read as '*atrāpi*', and hence it is rendered as 'here also.' A person, who resides in *devīgṛha* needs nothing because that stage is of eternal bliss.

2. एकषष्टितमोऽध्यायः V.

षष्टितमोऽध्यायः
CHAPTER SIXTY
(The worship of the Goddess Durgā and killing of Mahisa)

श्रीभगवानुवाच

दुर्गातन्त्रेण मन्त्रेण कुर्याद् दुर्गामहोत्सवम् ।
महानवम्यां शरदि बलिदानं नृपादयः ॥१॥
आश्विनस्य तु शुक्लस्य भवेद् या अष्टमी तिथिः ।
महाष्टमीति सा प्रोक्ता देव्याः प्रीतिकरी परा ॥२॥
ततोऽनु नवमी या स्यात् सा महानवमी स्मृता ।
सा तिथिः सर्वलोकानां पूजनीया शिवप्रिया[1] ॥३॥
अनयोर्वत्स पूजायां विशेषं शृणु भैरव ।
सम्पूज्य मण्डले देवीं विधिवत् प्रयतो नरः ॥४॥*
वैष्णवीतन्त्रमन्त्रेण दुर्गातन्त्रेण भैरव ।*
मूर्तिभेदे यथा देवी पूजां गृह्णाति भूतये ॥५॥

The Lord said :

The adept should celebrate the great festival of Durgā on the ninth day (of the white moon) in the autmn with the *mantras* of the *Durgā-tantra* ; and the kings and others should offer sacrifice (*bali*) to the goddess. The eighth day of the white fortnight of the moon in the month of *Āśvina* is called *mahāṣṭamī*, which causes extreme pleasure to the goddess ; the ninth day following this is the *mahānavamī*, this day is the beloved of Śivā (Śiva ?) and is to be honoured by one and all. O my child Bhairava ! listen now to the special rites in worshipping the goddess on those two days. O Bhairava ! a man well restrained should worship the goddess, following the rules, on the *maṇḍala* with the *mantras* of the *Vaiṣṇavi-tantra* and *Durgātantra*. For obtaining success the worship should be so, as the goddess in her various shapes accepts worship. 1-5

कन्यासंस्थे रवौ वत्स शुक्लामारभ्य नन्दिकाम् ।
अयाचिताशी नक्ताशी एकाशी त्वप चापदः[2] ॥६॥
प्रातःस्नायी जितद्वन्द्वस्त्रिकालं शिवपूजकः ।
जपहोमसमायुक्तो भोजयेच्च कुमारिकाः ॥७॥

O my dear ! when the sun is in the sign of Virgo from the first day of the bright fortnight of the month onwards, the adept should take only such foods that has been obtained without asking for them, or he should eat at night only, or once only, or he should live on only water ; he should take his bath in the morning ; he should conquer the opposite senses (such as pain and pleasure), worship Śivā thrice in a day, perform *japa* and *homa* and feed maids. 6-7

बोधयेद् बिल्वशाखासु षष्ठ्यां देवीफलेषु च ।
सप्तम्यां बिल्वशाखां तामाहृत्य प्रतिपूजयेत् ॥८॥

On the sixth day the worshipper should invoke the goddess on the branches of *bilva*-tree (*Aegle Marmelos*) and on the fruits of the bigger variety *bilva* (*śriphala*). On the seventh day he should collect the branches of *bilva*-tree and worship the goddess on them. 8

पुनः पूजां तथाष्टम्यां विशेषेण समाचरेत् ।
जागरं च स्वयं कुर्याद् बलिदानं महानिशि ॥९॥

The worshipper should again worship the goddess specially on the eighth day ; he should himself perform the act of awakening and offering sacrifice (*bali*) in the midnight. 9

प्रभूतबलिदानं तु नवम्यां विधिवच्चरेत् ।
ध्यायेद् दशभुजां देवीं दुर्गातन्त्रेण पूजयेत् ॥१०॥

On the ninth day the worshiper should offer innumerable sacrifices (*bali*) following the prescribed rules ; he should meditate upon her ten-armed shape and worship her with the *mantras* of *Durgātantra*. 10

विसर्जनं दशम्यां तु कुर्याद् वै साधकोत्तमः ।[1]
कृत्वा विसर्जनं तस्यां तिथौ नक्तं समाचरेत् ॥११॥

The excellent most of the adepts should dismiss the goddess on the tenth day (by celebration the *Śāvarotsava*). The goddess having been dismissed the adept should act in the night as before. 11

1. शिवा तथा M. * अधिकं दृश्यते मुद्रित पुस्तके V.B.

2. अप वा मदः M.

1. शावंरोत्सवैः M.

यदा तु षोडशभुजां महामायां प्रपूजयेत् ।
दुर्गातन्त्रेण मन्त्रेण विशेषं तत्र वै शृणु ॥१२॥

When the adept desires to worship the goddess in her ten-armed shape (*Ugracaṇḍa*) with the *mantras* of the *Durgā-tantra* there are special rites, listen to them. 12

कन्यायां कृष्णपक्षस्य एकादश्यामुपोषितः ।
द्वादश्यामेकभक्तं तु नक्तं कुर्यात् परेऽहनि ॥१३॥

On the eleventh day of the dark half of the moon when the sun ascends to the house of Virgo, the adept should keep fast on that day, eat once only next day, and observe the night-vigil on the day following. 13

चतुर्दश्यां महामायां बोधयित्वा विधानतः ।
गीतवादित्रनिर्घोषैर्नानानैवेद्यवेदनैः ॥१४॥
अयाचितं बुधः कुर्यादुपवासं परेऽहनि ।
एवमेव व्रत कुर्याद् यावद्वै नवमी भवेत् ॥१५॥

The wise adept should make the awakening of Mahāmāyā according to the rules on the fourteenth day (of the previous fortnight) with the sounds of songs and musical instruments, and also with offerings of various kinds of food and eatables; he should observe the fast of *ayācita*[1] the next day. He should continue this austerity till the ninth day (of the white fortnight). 14-15

ज्येष्ठायां च समभ्यर्च्य मूलेन प्रतिपूजयेत् ।
उत्तरेणार्चनं कृत्वा श्रवणान्ते विसर्जयेत् ॥१६॥

The adept should commence the worship of the goddess during the period of the star *Jyeṣṭhā* and again worship her on *Mūla*; again worshipping her on *Uttarāṣāḍha* he should dismiss her on *Śravaṇa*[2] 16

1. *ayācita*=means unsolicited, not asked for; gift offered without asking.
2. The process of worship is extended over four days: *Jyeṣṭha* (18th) and *Mūla* (19th); *Pūrvāṣāḍha* (20th) is skipped over, *Uttarāṣāḍha* (21st) and *Śrāvaṇa* (22nd) these are the four starts of the constellation prescribed.

यदा त्वष्टादशभुजां महामायां प्रपूजयेत् ।
दुर्गातन्त्रेण मन्त्रेण तत्रापि शृणु भैरव ॥१७॥

O Bhairava! listen to the special rites, which are required in the event of the adept desires to worship the goddess in her shape with eighteen arms (*Maṅgalacaṇḍī*) with the *mantra* of *Durga-tantra*. 17

कन्यायां कृष्णपक्षस्य पूजयित्वार्द्रभे दिवा ।
नवम्यां बोधयेद् देवीं गीतवादित्रनिस्वनैः ॥१८॥

When the sun resides in the house of Virgo on the ninth day of the dark fortnight of the moon conjoined with *Ārdrā* the adept should worship the goddess in day time after awakening her with the sounds of songs and musical instruments. 18

शुक्लपक्षे चतुर्थ्यां तु देवीकेशविमोचनम् ।
प्रातरेव तु पञ्चम्यां स्नापयेत् तु शुभंजलैः[1] ॥१९॥

On the fourth day of the bright half of the moon (of that solar month) the untieing of the hairs of the goddess is to be performed, and early in the morning on the fifth day he should bath her with auspicious water. 19

सप्तम्यां पत्रिकापूजा अष्टम्यां चाप्युपोषणम् ।
पूजाजागरणं चैव नवम्यां विधिवद्बलिः ॥२०॥

The worship of the branch (of *bilva* tree) is on the seventh day, the fasting is one the eighth day, and on the ninth day are the worship, wakening and offering of sacrifice (*bali*) as per rules. 20

सम्प्रेषणं दशम्यां तु क्रीडाकौतुकमङ्गलैः ।
नीराजनं दशम्यां तु बलवृद्धिकरं महत् ॥२१॥

On the tenth day is the dismissal of the goddess with sports, festival and auspicious actions; the performance of *nirājana*[2] on the tenth days strengthens the doer. 21

यदा वै वैष्णवीं देवीं महामायां जगन्मयाम् ।
पूजयेत् तत्र च तदा विशेषं शृणु भैरव ॥२२॥

1. सुजलैः शिवाम् M.
2. *nirājana*—is lustration of arms; it also means a procession.

O Bhairava ! listen to the special rites when the adept desires to worship the goddess Mahāmāyā in the form of Vaiṣṇavī, who is the embodiment of the world. 22

कन्यासंस्थे रवौ पूजा या शुक्ला तिथिरष्टमी ।
तस्यां रात्रौ पूजितव्या महाविभवविस्तरैः ॥२३॥

When the sun resides in the house of Virgo, on the eighth day of the bright half of the moon the adept should worship her with much pomp and splendour at night. 23

नवम्यां बलिदानं तु कर्त्तव्यं वै यथाविधि ।
जपं होमं च विधिवत् कुर्यात् तत्र विभूतये ॥२४॥
सम्पूजयेन्महादेवीमष्टपुष्पिकया नरः ।

The adept should offer of sacrifice (*bali*) on the ninth day following the prescribed rules, he should perform the prayer and oblation (*homa*) as per rules on this occasion in order to obtain super normal power (*vibhūti*). A man should worship the great goddess by offering eight flowers. 24-25a

रामस्यानुग्रहार्थाय रावणस्य वधाय च ॥२५॥
रात्रावेव महादेवी ब्रह्मणा बोधिता पुरा ।
ततस्तु त्यक्तनिद्रा सा नन्दायामाश्विने सिते ॥२६॥
जगाम नगरीं लङ्कां यत्रासीद्राघवः पुरा ।
तत्र गत्वा महादेवी तदा तौ[1] रामरावणौ ॥२७॥
युद्धं नियोजयामास स्वयमन्तर्हिताम्बिका ।
रक्षसां वानराणां च जग्ध्वा सा मांसशोणिते[2] ॥२८॥

In olden days the great goddess was waked up by Brahmā when it was still night in order to favour Rāma and to get Rāvaṇa killed. Then having given up her sleep she on the first day of the bright half of the moon in the month of *Āśvina* went to the city of Laṅkā, where Rāma stayed in the past. The great goddess Ambikā having gone there caused Rāma and Rāvaṇa engaged in a battle, but she herself remained hidden and kept on eating flesh and drinking blood of the demons and the monkeys. 25b-28

रामरावणयोर्युद्धं सप्ताहं सा न्ययोजयत् ।
व्यतीते सप्तमे रात्रौ नवम्यां रावणं ततः ॥२९॥
रामेण घातयामास महामाया जगन्मयी ।

She got Rāma and Rāvaṇa engaged in fighting for seven days, and when the seventh night passed away, the goddess Mahāmāyā, the embodiment of the world caused Rāvaṇa to be killed by Rāma on the ninth day. 29-30a

यावत्तयोः स्वयं देवी युद्धकेलिमुदैक्षत ॥३०॥
तावत् तु सप्तरात्राणि सैव देवैः[1] सुपूजिता ।

During the period of seven days when the goddess herself observed the game of the battle by the two, she was worshipped during all those seven days by the gods. 30b-31a

निहते रावणे वीरे नवम्यां सकलैः सुरैः ॥३१॥
विशेषपूजां दुर्गायाश्चक्रे लोकपितामहः ।
ततः सम्प्रेषिता देवी दशम्यां शावरोत्सवैः ॥३२॥

On the ninth day when Rāvaṇa the hero, was killed, Brahmā along with all the gods performed a special worship of Durgā. There after the goddess was dismissed on the tenth day with the celebration of *Śāvarotsava*. 31b-32

शाक्रोऽपि देवसेनाया नीराजनमथाकरोत् ।
शान्त्यर्थं सुरसैन्यानां देवराज्यस्य वृद्धये ॥३३॥

Indra on his part held a lustration of the army for the peace of the army of the gods, and also for the prosperity of the kingdom of the gods. 33

रामरावणबाणेन युद्धं चावेक्ष्य भीतिदम् ।
तृतीयायां तु लङ्कायाः पूर्वोत्तरदिशि स्थितम् ॥३४॥
स्वातीनक्षत्रयुक्तायां भीतं सुरबलं महत् ।
शान्त्यर्थं वरयामास देवेन्द्रो वचनाद् हरेः ॥३५॥

The great army of the gods was stationed in the north-eastern region of the island of Laṅkā ; from the vintage point while observing the terrifying fight with arrows between Rāma and Rāvaṇa they became terrified on that third day which was conjoined by *Svāti*; the Lord of the gods welcomed them for peace on the words of Viṣṇu. 34-35

1. तौ तदा रामरावणौ N. 2. शोणितम् M.

1. सर्वैर्देवी M.

ततस्तु श्रवणेनाथ दशम्यां चण्डिकां शुभाम्।
विसृज्य चक्रे शान्त्यर्थं बलनीराजनं हरिः ॥३६॥

Then, on the tenth day during the course of *Śrāvaṇa* Hari dismissed the auspicious goddess Caṇḍikā, and then for the appeasement of the army performed the ceremony of lustration. 36

नीराजितबलः शक्रस्तत्र रामं च राघवम्।
सम्प्राप्य प्रययौ स्वर्गं सह देवैः शचीपतिः ॥३७॥

Indra, the husband of Śaci, whose army had been lustrated, met Rāma, the descendent of Raghu, and then proceeded to the heaven, together with the gods. 37

इतिवृत्तं पुराकल्पे मनोः स्वायम्भुवेऽन्तरे।
प्रादुर्भूता दशभुजा देवी देवहिताय वै ॥३८॥
नृणां त्रेतायुगस्यादौ जगतां हितकाम्यया।
पुराकल्पे यथावृत्तं प्रतिकल्पं तथा तथा ॥३९॥
प्रवर्तते स्वयं देवी दैत्यानां नाशनाय वै।
प्रतिकल्पं भवेद्रामो रावणश्चापि राक्षसः ॥४०॥

Thus it happened in the past during the reign of Manu Svāyambhuva, the goddess with a view to doing good to the gods and to the human being manifested herself in her ten-armed form for the welfare of the world at the beginning of the *tretāyuga*. Just as it happened in the past *kalpa*, exactly the same way the goddess for annihilating the demons manifests (herself). In every *kalpa* there shall be Rāma, Rāvaṇa and also the demons. 38-40

तथैव जायते युद्धं तथा त्रिदशसंगमः।
एवं रामसहस्राणि रावणानां सहस्रशः ॥४१॥
भवितव्यानि भूतानि तथा देवी प्रवर्तते।
पूजयन्ति सुराः सर्वे बलं नीराजयन्त्यपि ॥४२॥

The same way the fight will take place (between the two) and there shall be the meeting of gods. The same way there shall be, and already had been Rāma and Rāvaṇa in thousands; so also the goddess acts accordingly. All the time the gods shall lustrate their army. 41-42

तथैव च नराः सर्वे कुर्युः पूजां यथाविधि।
बलनीराजनं राजा कुर्याद् बलविवृद्धये ॥४३॥

Following this men should worship her as per rules, and king in order to strengthen his army shall perform the lustration of his army (on the occasion). 43

दिव्यालङ्कारयुक्ताभिर्वारिणीभिः[1] प्रवर्तनम्।
कर्तव्यं नृत्यगीतानि क्रीडाकौतुकमङ्गलैः ॥४४॥

A performance comprising dance, songs, plays, festivities and benediction should be made in honour of the goddess, by a group of charming women bedecked with shining ornaments. 44

मोदकैः पिष्टकैः पेयैर्भक्ष्यभोज्यैरनेकशः।
कूष्माण्डैर्नारिकेलैश्च खर्जूरैः पनसैस्तथा ॥४५॥
द्राक्षामलकशाडिल्यैः प्लीहैश्च करुणैस्तथा।
कशेरुक्रमुकैर्मूलैः सजम्बूतिन्दुकादिभिः[2] ॥४६॥
गव्यैर्गुडैस्तथा मांसैर्मद्यैर्मधुभिरेव च।
बालप्रियैश्च नैवेद्यैर्लाजाक्षतफलादिभिः ॥४७॥
इक्षुदण्डैः सिताभिश्च लवलीनागरङ्गकैः।
अजाभिर्महिषैर्मेषैरात्मशोणितसञ्चयैः[3] ॥४८॥
पक्ष्यादिबलिजातीयैस्तथा नानाविधैर्मृगैः।
पूजयेच्च जगद्धात्रीं मांसशोणितकर्दमैः ॥४९॥

An adept should worship the goddess, the resort of the world by offering sweet-meats, cakes, drinks, foods, food which are eaten with mastication, and that without mastication, gourds, cocoanuts, dates, bread fruits, grapes, mangoes, bilva-fruits, *plihas* and citrons, *kaserus*, betel-nuts, roots, rose apples, Indian persimons etc.; the products of cow, sugar lumps, various kinds of meats, liquor, various varieties of honey, estables favourite of children, porched grains, rice, fruits and others, sugar-canes, white sugar, goose berries, oranges, he-goats, buffaloes, rams, collection of blood from the body of the self (worshipper), so also varieties of wild animals belonging to the category of sacrifice such as birds etc., (the quantity of the sacrifice should be-such) that the meat and the blood of the animals sacrificed turn into a heap of mud. 45-49

---

1. वलनाभिः M. 2. दारुजम्बुरिकादिभिः M. 3. संस्रवः M.

रात्रौ स्कन्दविशाखस्य कृत्वा पिष्टकपुत्रिकाम् ।
पूजयेच्छत्रुनाशाय दुर्गायाः प्रीतये तथा ॥५०॥

The adept should prepare a puppet of *Skanda-Viśākha* and worship it at night in order to destruction of his enemies and also for the pleasure of the goddess Durgā. 50

होमं च सतिलैराज्यैर्मांसैरपि तथा चरेत् ।
उग्रचण्डादिकाः पूज्यास्तथाष्टौ योगिनीः शुभाः ॥५१॥

One should offer oblations with ghee together with sesame and with different kinds of meat. So also he should worship Ugracaṇḍā and other eight auspicious *Yoginīs.* 51

योगिन्यश्च चतुःषष्ठिस्तथा वै कोटियोगिनीः ।
नवदुर्गास्तथा पूज्या देव्याः सन्निहिताः शुभाः ॥५२॥
जयन्त्यादिर्गन्धपुष्पैस्ता देव्या मूर्तयो यतः ।

(The adept should) worship the sixtyfour *Yoginīs* and the ten millions of *Yoginīs* so also the nine auspicious Durgās, who are always associated with the goddess, Jayantī and others are also to be worshipped with perfume and flowers because all those are the manifestation of the goddess in different forms. 52-53a

देव्याः सर्वाणि चास्त्राणि भूषणानि तथैव च ॥५३॥
अङ्गप्रत्यङ्गयुक्तानि वाहनं सिंहमेव च ।
महिषासुरमर्दिन्याः पूजयेद् भूतये सदा ॥५४॥

The adept with a view to gaining prosperity should always worship all the weapons and the ornaments of the goddess Mahiṣa-mardinī, which are on her body and on the limbs, and also the lion, her mount. 53b-54

पुराकल्पे महादेवी मनोः स्वायम्भुवेऽन्तरे ।
नृणां कृतयुगस्यादौ सर्वदेवैः स्तुता सदा ॥५५॥
महिषासुरनाशाय जगतां हितकाम्यया ।
योगनिद्रा महामाया जगद्धात्री जगन्मयी ॥५६॥

In the olden times, in the period of Manu Svāyambhuva, at the beginning of the first stage of men the great goddess Yoganidrā, Mahāmāyā, the resort of the worlds and also the embodiment of the worlds was constantly praised by all gods with a view to destroy Mahiṣāsura aiming at the welfare of the living beings. 55-56

भुजैः षोडशभिर्युक्ता भद्रकालीति विश्रुता ।
क्षीरोदस्योत्तरे तीरे बिभ्रती विपुलां तनुम्[1] ॥५७॥

The goddess assuming a mighty shape of body with sixteen arms, renowened as Bhadrakālī (appeared) on the northern shore of the milk-ocean. 57

अतसीपुष्पवर्णाभा ज्वलत्काञ्चनकुण्डला ।
जटाजूटसखण्डेन्दुमुकुटत्रयभूषिता ॥५८॥
नागहारेण सहिता स्वर्णहारविभूषिता ।
शूलं चक्रं च खड्गं च शङ्खं बाणं तथैव च ॥५९॥
शक्तिं वज्रं च दण्डं च नित्यं दक्षिणबाहुभिः ।
बिभ्रती सततं देवी विकाशिदशनोज्ज्वला ॥६०॥
खेटकं चर्म चापं च पाशं चाङ्कुशमेव च ।
घण्टां परशुं च मुषलं बिभ्रती वामपाणिभिः ॥६१॥
सिंहस्था नयनै रक्तवर्णैस्त्रिभिरतिज्वला ।
शूलेन महिषं भित्त्वा तिष्ठन्ती परमेश्वरी ॥६२॥
वामपदेन चाक्रम्य तत्र देवी जगन्मयी ।

She with the lusture of the colour of flaxblossom, with earrings made of flaming gold, being adorned with long twisted hair, and with three diadems together with the crescent (moon), having a snake as her necklace and adorned with golden necklaces, always holding a trident and discus, a sword, a conch-shell, an arrow, a lance, thunderbolt and a staff in her right arms and (looks) splendid with her radiant teeth; the goddess is always holding a shield, a hide and a bow, a noose and a hook, a bell and an axe, and a mac in her left hands; the Goddess, who is supreme, in whom the worlds are contained, was standing on a lion, flaming violently with three eyes, which were of the colour of blood, keeping on piercing Mahiṣa with the trident while treading upon him with her left foot. 58b-63a

तां दृष्ट्वा सकला देवाः प्रणम्य परमेश्वरीम् ॥६३॥
नोचुः[2] किञ्चन तं दृष्ट्वा निहतं महिषासुरम् ।

The gods bowed to the supreme goddess after they had beheld her killing Mahiṣa but did not speak a word. 63b-64a

---

1. विपुलं वपुः M. 2. प्रोचुः M.

ततः प्रोवाच देवांस्तान् ब्रह्मादीन् परमेश्वरी ॥६४॥
स्मितप्रभिन्नवदना विकाशिवदनोज्ज्वला ।
गच्छन्तु भो सुरगणा जम्बुद्वीपान्तरं प्रति ॥६५॥
हिमवत्-पर्वतासन्ने वरं कात्यायनाश्रमम् ।
तत्रैव भवतां साध्यं भविष्यति न संशयः ॥६६॥

Then the supreme goddess, her mouth with slightly parted lips due to smiling, shining with the radiant face said to Brahmā and others. "O you host of gods ! you should go back to the interior of Jambudvīpa, to the excellent hermitage of (the sage) Kātyāyana in the neighbourhood of the mountain Himālaya. There, no doubt, you shall have your desires (fulfilled)." 64b-66

इत्युक्त्वा सा महादेवी तत्रैवान्तरधीयत ।
देवा अपि तदा जग्मुः कात्यायनमुनेः पुरम् ॥६७॥

Having said thus the great goddess disappeared then and there. The gods on their part went back to the abode of the sage Kātyāyana. 67

आश्रमं प्रति ते गत्वा विस्मयाविष्टमानसाः ।[1]
निहतो महिषो देव्या दिष्टोऽस्माभिर्यदर्थतः ॥६८॥
स्तुता चैषा महादेवी जगद्धात्री जगन्मयी ।
किमर्थमाह सा देवी गन्तुं कात्यायनाश्रमम् ॥६९॥
किमन्यद् वाञ्छितं कार्यमस्माकं वा भविष्यति ।
इति ब्रुवन्तस्ते सर्वे गच्छन्ति स्म परस्परम् ॥७०॥
हिमवत्-पर्वतासन्नं मुनि-कात्यायनाश्रमम् ।

When they were on their way to the hermitage of the sage Kātyāyana their minds were full with astonishment. "We had seen that Mahiṣa had been killed by the goddess, the purpose had been achieved for which the great goddess, the resort of the worlds, the embodiment of the worlds had been praised by us. Why the goddess had asked us for proceeding to the hermitage of Kātyāyana ? What more our desires remain to be fulfilled there ?"

Thus mutually addressing each other they went to the hermitage of Kātyāyana in the neighbourhood of the mountain Himālaya. 68-71a

1. चेतना M.

ततः सेन्द्राः सदिक्पाला ब्रह्मविष्णुशिवास्तथा ॥७१॥
निषेदुः सुचिरं प्रीता दुर्गादर्शनलालसाः ।

Brahmā, Viṣṇu and Śiva together with Indra and the regents of the sky were seated there for a long time, being delighted and eagerly longing for seeing the goddess Durgā. 71b72a

ततो रुद्रगणाः सर्वे महिषासुरचेष्टितम् ॥७२॥
आगत्य कथयामासुर्देवलोकपराभवम् ।

Then all the hosts of the Rudras came there and reported the misdeeds of the demon Mahiṣa, his subjugation of the heaven. 72b-73a

ततस्तत्र महाकोपं ब्रह्मविष्णुशिवादयः ॥७३॥
चक्रुः कोऽन्योऽस्ति महिषो हतो देव्या स दानवः ।
पुनर्येनेह क्रियते जगद्विध्वंसनं भृशम् ॥७४॥

On hearing that Brahmā, Viṣṇu, Śiva and others flew into rage. "Who else is there, this demon Mahiṣa having been killed by the goddess, by whom once again a violent ruin of the worlds has been brought about ?" 73b-74

इति प्रकुप्यतां तेषां शरीरेभ्यः पृथक् पृथक् ।
निश्चक्रमुश्च तेजांसि शक्तिरूपाणि तत्क्षणात् ॥७५॥

The gods thus became infuriated on this thought, and the energies in the shape of *śakti* (power personified as goddess) came forth out from their bodies, one by one, at the very moment. 75

तत्तेजोभिर्घृ तवपुर्देवी कात्यायनेन वै ।
सन्धुक्षिता पूजिता च तेन कात्यायनी स्मृता ॥७६॥

The accumulated energies that turned into a figure (of a lady) was the goddess, who turned animated ; as she was worshipped by Kātyāyana she came to be known as Kātyāyanī. 76

ततस्तेनैव मन्त्रेण[1] दशवाहुयुतेन वै ।
पश्चाज्जघान महिषं जगद्धात्री जगन्मयी ॥७७॥

The goddess, the resort of the worlds, the embodiment

1. रूपेण M.

of the worlds later on killed Mahiṣa the same way in her ten-armed form.[1] 77

यदा स्तुता महादेवी बोधिता चाश्विनस्य च ।
चतुर्दशी कृष्णपक्षे प्रादुर्भूता जगन्मयी ॥७८॥

The great goddess had been praised and waked up on the fourteenth day of the dark half of the moon in the month of *Āśvina*; she the embodiment of the worlds, manifested. 78

देवानां तेजसां मूर्तिः शुक्लपक्षे सुशोभने ।
सप्तम्यां साऽकरोद् देवी अष्टम्यां तैरलङ्कृता ॥७९॥
नवम्यामुपहारैस्तु पूजिता महिषासुरम् ।
निजघान दशम्यां तु विसृष्टान्तर्हिता शिवा ॥८०॥

On the seventh day of the auspicious bright half of month (of *Āśvina*) the goddess had taken the concrete shape (of body) by means of the energies of the gods, on eighth she was adorned by the gods, on the ninth she was worshipped by them with the offerings, and she killed the demon Mahiṣa; on the tenth day the goddess Śivā was dismissed and disappeared. 79-80

मार्कण्डेय उवाच

श्रुत्वेमां[2] सगरो राजा देव्याः सङ्गतिमुत्तमाम् ।
संशयालुश्च तद्रूपे पुनरौर्व्वमपृच्छत् ॥८१॥

Mārkaṇḍeya said:

The king Sagara after he heard about this excellent form of the goddess, became doubtful about her forms and asked the sage Aurva once again. 81

सगर उवाच

यदि पश्चान्महादेवी जघान महिषासुरम् ।
कथं पूर्वं [3]भद्रकाली-रूपाभून्महिषासुरम् ॥८२॥
तथाहि दर्शनं तस्याः पादाक्रान्तश्चकार च ।
हृदि शूलेन निर्भिन्नं ददृशुः सकलाः सुराः ।
एवं तु[1] संशयं छिन्धि मुनिश्रेष्ठ समाधुना ॥८३॥

Sagara said:

If the great goddess had killed the demon Mahiṣa later on, how was it that she had formerly killed the demon Mahiṣa in her form as Bhadrakālī, and that, when she made her appearance all gods had seen the demon trodden upon by her foot and pierced by the trident in his heart. O best of the sages! now remove my doubt. 82-83

और्व्व उवाच

शृणु त्वं नृपशार्दूल भद्रकाली यथा पुरा ।
प्रादुर्भूता महामाया महिषेण सहैव तु ॥८४॥

Aurva said:

Listen to, O brave king! how Mahāmāyā in the form of Bhadrakālī appeared with Mahiṣa in the past. 84

महिषासुर एवासौ निद्रायां निशि पर्वते[2] ।
स्वप्नं प्रददृशे वीरो दारुणं घोरदर्शनम् ॥८५॥

Once when the demon hero Mahiṣa was asleep at night on a mountain he dreamt a terrible dream, which was dreadful to him. 85

महामाया भद्रकाली छित्त्वा खड्गेन मे शिरः ।
पपौ तस्य च रक्तानि व्यादितास्यातिभीषणा ॥८६॥

(He saw) Mahāmāyā, Bhadrakālī chopped off his head with her sword and drank his blood; her mouth wide opened she looked extremely frightening. 86

ततः प्रातर्भययुतः स दैत्यो महिषासुरः ।
तामेव पूजयामास सुचिरं सानुगस्तदा ॥८७॥

The demon Mahiṣa was scared, the next morning he together with his retinue worshipped her for a pretty long time. 87

आराधिता तदा देवी महिषेणासुरेण वै ।
प्रादुर्भूता भद्रकाली भुजैः षोडशभिर्युता ॥८८॥

The goddess Mahāmāyā thus being worshipped by the demon Mahiṣa made manifestation in the form of Bhadrakālī with sixteen arms. 88

---

1. The usual form of the goddess Durgā, as she is known killing the demon Mahiṣa, is with ten arms. Here the goddess is with sixteen arms, therefore the *KP.* says that the killing Mahiṣa in her ten-armed form is an event that took place later on i.e. in a different *kalpa*.

2. श्रुत्वेत्थं M. 3. तत् कालीरूपाऽहन्...M.

---

1. ततस्त्वं M. 2. पूर्वतः M. पर्वतः V.

ततः प्रणम्य महिषो महामायां जगन्मयीम् ।
उवाचेदं वचो नम्रमूर्तिर्भक्तियुतोऽसुरः ॥८९॥

Then the demon Mahiṣa assumed a humble posture bowed his head to the goddess Mahāmāyā in devotion and spoke thus.

महिष उवाच

देवि खड्गेन सञ्छिद्य शोणितानि शिरो मम ।
त्वया भुक्तानि दृष्टानि मया स्वप्नेन निश्चितम् ॥९०॥

Mahiṣa said :

O goddess ! I had positively seen in the dream that thou werest drinking my blood after having cleft my head off with thy sword. 90

अवश्यं तु त्वया कार्यं मया ज्ञातं प्रमाणतः ।
एतद्रुधिरपानं मे तत्रैकं देहि मे वरम् ॥९१॥

The drinking of my blood shall certainly have to be done by thee, as I am convinced from this evidence. Therefore, do grant me one boon. 91

वध्यस्तवाहं नात्रास्ति संशयः परमेश्वरि ।
ममापि तत्र नो दुःखं नियतिः केन लङ्घ्यते ॥९२॥

I may be killed by thee, O Supreme goddess ! there is no doubt about it. I on my part do not regret this, who can skip over the destiny ? 92

किन्तु त्वयैव सहितः शम्भुराराधितः पुरा ।
मम पित्रा मदर्थेन जातः पश्चादहं ततः ॥९३॥

But my father formerly propitiated Śambhu and thee for my sake, then later on, (as a result of this) I was born. 93

मयाप्याराधितः शम्भुः प्राप्तास्त्वेष्टास्तथाविधाः ।[1]
मन्वन्तरत्रयं यावदासुरं राज्यमुत्तमम् ॥९४॥
अकण्टकं मया भुक्तमनुतापो न विद्यते ।

I too on my part propitiated Śambhu and obtained the desired (boons) such as the extremely excellent kingdom of demons, which I enjoyed for a long period extending over the reign of three Manus without any hindrance ; and I have nothing to repent. (However) I was cursed by the sage Kātyāyana for the sake of his disciple : "A woman shall kill you, there is no doubr about it." 94-95a

कात्यायनेन मुनिना शप्तोऽहं शिष्यकारणात् ॥९५॥
सीमन्तिनी विनाशं ते करिष्यति न संशयः ।
पुरा मुनिं तपस्यन्तं रौद्राश्वं नाम सत्तमम् ॥९६॥
मुनेः कात्यायनाख्यस्य शिष्यं हिमवदन्तिके ।
दिव्यस्त्रीरूपमतुलं कृत्वाहं कौतुकात् तदा ॥९७॥
मया सम्मोहितो विप्रोऽत्यजत् सद्यस्तदा तपः ।

In the by gone days there was an excellent sage, named Raudrāśva, disciple of the sage, Kātyāyana, who had been observing religious austerities in the nighbourhood of the Himālayas ; I out of sheer curiousity disguising as a charming heavenly woman enchanted him, and the *vipra* gave up his austerity immediately. 95b-98a

नदूरात् संस्थितेनाहं मुनिना कात्यसूनुना ॥९८॥
ज्ञात्वा मायां तदा शप्तः शिष्यार्थे क्रोधवह्निना ।
यस्मात् त्वया मे शिष्योऽयं मोहितस्तपसश्च्युतः ॥९९॥
कृतस्त्वया स्त्रीरूपेण तत् त्वां स्त्री निहनिष्यति ।
इति मां शप्तवान् पूर्वं मुनिः कात्यायनः स्वयम् ॥१००॥
तस्य शापस्य कालोऽयमागत्य समुपस्थितः ।

Then the seer Kātyāyana had become aware of my trick (played on his disciple), being not far away, cursed me through the fire of his wrath because of his disciple. "As you have enchanted and caused my disciple distracted from austerity by assuming the figure of a woman, you yourself shall be killed by a woman." By uttering these words the sage Kātyāyana cursed me in the past. Now the time of fruition of that curse is approaching. 98b-101a

देवेन्द्रत्वं मया प्राप्तं भुक्तं त्रिभुवनं समम् ॥१०१॥
किञ्चिन्न शोच्यं मेऽत्रास्ति वाञ्छनीयं हि यन्मया ।
तस्मात् त्वां वै प्रपन्नोऽहं[1] प्रार्थ्यं शेषं हि यन्मम ।
यद्[2] देहि देवि दुर्गे त्वं भूयस्तुभ्यं नमो नमः ॥१०२॥

The lordship of the gods has been obtained by me, the three worlds have also been enjoyed by me equally. There

1. तथा वराः M.

1. प्रसन्नोऽहं M. 2. तं M. तद् V.

is nothing to be regretted by me, there is nothing left to be desired by me. Therefore I take refuge in thee, which is what to be the last thing to be desired by me O goddess Durgā ! grant me that ; I salute thee again and again. 101b-102

देव्युवाच

प्रार्थनीयो वरो यस्ते तं वृणुष्व महासुर।
दास्यामि ते वरं प्रार्थ्यं संशयो नात्र विद्यते ॥१०३॥

The goddess said :

O great demon Mahiṣa ! choose the boon that is desired by you. Surely I shall grant you the boon which you desire, there is no doubt about it. 103

महिष उवाच

यज्ञभागमहं भोक्तुमिच्छामि त्वत्प्रसादतः।
यथा मखेषु सर्वेषु पूज्योऽहं स्यां तथा कुरु ॥१०४॥
त्वत्पादसेवां न त्यक्ष्ये यावत्सूर्यः प्रवर्तते।
एवं वरद्वयं देहि यदि देयो वरो मम ॥१०५॥

Mahiṣa said :

By your grace I wish to enjoy a share in sacrifice, arrange it in such a way that I may be worshipped in sacrifices, and that I shall not leave the service to thy feet as long as the sun shines. Should any boon be granted to me, grant me these two boons. 104-105

देव्युवाच

यज्ञभागाः सुरेभ्यस्तु कल्पिता वै पृथक् पृथक्।
भागो न विद्यते चान्यो यं दास्यामि तवाधुना ॥१०६॥

The goddess said :

The shares in the sacrifices have been duly allotted to gods, each one separately ; there is no more share left which I can give you now. 106

किन्तु त्वयि मया युद्धे निहते महिषासुर।
नैव त्यक्ष्यसि मत्पादं सततं नात्र संशयः ॥१०७॥

However, O demon Mahiṣa ! when you would be killed by me in the fight, (thereafter) you shall never leave my feet, there is no doubt about it. 107

मम प्रवर्तते पूजा यत्र यत्र च तत्र ते।
पूज्यश्चिन्त्यश्च तत्रैव कायोऽयं तव दानव ॥१०८॥

Wherever my worship takes place, in all those places there shall be worship of yours too ; O demon ! this body of yours shall be worshipped and mediated upon. 108

इति श्रुत्वा वचस्तस्याः प्रत्यूचे महिषासुरः।
वरं प्राप्येह मुदितः प्रसन्नवदनस्तदा ॥१०९॥

The demon Mahiṣa having heard these words in the dawn was delighted that he obtained the boon, and with a serene expression on his face he replied. 109

उग्रचण्डे भद्रकालि दुर्गे देवि नमोऽस्तु ते।
प्रभूता मूर्तया देवि भवत्या सकलात्मिकाः ॥११०॥
काभिस्ते मूर्तिभिः पूज्यो यज्ञेऽहं परमेश्वरि।
तत् समाचक्ष्व यदि मे भवत्येह कृपा कृता ॥१११॥

O Ugracaṇḍa, O Bhadrakāli O Durgā ! O goddess ! I pay my obeisance to thee. Thou hast many manifestations, thou art the source of all. O great goddess ! tell me, if thou hast compassion to me along with which images of thine I shall also be worshipped. 110-111

देव्युवाच

यानि नामानि प्रोक्तानि त्वयेह महिषासुर।
तासु मूर्तिषु संपृक्तः पूज्यो लोके भविष्यसि ॥११२॥

The goddess said :

O demon Mahiṣa ! just now the names you have spoken, being associated with those images you shall be worshipful in the world. 112

उग्रचण्डेति या मूर्तिर्भद्रकाली ह्यहं पुनः।
यया मूर्त्या त्वां हनिष्ये सा दुर्गेति प्रकीर्तिता ॥११३॥

I am Bhadrakālī, Ugracaṇḍā is my another form (manifestation), in which form I shall now kill you, that is renowned as Durgā. 113

एतासु मूर्तिषु सदा पादलग्नो नृणां भवान्।
पूज्यो भविष्यति स्वर्गे देवानामपि रक्षसाम् ॥११४॥

Being attached to the feet in all these forms of mine you shall always be worshipful of men. of the gods in the heaven and of demons. 114

आदिसृष्टावुग्रचण्डामूर्त्या त्वं निहितः पुरा ।
द्वितीयसृष्टौ तु भवान् भद्रकाल्या मया हतः ॥११५॥

In the past, during the period of first creation you were slain by me in my form of Ugracaṇḍā, while in the second creation you had been slain by me as Bhadrakālī. 115

दुर्गारूपेणाधुना त्वां हनिष्यामि सहानुगम् ।
किन्तु पूर्वं न गृहीतस्त्वं मया पादयोस्तले ॥११६॥
अधुना प्रार्थितवरो गृहीतः पूर्वकामयोः ।[1]
ग्रहीतव्यश्च पश्चात् त्वं यज्ञभागोपभुक्तये ॥११७॥

Now I shall kill you along with your retinue assuming the form of Durgā. However, formerly you had not been taken by me at the soles of my feet; now, since you have desired this as a boon you have been accepted in respect of former two; here after (after you are killed) you shall be accepted (at my feet) to enable you to enjoy the share of sacrifices. 116-117

और्व उवाच

इत्युक्त्वा सा महामाया उग्रचण्डाह्वयां तनुम् ।
दर्शयामास च तदा महिषायासुराय वै ॥११८॥
या मूर्तिः षोडशभुजा भद्रकालीति विश्रुता ।
तथैव मूर्ति बाहुभ्यामपराभ्यां तु बिभ्रती ॥११९॥
दक्षिणाधो गदां वामपाणिना पानपात्रकम् ।
सुरापूर्णं च शिरसा मुण्डमालां विलेशयम् ॥१२०॥
भिन्नाञ्जनचयप्रख्या प्रचण्डा सिंहवाहिनी ।
रक्तनेत्रा महाकाया युक्ताऽष्टादशबाहुभिः ॥१२१॥

Aurva said:

Having said thus Mahāmāyā revealed her form called Ugracaṇḍā to the demon Mahiṣa. This form was the same image (manifestation), widely known as Bhadrakālī with sixteen arms, but with two more arms (in addidion to the sixteen), holding a club in the right hand below, and a drinking cup filled with intoxicating liquor in the left hand, wore a garland of human heads and a snake on her head (neck), resembled a heap of spreading out collyrium, with red eyes, was riding on her lion with the huge body with eighteen arms she looked dreadful, 118-121

उग्रचण्डा भद्रकाली देव्या मूर्तिद्वयं तथा ।
महिषः प्रणनामाशु दृष्ट्वा विस्मयमागतः[3] ॥१२२॥

Mahiṣa after beholding these two forms of the goddess Ugracaṇḍā and Bhadrakālī was highly astonished and he quickly bowed down (to her). 122

ततो यथा पदाक्रम्य निहतो महिषासुरः ।
तथैव जगृहे पादतले देवीद्वयं तु तम् ॥१२३॥

Then the way demon Mahiṣa was trodden by the feet and killed (by the goddess Durgā) the same way he was taken under their feet by these two goddess (Ugracaṇḍā and Bhadrakālī). 123

हृदि शूलेन निर्भिन्नं माहिषं विशिरस्ककम् ।
गृहीतकेशं देव्या तु [2]निर्यदन्त्रविभूषितम् ॥१२४॥
वमद्रक्तं[3] महाकायं दृष्ट्वा पूर्वतनुं स्वकम् ।
भयं प्राप्यासुरः सोऽथ शुशोच च मुमोह च ॥१२५॥

When the demon saw the huge buffalo body, his own former body, pierced by a trident in the heart, its head severed, its hair grapsed by the goddess, (the body) adorned with entrails which were coming out (from the stomach) and blood oozing out he became terrified, he grieved and lost his senses. 124-125

ततस्तु क्षणमात्मानं संस्तभ्य स तु दानवः ।
प्रणम्य वचनं देवीमिदमाह स गद्गदम् ॥१२६॥

Then the demon gaining control over his senses for a momemt bowed down and said these words to the goddess, soaked with emotion. 126

महिष उवाच

यदि देवि प्रसन्नासि यज्ञभागाश्च कल्पिताः ।
तदा ममान्यदा नाश एवमेतद् भवेन्न हि ॥१२७॥

Mahisa said:

O goddess ! if thou art pleased with me, and if the shares in sacrifice have already been assigned to me then,

1. कालयोः M.

1. संयुतः M. 2. निर्यद्दस्त...V. 3. निर्यद्रक्तं M.

let my destruction be at some other time and not in this way. 127

यथाहं न सुरैः सार्धं करिष्ये वैरमद्भुतम् ।
तथा मां कुरु भो देवि न जन्म प्रलभे यथा ॥१२८॥

O goddess ! take such steps so that I shall not engage myself in a dreaded fight with the gods, and shall not pass through another birth. 128

देव्युवाच

आराधिताऽहं भवता वरो दत्तो मया तव ।
वध्यस्त्वं मयैवेह नात्र कार्या विचारणा ॥१२९॥
यत् त्वया प्रार्थितं चापि सर्वैः सुरगणैः सह ।
विरोधो[1] मे सदा मा भूदिति चापि भविष्यति ॥१३०॥

The goddess said :

I was propitiated by you and a boon was granted to you by me; now you are to be killed by me, there is no doubt about it. What you have prayed for that 'there shall be no hostility of mine with the host of gods' that shall come to be true. 129-30

मत्पादतलसंस्पर्शाच्छरीरं तव दानव ।
यज्ञभागोपभोगाय त्रिशोणं न भविष्यति ॥१३१॥

On account of the virtue of touching the soles of my feet, O demon ! your body shall never decay; and, hence you will enjoy a share in sacrifices. 131

तव जीवात्मभिः प्राणाः सर्व एव महासुरः ।
हरस्य पादसंयोगाच्चिरं स्थास्यति केवलम् ॥१३२॥

O great demon ! due to the contact with the feet of Hara your spirit (life) shall remain for ever with *jīvātmā*[2] (soul). 132

कल्पकोटिसहस्राणि त्रिंशत् त्वं महिषासुर ।
शतानि चाष्टावन्यानि जन्म ते न भविष्यति ॥१३३॥

O demon Mahiṣa ! for thirty crores (three hundred millions), one hundred and eighty (or, eight hundred)[3] of *kalpas* you shall not be born again. 133

1. विरोधी मे M. V.
2. "*tava jīvātmabhiḥ prāṇāḥ*" is perhaps used to convey the sense of the existence of the soul detached from the body.
3. "*śatāni cāṣṭāvanyāni*" may mean both one hundred and eight, or eight hundred.

इति देवी वरं दत्त्वा महिषायासुराय वै ।
प्रणता तेन शिरसा तत्रैवान्तरधीयत ॥१३४॥

The goddess thus granting the boon to the demon Mahiṣa, who bowed down his head in reverence disappeared, on the spot. 134

महिषोऽपि निजस्थानं [1]ययौ संमोहितः पुनः ।
मायया चासुरं भावमादाय नृप पूर्ववत् ॥१३५॥

O king ! Mahiṣa on his part too being illusioned by the illusory power (of the goddess) went back to his abode, assuming (his original) demonical character. 135

सगर उवाच

अनेके निहिता दैत्या मायया लोकभूतये ।
न ते पुनः प्रगृहीतास्तेभ्यो दत्त्वा वराञ् शुभान् ।
[2]केन वा कारणेनायं प्रगृहीतो वरः कथम् ।
दत्तास्तस्मै समाचक्ष्व मम सम्यग् द्विजोत्तम ॥१३६॥

Sagara said :

Many demons were killed by (Mahāmāyā) in the past for the welfare of the worlds; but none of them was adopted by the goddess, nor auspicious boons were granted to them.

Tell me, O best of the *dvijas* ! why this particular demon (Mahiṣa) was accepted by the goddess and boons were also bestowed on him. 136

और्व उवाच

आराधितो महादेवो रम्भेण सुरवैरिणा ।
चिरेण स च सुप्रीतस्तपसा तस्य शङ्करः ॥१३७॥
अथ तुष्टो महादेवः प्रत्यक्षं रम्भमूचिवान् ।
प्रीतोऽस्मि ते वरं रम्भ वरयस्व यथेप्सितम् ॥१३८॥

Aurva said :

Once upon a time a demon named Rambha propitiated the great god Śiva for a long time; Śiva appeared before Rambha and said thus "O Rambha ! I am pleased with you, choose the boon, that is desired by you". 137-138

एवमुक्तः प्रत्युवाच रम्भस्तं चन्द्रशेखरम् ।
अपुत्रोऽहं महादेव यदि ते मय्यनुग्रहः ॥१३९॥

1. पुनः प्रायात् समोहितः V. 2. तैनेश कारणेनायं प्रगृहीतो वराः कथम् V.

मम जन्मत्रये पुत्रो भवान् भवतु शङ्कर ।
अवध्यः सर्वभूतानां जेता च त्रिदिवौकसाम् ॥१४०॥
चिरायुश्च यशस्वी च लक्ष्मीवान् स च शङ्कर ।

Rambha thus being addressed by Candraśekhara said to him, "I am without a son, O great god! if thou art kindly disposed towards me, thou should become my son for three successive births. O Śiva! my son must have a long life, should be famous and fortunate, who will be victorious over all the gods and who cannot be killed by the living beings". 139-41a

एवमुक्तस्तु दैत्येन प्रत्युवाच वृषध्वजः ॥१४१॥

Having been thus addressed by the demon Śiva replied. 141b

भवत्वेतद्वाञ्छितं ते भविष्यामि सुतस्तव ।
इत्युक्त्वा स महादेवस्तत्रैवान्तरधीयत ॥१४२॥

"Let it be so, what you have longed for; I shall be your son". Having said this the great god Śiva disappeared then and there. 142

रम्भोऽपि यातः स्वस्थानं हर्षोत्फुल्लविलोचनः ।
पथि गच्छन् स रम्भोऽथ ददर्श महिषीं शुभाम् ॥१४३॥
त्रिहायणीं चित्रवर्णां सुन्दरीमृतुशालिनीम् ।
स तां दृष्ट्वाथ महिषीं रम्भः कामेन मोहितः ॥१४४॥

Rambha on his part returned to his abode, his eyes widely opened with joy. While proceeding on the way Rambha beheld a three year old beautiful she-buffalo, spotted and charming and grown up to maturity. After seeing this she-buffalo Rambha was dazed in sexual excitement. 143-44

दोर्भ्यां गृहीत्वा च तदा चकार सुरतोत्सवम् ।
तयोः प्रवृत्ते सुरते तदा सा तस्य तेजसा ॥१४५॥
दधार महिषी गर्भं तदाऽभून्महिषासुरः ।
तस्यां स्वांशेन गिरिशस्तत्पुत्रत्वमवाप्तवान् ॥१४६॥

Seizing the she-buffalo with his two arms, he enjoyed the sexual pleasure with her. When the two have completed their sexual intercourse the she-buffalo become pregnant with his seeds. Thereafter the demon Mahiṣa (buffalo) was born to her. Giriśa himself by his part was born the son to the she-buffalo. 145-46

ववृधे स तदा रश्मिभिः शुक्लपक्षशशाङ्कवत्[1] ।
तं च कात्यायनमुनिः शप्तवान्महिषासुरम् ॥१४७॥
दुर्नयं वीक्ष्य शिष्यार्थे शिष्यानुग्रहकारकः ।

The son of Rambha had grown like the rays of the moon in the bright half (of the month). The sage Kātyāyana having observed his bad conduct, with a view to doing good to his disciple, cursed that Mahiṣa, for the sake of his pupil. 147-48a

कात्यायनेन शप्तं तं विज्ञाय महिषासुरम् ।
प्राह प्रणामपूर्वं तु चण्डिकां चन्द्रशेखरः ॥१४८॥

When Śiva came to know that Mahiṣa stand cursed by the sage Kātyāyana, he said to Caṇḍikā after he had bowed down to her. 148b

ईश्वर उवाच

देवी कात्यायनेनायं शप्तोऽद्य महिषासुरः ।
योषिद्विनाशकर्त्रीति भवितेति जगन्मये ॥१४९॥
निःसंशयमृषेर्वाक्यं भविष्यति न संशयः ।

The Lord said :

O goddess! thou art the embodiment of the worlds; the demon Mahiṣa has been cursed today by the sage Kātyāyana with these words: "A women shall be your killer". These words of the seer, shall no doubt, come true; there is no doubt about that. 149-150a

मदीयो माहिषः 'कायो देवि कार्यस्त्वया त्वयि' ॥१५०॥
हन्तव्यः सततं योगयुक्तः पूर्वं परेऽपि च ।

O goddess! you should always make this buffalo body of mine engaged in *yoga* in you; you must also kill me in future as you did in the past. 150b-51a

हरिर्हरिस्वरूपेण न त्वां वोढुं क्षमोऽधुना ॥१५१॥
ममायं माहिषः कायस्तव वोढा भविष्यति ।
इति पूर्वं महादेवो देवीं प्रार्थितवान् पुरा ॥१५२॥

As Viṣṇu in the shape of lion is no longer capable of carrying you (on his back) this buffalo body of mine now shall be your mount." In this way the goddess was prayed by Mahādeva in the olden days. 151b- 52

1. ···समुद्रवत् V. 2. कायस्तया जगन्मयि V. 3. जगन्मयि M.

तेन देवी महादेवं जग्राह महिषासुरम् ।
त्रिषु जन्मसु पुत्रोऽभूद्रम्भस्य भगवान् हरः ॥१५३॥

Therefore the goddess accepted the demon Mahiṣa (under her feet), who in reality is none but the great god Śiva himself. In three births Śiva had been Rambha's son. 153

सृष्टित्रये स रम्भोऽपि रम्भ एव व्यजायत ।
आसुर तादृशं तेपे तपः परमदारुणम् ॥१५४॥

In three births Rambha was born as Rambha, and practised the same demonical and utterly severe austerities. 154

तथैवाराधितः शम्भुः पुत्रार्थे प्रददौ वरम् ।
तथैव महिषीं भेजे प्रथमं सुरताय सः ॥१५५॥

Śambhu was also propitiated the same way (by Rambha) who granted a boon for the sake of a son; then first of all he (Rambha) had taken the she-buffalo, the same way, for the sexual intercourse. 155

तस्यां तथाऽभवद्वीरो दानवो महिषासुरः ।
तथैव शेपे भगवान् मुनिः कात्यायनस्तु तम् ॥१५६॥

The hero (Śiva) was born, the same way, to that she-buffalo as the demon Mahiṣa, again the like way he was cursed by the sage Kātyāyana. 156

इति प्रवृत्ते पूर्वेऽस्मिन् परस्मिन् स तु जन्मनि ।
महिषः पूजयित्वाऽथ देवीं वरमयाचत ॥१५७॥

Thus everything having been happened as was happened in the previous births, Mahiṣa in the last birth prayed for a boon to the goddess after he worshipped her. 157

तृतीये जन्मनि वरं प्राप्य कल्पानशेषतः ।
नेह मे जन्म भवितेत्येवं वरमयाचत ॥१५८॥

In his third birth Mahiṣa sought a boon from the goddess: "Let there be no more birth unto me in this world during all the worldly periods (*kalpas*), without any exception". 158

तेन देवीपादतले तिष्ठत्ययेपोऽसुरोऽधुना ।
नोत्पत्तिरपि तस्याथ संवर्तान्तादभून्नृप ॥१५९॥

It is why O king! the demon (Mahiṣa) now remains lying under the feet of the goddess; there shall be no more birth unto him till the destruction of the world. 159

एवं देवीप्रसादेन महादेवांशसम्भवः ।
परामवाप सततं प्रतिपत्तिं महासुरः ॥१६०॥

Thus the great demon (Mahiṣa) who was born as a part of Śiva, always used to obtain highly powerful state through the grace of the goddess. 160

इति ते कथितं राजन् यथा स महिषासुरः ।
देवीपादतलं प्राप्य यथा सोऽद्यापि मोदते ।
प्रस्तुतं शृणु भो राजन् कथयामि नृपोत्तम ॥१६१॥

With this O king! it has been related to you how that demon Mahiṣa reached the feet of the goddess, and how he remains delightful even today. O best of the kings! now listen from me to what has been initiated, I am telling more (of that). 161

मार्कण्डेय उवाच

इति वः कथितं राजा सगरः सहितो यथा ।
और्वेण चक्रे संवादं देवीमहिषयोजने ॥१६२॥

Mārkaṇḍeya said :

With this it has been related to you all how the king Sagara carried on a dialogue with the sage Aurva about the association of Mahiṣa with the goddess. 162

पुनर्यदाह भूयोऽपि सगराय महात्मने ।
तच्छृण्वन्तु मुनिश्रेष्ठा गुह्याद् गुह्यतरं परम् ॥१६३॥

You should listen to now O best ones of the sages! what he (Aurva) again narrated to the great soul, Sagara, which was the most excellent one, and the secret of secrets. 163

इति श्रीकालिकापुराणे महिषासुरोपाख्यानो
नाम [1]षष्टितमोऽध्यायः ॥६०॥

Here ends the sixtieth chapter of the holy *Kālikāpurāṇa*, called the narration of the story of Mahiṣa.

1. द्विषष्टितमोऽध्यायः V.

एकषष्टितमोऽध्याय:

CHAPTER SIXTY ONE

और्व उवाच

यथाह भगवान् देवो भैरवाय महात्मने ।
वेतालाय नृपश्रेष्ठ तथा त्वं प्रस्तुतं शृणु ॥१॥

Aurva said :

O best of the kings ! listen to now what the Lord Śiva had spoken to the noble Vetāla and Bhairava; I am telling it. 1

श्रीभगवानुवाच

उग्रचण्डा च या मूर्तिरष्टादशभुजाऽभवत् ।
सा नवम्यां पुरा कृष्णपक्षे कन्यां गते रवौ ॥२॥
प्रादुर्भूता महामाया योगिनीकोटिभि: सह ।

The Lord said :

When the sun was in the house of Virgo on the ninth day of the dark half of the moon (of that month) Mahāmāyā in olden times manifested herself in her ten-armed form, called Ugracaṇḍā, together with ten millions of Yoginis. 2-3a

आषाढस्य तु पूर्णायां सत्रं द्वादशवार्षिकम् ॥३॥
दक्ष: कर्तुं समारेभे वृता: सर्वे दिवौकस: ।

On the full moon day of the month of Aṣāḍha Dakṣa commenced performance of a sacrifice lasting for twelve years; all the gods were invited to that sacrifice. 3b-4a

ततोऽहं न वृतस्तेन दक्षेण सुमहात्मना ॥४॥
कपालीति सती चापि तज्जायेति च नो वृता ।
ततो रोषसमायुक्ता प्राणास्तत्याज सा सती ॥५॥

However, I was not invited to the sacrifice by the noble Dakṣa accusing me as the 'skull-bearer' (*kapālin*); and Satī was invited either saying that "she was his (skull-bearer's) wife." Because of this Satī became enraged and she gave up her life. 4b-5

त्यक्तदेहा सती चापि चण्डमूर्तिस्तदाऽभवत् ।

Having thus abandoned her body Satī afterwards revealed herself in the fierce form (*caṇḍamūrti*). 6a

ततः प्रवृत्ते यज्ञेऽपि तस्मिन् द्वादशवार्षिके ॥६॥
नवम्यां कृष्णपक्षे तु कन्यायां चण्डमूर्तिधृक् ।
योगनिद्रा महामाया योगिनीकोटिभि: सह ॥७॥
सतीरूपं परित्यज्य यज्ञभङ्गमथाकरोत् ।
शङ्करस्य गणै: सर्वै: सहिता शङ्करेण च ॥८॥

While this sacrifice of twelve years was still going on, on the ninth day in the dark half of the moon when the sun was in the house of Virgo Mahāmāyā had given up her form as Satī, assumed a terrible form and then she being associated by tens of millions of *Yoginis*, the retinue of Śaṅkara and with Śaṅkara himself carried on the destruction of the sacrifice. 6b-8

स्वयं बभञ्ज सा देवी महासत्रं महात्मन: ।
ततो देव्या महाक्रोधे व्यतीते त्रिदिवौकस: ॥९॥
पूजयाञ्चक्रुरतुलां देवीं पूर्वोदितेन वै ।*
पूर्वोदितविधानेन पूजामस्या दिवौकस: ॥१०॥

The goddess herself had destroyed the sacrifice of the noble Dakṣa. The violent rage of the goddess having been subsided the gods performed an unique worship of the goddess in accordance with the rules which have been stated before. 9-10

कृत्वैव परमामापुर्निर्वृतिं दु:खहानये ।
एवमन्यैरपि सदा कार्यं देव्या: प्रपूजनम् ॥११॥
विभूतिमतुलां प्राप्तुं चतुर्वर्गप्रदायिकाम् ।*

Worshipping the goddess for the removal of their sufferings they (gods) obtained supreme bliss. The worship of the goddess should always be performed by others too, in this way [in order to obtain unequalled prosperity which leads to the accomplishment of the fourfold-aims of life.] 11-12a

यो मोहादथवाऽऽलस्याद् देवीं दुर्गां महोत्सवे ॥१२॥
न पूजयति दम्भाद् वा द्वेषाद्वाप्यथ भैरव ।
क्रुद्धा भगवती तस्य कामानिष्टान्निहन्ति वै ॥१३॥
परत्र च महामाया-बलिर्भूत्वा प्रजायते[1] ।

Any person who does not worship the goddess Durgā during the period of great festival, be it out of delusion or

---

* मुद्रितपुस्तकेऽधिकं दृश्यते B.V.

1. स जायते M.

idleness, be it out of pride or eversion, the goddess becomes angry with him and destroys his desired objects. In the next birth he borns as a sacrificial animal (*bali*) to Mahāmāyā. 12b-14a

अष्टम्यां रुधिरैश्चैव महामांसैः सुगन्धिभिः ॥१४॥
पूजयेद्बहुजातीयैर्बलिभिर्भोजनैः शिवाम् ।
सिन्दूरैः पट्टवासोभिर्नानाविधविलेपनैः ॥१५॥
पुष्पैरनेकजातीयैः फलैर्बहुविधैरपि ।

On the eighth day one should worship Śiva with blood and fragrant human flesh, with oblations (*bali*) of many kinds, with food vermilion, silk clothes, various kinds of ointments, various varities of flowers and fruits. 14b-16a

उपवासं महाष्टम्यां पुत्रवान् न समाचरेत् ॥१६॥
यथा तथैव पूतात्मा व्रती देवीं प्रपूजयेत् ।

A man, who has son(s) should not keep fast on the great eighth day; so also the person who is purified in his mind and observes vows should not keep fast, but should worship the goddess (without fasting). 16b-17a

पूजयित्वा महाष्टम्यां नवम्यां वलिभिस्तथा[1] ॥१७॥
विसर्जयेद् दशम्यां तु श्रवणे शावरोत्सवैः ।

Having worshipped her on the great eighth day the devotee should again worship her on the ninth day by offering oblations (*bali*); and on the tenth day when it is conjoined by the star Śravaṇā he should dismiss her with the celebration of Śāvarotsava (festival of that name). 17b-18a

अन्त्यपादो दिवाभागे श्रवणस्य यदा भवेत् ॥१८॥
तदा सम्प्रेषणं देव्या दशम्यां कारयेद् बुधः ।

When it is the last quarter of Śravaṇā (on *Daśamī*) in the day time the adept should perform dismissal ceremony of the goddess on tenth day. 18b-19a

सुवासिनी[2]– कुमारीभिर्वेश्याभिर्नर्तकैस्तथा ॥१९॥
शङ्खतूर्यनिनादैश्च मृदङ्गैः पटहैस्तथा ।
ध्वजैर्वस्त्रैर्बहुविधैर्लाजिपुष्पप्रकीर्णकैः ॥२०॥
धूलिकर्दमविक्षेपैः क्रीडाकौतुकमङ्गलैः ।
भगलिङ्गाभिधानैश्च भगलिङ्गप्रगीतकैः ॥२१॥
भगलिङ्गादिसब्दैश्च क्रीडयेयुरलं जनाः ।

(In the celebration of Śāvarotsava) people should engage themselves in amorous plays with the well dressed damsels, prostitutes and dancers amidst the sounds of conch-shells and musical instruments, beating of earthen drums and kettle drums, by hoisting flags, wearing varieties of clothes, by strewing parched grains (*lājā*) and flowers, by throwing dust and slinging mud, by sporting, cutting jokes, doing auspicious things, by mentioning name of male and female organs, singing songs prominently on male and female organs, and uttering lewed words denoting male and female organs and the like—untill they have enough of them. 19-22a

परैर्नाक्षिप्यते यस्तु यः परान्नक्षिपेद् यदि ॥२२॥
क्रुद्धा भगवती तस्य शापं दद्यात् सुदारुणम् ।

If a person does not derides others, and if he is not derided by others, the goddess becomes angry with him and curse him with a dreadful curse. 22b-23a

आदिपादो निशाभागे श्रवणस्य यदा भवेत् ॥२३॥
तदा देव्याः समुत्थानं नवम्यां न पुनर्दिवा ।
अन्त्यपादो निशाभागे श्रवणस्य यदा भवेत् ॥२४॥
तदा देव्याः समुत्थानं नवम्यां दिनभागतः ।

If the first quarter of Śravaṇā sets in at night of the ninth, the rise of the goddess should take place at the night of ninth day, and not in the day time. Again when the last quarter of Śravaṇā sets in at night of ninth on that event the rise of the goddess should take place at the day time of the ninth day[1]. 23b-25a

---

1. स्तदा M. 2. सुवासिनीभिः V.

1. *Visarjana* and *samuṭhāna*—these two ceremonies are mentioned. On tenth conjoined by Śravaṇā on its last quarter in day time, *visarjana* is prescribed. Prior to this *samuṭhāna* takes place on ninth—if the first part of Śravaṇā sets in at night, then the ceremony is to be performed at night, and when the last quarter of Śravaṇā sets in at night then the ceremony takes place at day time i.e. *samuṭhāna* ceremony is not performed before the occurrence of the first part of Śravaṇā.

विसर्जनमनेनैव मन्त्रेण वत्स भैरव ॥२५॥
कर्तव्यमम्भसि स्थाप्य विसृज्य च विभूतये ।

O dear child Bhairava! the act of dismissal (of the Goddess) should be performed with the following *mantra*; this is to be done in order to obtain prosperity by putting the image of the goddess in the water after having abandoned her (the image). 25b-26a

उत्तिष्ठ देवि चण्डेशे शुभां पूजां प्रगृह्य च ॥२६॥
कुरुष्व मम कल्याणमष्टभिः शक्तिभिः सह ।
गच्छ गच्छ परं स्थानं स्वस्थानं देवि चण्डिके[1] ॥२७॥

"Rise up O goddess! O fierce goddess! and bring welfare to me by accepting the auspicious worship offered by me; O goddess! now proceed, proceed together with the eight *śaktis* to thy supreme abode, thine own abode. 26b-27

यत् पूजितं मया देवि परिपूर्णं तदस्तु मे ।
व्रज त्वं स्रोतसि जले तिष्ठ गेहे च भूतये[2] ॥२८॥

O goddess! let what the worship offered by me be perfect for me. Let thee flow in the current of the water, and also remain in home for bringing prosperity. 28

निमज्ज्याम्भसि सन्त्यज्य[3] पत्रिकावर्जिते जले ।
पुत्रायुर्धनवृद्ध्यर्थं स्थापितासि जले मया ॥२९॥

Having performed the dismissal rite I have caused thee emersed in the water free from leaves (or, in that water where *Navapatrikā* was emersed); with a view to obtaining son(s), long life, wealth and prosperity; thou hast been put in the water by me". 29

इत्यनेन तु मन्त्रेण देवीं संस्थापयेज्जले ।
सर्वलोक-हितार्थाय सर्वलोकविभूतये ॥३०॥

With this *mantra* the (image of) goddess should be put into the water for the sake of welfare of the entire world and for the sake of prosperity of all men. 30

दुर्गा-तन्त्रेण मन्त्रेण पूजितव्ये उभे अपि ।
भद्रकालीमुग्रचण्डां महामायां महोत्सवे ॥३१॥

Both the goddess Bhadrakālī and Ugracaṇḍā, who are the manifestations of Mahāmāyā, are to be worshipped during that great festival by the *mantra* prescribed in *Durgā-tantra*. 31

नेत्रबीजं तु सर्वासां पूजने परिकीर्तितम् ।
योगिनीनां तु सर्वासां मूलमूर्तेस्तथैव च ॥३२॥

The *netrabīja* has been recommended for worshipping all the *yoginīs* as well as the fundamental form. 32

मन्त्रं तथोग्रचण्डायाः पृथक् त्वं शृणु भैरव ।
आद्यद्वयं नेत्रबीजं मन्त्रस्योपान्तमन्तरे ॥३३॥
वह्निनाऽन्तःस्वरेणेन्दुबिन्दुभ्यां तन्त्रमौग्रकम् ।

O Bhairava! listen to the *mantra* that is different and particularly prescribed for Ugracaṇḍā; the *mantra* is, the penultimate syllable together with Agni's syllable and last vowel with the *candra* and *bindu* is to be placed between two *bījas* of the *netrabīja mantra*, thus it forms the *augra-tantra* (*aiṁ hrauṁ hrīm*) the complete *mantra* of Ugracaṇḍā. 33-34a

नेत्रबीजं द्वितीयं तु द्विधावर्तितमुच्यते ॥३४॥
भद्रकाल्यास्तु मन्त्रोऽयं धर्मकामार्थसिद्धये ।

If the second *netrabīja* is repeated twice it is stated to be Bhadrakālī's *mantra*, which is meant for achieving success in *dharma*, *artha* and *kāma*. 34b-35a

यदा तु वैष्णवी देवी महामाया जगन्मयी ॥३५॥
पूज्यते वैष्णवी देवी तन्त्रोक्ता अष्टयोगिनीः ।
ताः प्रोक्ताः शैलपुत्र्याश्च पूर्वकल्पे च भैरव ॥३६॥
उग्रचण्डादयस्त्वाष्टौ दुर्गातन्त्रस्य कीर्तिताः ।

When Mahāmāyā, in whom the entire world is contained, is worshipped in the form of the goddess Vaiṣṇavī, thereby the worship of the eight *yoginīs* mentioned in the *Vaiṣṇavī-devī-tantra* is also accomplished. O Bhairava! these eight *yoginīs* are Śaila-puttrī and others, as has been stated in *Pūrvakalpa*. Ugracaṇḍā and others are recommended in *Durgā-tantra*. 35b-37a

1. परमेश्वरि M. 2. भूतले V. 3. सम्पूज्य M.

भद्रकाल्यास्तु मन्त्रेण भद्रकालीं प्रपूजयेत्[1] ॥३७॥

An adept should worship Bhadrakālī with *mantras* prescribed for Bhadrakālī. 37b

पूजयेद् भूतिवृद्ध्यर्थमेता एवाष्टयोगिनीः।
जयन्तीं मङ्गलां कालीं भद्रकालीं कपालिनीम् ॥३८॥
दुर्गां शिवां क्षमां धात्रीं दलेष्वष्टसु पूजयेत्।

An adept should worship the following eight *yoginīs* for the sake of welfare and prosperity: Jayantī, Maṅgalā, Kālī, Bhadrakālī, Kapālinī, Durgā, Śivā, Kṣamā and Dhātrī—these are to be worshipped on the eight petals (of the lotus). 38-39a

यद्योग्रचण्डातन्त्रेण सा देवी तत्र पूज्यते[2] ॥३९॥
योगिन्यस्तत्र पूज्याः स्युरष्टावन्याश्च भैरव।
कौशिकी शिवदूती च उमा हैमवतीश्वरी ॥४०॥
शाकम्भरी च दुर्गा च सप्तमी च महोदरी।

O Bhairava! if the goddess is worshipped according to the *Ugracaṇḍā-tantra*, then eight different *yoginīs* are also to be worshipped there: Kauśikī, Śivadūtī, Umā, Haimavatī, Īśvarī, Śākambharī, and the seventh is Durgā, and Mahodarī. 39b-41a

उमायाः सौम्यमूर्तेस्तु तन्त्रं त्वं शृणु भैरव ॥४१॥
पादिः समाप्तिसहितः फडन्तो नान्त एव च।
एकाक्षरस्त्र्यक्षरस्य उमामन्त्र इति स्मृतः ॥४२॥

O Bhairava! listen to the *tantra* of the gentle shape of Umā: the syllable beginning with *pa* and together with *visarga*, and in addition to this the syllable ending with *phaṭ*, or without it, thus the *mantra* of Umā is called of one syllable or three syllables. 41b-42

सुवर्णसदृशीं गौरीं भुजद्वयसमन्विताम्।
नीलारविन्दं वामेन पाणिना बिभ्रतीं सदा ॥४३॥
शुक्लं तु चामरं धृत्वा भर्गस्याङ्गे ऽथ[3] दक्षिणे।
विन्यस्य दक्षिणं हस्तं तिष्ठन्तीं परिचिन्तयेत् ॥४४॥

One should meditate upon Gaurī, with two arms, resembling gold, always holding a blue lotus in her left hand, putting down her right hand with a white *cāmara* (hairy tail of yak) in it on the right part of the body of Śiva and in standing posture. 43-44

विनापि शम्भुं रुद्राणीं भक्तस्तु परिचिन्तयेत्।
द्विभुजां स्वर्णगौराङ्गीं पद्मचामरधारिणीम् ॥४५॥
व्याघ्रचर्मस्थिते पद्मे पद्मासनगता सदा।

A devotee should always meditate upon Rudrāṇī, even without Śambhu, as having two arms, with a body of gold reddish colour, wearing a lotus and a *cāmara*, always sitting in a lotus-posture on a lotus lying upon a tiger skin. 45-46a

एतस्याः पूजने प्रोक्ता अष्टौ वेतालभैरव ॥४६॥
योगिन्यो नायिकाश्चापि पृथक्त्वेन व्यवस्थिताः।
जया च विजया चैव मातङ्गी ललिता तथा ॥४७॥
नारायण्यथ सावित्री स्वधा स्वाहा तथाऽष्टमी।

O Vetāla and Bhairava! with regard to her worship eight *yoginīs* are mentioned, and also eight *nāyikās* stated separately: Jayā and Vijayā, Mātaṅgī and Lalitā, Nārāyaṇī and Sāvitrī, Svadhā and Svāhā is the eighth. 46b-48a

पूर्वं शुम्भो निशुम्भश्च दानवौ भ्रातरावुभौ ॥४८॥
बभूवतुर्महासत्त्वौ महाकायौ महाबलौ।
अन्धकस्य सुतौ द्वौ तौ दन्तिनाविव दुर्मदौ ॥४९॥

In ancient times there were two demon brothers, namely, Śumbha and Niśumbha, of great courage, with huge bodies and great strength; they were the two sons of the demon Andhaka, who were like two mad elephants. 48b-49

मया विनिहते तस्मिन्नन्धकाख्ये महाबले।
ससैन्यवाहनौ तौ तु पातालतलमाश्रितौ ॥५०॥

The one called Andhaka of great prowess having been killed by me, these two along with their army and mounts had gone to the nether world and settled there. 50

*ततस्तप्त्वा तपस्तीव्रं ब्रह्माणन्तौ महासुरौ।
सम्यक् तदाऽतोषयतां स सुप्रीतो वरं ददौ ॥५१॥

Afterwards these two great demons by practising severe austerities fully satisfied Brahmā, and being satisfied he granted a boon (to them). 51

1. प्रपूजने M. 2. प्रतिगृह्यते M. 3. भर्गस्यांसे M.

* बभतुर्महाकायौ महासत्त्वौ महाबलौ। अधिकः V.

तौ ब्रह्मवरदृप्तौ तु समासाद्य जगत्त्रयम् ।
इन्द्रत्वमकरोच्छुम्भश्चन्द्रत्वं च निशुम्भकः ॥५२॥
सर्वेषामेव देवानां यज्ञभागानुपाहरत् ।
स्वयं शुम्भो निशुम्भश्च दिक्पालत्वं च तौ गतौ ॥५३॥

Being wildly arrogant by the boon of Brahmā the two demons assailed the three worlds; Śumbha assumed the office of Indra, while Niśumbha that of the moon, and he partook the share of all the gods in sacrifice. Both Śumbha and Niśumbha had appropriated for themselves the position of the guardians of the quarters of the sky. 52-53

सर्वे सुरगणाः सेन्द्रास्ततो गत्वा हिमाचलम् ।
गङ्गावतारनिकटे महामायां प्रतुष्टुवुः ॥५४॥

Then the host of gods headed by Indra went to the neighbourhood of the descent of Gaṅgā in the Himālaya and started praying Mahāmāyā. 54

अनकेशः स्तुता देवी तदा सर्वामरोत्करैः ।
मातङ्गवनितामूर्तिभूत्वा देवानपृच्छत ॥५५॥

Being praised by the host of gods in various ways the goddess (appeared before them) by assuming the shape of Mātaṅga's wife and asked gods. 55

युष्माभिरमरैरत्र स्तूयते का च भामिनी ।
किमर्थमागता यूयं मातङ्गस्याश्रमं प्रति ॥५६॥

"O immortals ! who is that lady praised by you here ? What for you have come to the hermitage of Mātaṅga ?" 56

एवं ब्रुवन्त्या मातङ्ग्यास्तस्यास्तु कायकोषतः ।
समुद्भूताऽब्रवीद् देवी मां स्तुवन्ति सुरा इति ॥५७॥

While Mātaṅgi was thus speaking the goddess came forth from the cells of her body and said : "It is me who is praised by the gods". 57

शुम्भो निशुम्भो ह्यसुरौ बाधेते सकलान् सुरान् ।
तस्मात् तयोर्वधायाहं स्तूये तैः सकलैः सुरैः ॥५८॥

"Śumbha and Niśumbha the two demons, have now been oppressing the gods, hence I am praised by all the gods in order to get these two killed (by me)". 58

विनिःसृतायां देव्यां तु मातङ्ग्याः कायकोषतः ।
भिन्नाञ्जननिभा कृष्णा साऽभूद् गौरी क्षणादपि ॥५९॥
कालिकाख्याऽभवत् सापि हिमाचलकृताश्रया ।

The moment the goddess, who had come forth out from the cells of Mātaṅgi as a white one (Gauri) turned into a dark one resembling the spread collyrium, and came to be known as Kālikā (the blackish), who used to reside on the Himālayas. 59-60a

तामुग्रतारामृषयो वदन्तीह मनीषिणः ॥६०॥
उग्रादपि भयात्त्राति यस्माद् भक्तान् सदाम्बिका ।
एतस्याः प्रथमं बीजं कथितं त्रयमेव[1] च ॥६१॥

The wise seers call her (the goddess) *Ugratārā*, for the reason that the goddess Ambikā always protects her devotees from the danger, though most terrible that might be. The first *bīja* and the three together as well belong to her. 60b-61

एषैवैकजटाख्या तु यस्मात्तस्माज्जटैकिका[2] ।
शृणुतं चिन्तनं चास्याः सम्यग्वेतालभैरवौ ॥६२॥
यथा ध्यात्वा महादेवीं भक्तः प्राप्नोत्यभीप्सितम् ।

Since the goddess bears a single braided hair she is called Ekajaṭā. O Vetāla and Bhairava ! listen attentively to her meditation as to how, when meditating upon this great goddess a devotee shall obtain what he desires. 62-63a

चतुर्भुजां कृष्णवर्णां मुण्डमालाविभूषिताम् ॥६३॥
खड्गं दक्षिणपाणिभ्यां [3]बिभ्रतीं चामरं त्वधः ।
कर्त्रीं च खर्परं चैव क्रमाद्वामेन बिभ्रतीम्[4] ॥६४॥
द्यां[5] लिखन्तीं जटामेकां बिभ्रतीं शिरसा स्वयम् ।
मुण्डमालाधरां शीर्षे ग्रीवायामपि सर्वदा ॥६५॥
वक्षसा नागहारं तु बिभ्रतीं रक्तलोचनाम् ।
कृष्णवस्त्रधरां कट्यां व्याघ्राजिन-समन्विताम् ॥६६॥
वामपादं शवहृदि संस्थाप्य दक्षिणं पदम् ।
विन्यस्य सिंहपृष्ठे तु लेलिहानां शवं स्वयम् ॥६७॥
साट्टहासां महाघोरां रावयुक्तातिभीषणाम् ।
चिन्त्याग्रे तारा सततं भक्तिमद्भिः सुखेप्सुभिः ॥६८॥

---

1. मन्त्रमेव M. 2. ...किकाम् V. 3. बिभ्रतीन्दीवरं M.V. 4. बिभ्रताम् V. 5. यां M.

(A devotee should meditate upon) the goddess Ugratārā as having four arms, of dark complexion, adorned with a wreath of human heads, holding in her two right hands a sword (in the upper) and a hairy tail of a yak[1] (or, a blue lotus)[2] in the lower one; in her two left hands a big knife, and a skull-bowl respectively (in upper and lower hand), wearing one braided hair on her head which (on its turn) itself scratches the sky, always wearing wreaths of human heads on her head and around the neck; she is with red eyes, wears black cloths around her loin and also adorned with tiger-hide; her right foot is on the chest of corpse while the left one on the back of the lion, she herself constantly licks the corpse; she laughs shrilly, is always utterly horrible, makes terrible sounds, and looks extremely dreadful. The goddess Ugratārā, in this shape, should be meditated upon by the devotees who seek their happiness. 63b-68

एतस्याः सम्प्रवक्ष्यामि या अष्टौ योगिनीः स्मृताः ।
महाकाल्यथ रुद्राणी उग्रा भीमा तथैव च ॥६९॥
घोरा च भ्रामरी चैव महारात्रिश्च सप्तमी ।
भैरवी चाष्टमी प्रोक्ता योगिनीस्ताः प्रपूजयेत् ॥७०॥

I shall now tell you who are known as her eight *yoginīs*; (they are) Mahākālī, Rudrāṇī, Ugrā, Bhīmā, Ghorā, Bhrāmarī, Mahārātri the seventh, and Bhairavī is regarded as eighth. These *yoginīs* should be worshipped. 69-70

या कायकोषान्निःसृता कालिकायास्तु भैरव ।
सा कौशिकीति विख्याता चारुरूपा मनोहरा ॥७१॥

O Bhairava ! the (goddess) who had come forth out from the cells (*koṣa*) of the body of Kālikā became renowned as Kauśikī, with her charming beauty she looks ravishing. 71

निःसृता हृदयाद् देव्या रसनाग्रेण चण्डिका ।
नैतस्याः सदृशी मूर्त्या चारुरूपेण विद्यते ॥७२॥
त्रिषु लोकेषु कान्त्या वा नास्यास्तुल्या भविष्यति ।

(The goddess) Caṇḍikā had come forth out from the heart of the goddess Ugratārā through the top of her tongue, there is none in the three worlds, who is equal to her in physique, and loveliness in appearance, and there shall be none in future too. 72-73a

योगनिद्रा महामाया या मूलप्रकृतिर्मता ॥७३॥
तस्याः प्राणस्वरूपेयं देवी या कौशिकी स्मृता ।
नेत्रबीजं तथैतस्या बीजं तु परिकीर्तितम् ॥७४॥

The goddess known as Kauśikī, in fact, is the life of Mahāmāyā, who is Yoganidrā and regarded as the Primordial being (*mūlaprakṛti*). The *netrabīja* is recommended as her *bīja*. 73b-74

[1]मन्त्रमस्याः प्रवक्ष्यामि मूर्तिरूपं च भैरव[2] ।
समाप्तिनान्त्यदन्त्यस्तु षड्वर्गादि-सबिन्दुभिः ॥७५॥
षष्ठस्वरेण संस्पृष्टो बिन्दुना समलङ्कृतः ।
कौशिकीमन्त्रतन्त्रोऽयं सर्वकामार्थदायकः ॥७६॥

O Bhairava ! I shall now instruct you about her *mantra* and her form. The last dental (*sa*) together with *visarga*, the first of the sixth *varga* (*ya*) with *bindus*, and combined with the sixth vowel (*ū*) provided with *bindu* is the *kauśikī-mantra-tantra*, which (on being uttered) gives all *kāma* and *artha* in their enterity. 75-76

तस्यास्तु सम्प्रवक्ष्यामि या मूर्तिरिह भैरव ।
शृणुष्वैकमना भूत्वा जगदाह्लादकारकम् ॥७७॥

O Bhairava ! I shall now explain to you what her form is, listen to that with concentration, which brings about joy to the world. 77

धम्मिल्लसंयतकचां विधोश्चाधोमुखीं कलाम् ।
केशान्ते तिलकस्योर्ध्वं दधती सुमनोहरा ॥७८॥
मणिकुण्डलसंघृष्टगण्डा मुकुटमण्डिता ।
सज्ज्योतिः कर्णपूराभ्यां कर्णमापूर्य सङ्गता ॥७९॥
सुवर्णमणिमाणिक्यनागहारविराजिता ।
सदा सुगन्धिभिः [3]पद्मैरम्लानैरतिसुन्दरी ॥८०॥
मालां बिभर्ति ग्रीवायां रत्नकेयूरधारिणी ।
मृणालायतवृत्तैस्तु बाहुभिः कोमलैः शुभैः ॥८१॥

1. *bibhratīṁ cāmaram.*
2. *bibhratīndīvaram.*

1. तन्त्र V. 2. तन्त्रमस्याः प्रवक्ष्यामि सर्वकामप्रदं नृणाम् M.
3. पुष्पैः...M.

राजन्ती कञ्चुकोपेत-पीनोन्नतपयोधरा ।
क्षीणमध्या पीतवस्त्रा त्रिवलीप्रस्यभूषिता ॥८२॥
शूलं वज्रं च बाणं च खड्गं शक्तिं तथैव च ।
दक्षिणैः पाणिभिर्देवी गृहीत्वा तु विराजिता ॥८३॥
गदां घण्टां च चापं च चर्म शङ्खं तथैव च ।
ऊर्ध्वादिक्रमतो देवी दधती वामपाणिभिः ॥८४॥
सिंहस्योपरि तिष्ठन्ती व्याघ्रचर्मणि कौशिकी ।
बिभ्रती रूपमतुलं ससुरासुरमोहनम् ॥८५॥

She wears a hair tied together neatly in a knot on her head, wears the crescent moon upside down on one side of the hair over the *tilaka* (on forehead), she looks very attractive, her cheeks are rubbed by jewelled earrings, she is adorned with a diadem, shines by the blue lotuses she has put on her ears, which covers them, she is splendid through the cord (on the neck) of gold, jewells and rubies, she looks extremely beautiful with the ever unwithered and sweet smelling lotuses, wears a garland on her neck, wears jewelled bracelets (on her arms), she has tender and auspicious arms, which are long and round like the lotus stalks, she radiates with her firm and uplifted breasts covered by the bodice, has a slender waist provided with yellow garments, is adorned with three visible folds (on the belly) and looks splendid; the goddess holds a trident, a thunder bolt, an arrow, a sword and also a lance in her (five) right hands, and a club, a bell, a bow, a hide, and also a conchcell in her (five) left hands, from the upper-most to the down respectively, she stands on a lion: the goddess Kauśikī wearing tiger skin, possesses an unique beauty dazzling the gods and demons alike. 78-85

एतस्याः शृणु वत्स त्वं याः पूज्या अष्टयोगिनीः ।
ताः पूजिताश्च कुर्वन्ति चतुर्वर्गं नृणां सदा ॥८६॥

Listen to, O my boy, who are the eight *yoginis* of hers, those are to be worshipped; if worshipped, they always fulfil the four-fold aims of life of men. 86

ब्रह्माणी प्रथमा प्रोक्ता ततो माहेश्वरी मता ।
कौमारी चैव वाराही वैष्णवी पञ्चमी तथा ॥८७॥
नारसिंही तथैवैन्द्री शिवदूती तथाऽष्टमी ।
एताः पूज्या महाभागा[1] योगिन्यः कामदायिकाः ॥८८॥

Bhrahmṇī is the first, next is Māheśvarī, then follow Kaumārī, Vārāhī, and the fifth is Vaiṣṇavī, Nārasiṃhī, Aindrī and the eighth is Śivadūtī. These majestic *yoginis*, when worshipped, grant all the desires. 87-88

देव्या ललाटनिष्क्रान्ता या कालीति च विश्रुता ।
तस्या मन्त्रं प्रवक्ष्यामि कामदं शृणु भैरव ॥८९॥

O Bhairava ! the goudess, who had come forth out from the forehead of the goddess (Mahāmāyā) is renowned as Kālī; I am now going to tell her *mantra*, which fulfils the desires. 89

समाप्तिसहितो दन्त्यः प्रान्तस्तस्मात् पुरःसरः ।
षष्ठस्वराग्निबिन्द्विन्दुसहितः सादिरेव च ॥९०॥
कालीमन्त्रमिति प्रोक्तं धर्मकामार्थदायकम् ।

The last dental together with *visarga*, and the syllable before this, together with the sixth vowel (ū), Agni's *bija-candra-bindu* these preceding, *sa*, is the *mantra* of Kālī, which grants *dharma*, *artha* and *kāma*. 90-91a

एतन्मूर्तिं प्रवक्ष्यामि वत्सैकाग्रमनाः[2] शृणु ॥९१॥

Now I shall explain her form, O my boy ! listen to it with rapt attention. 91b

नीलोत्पलदलश्यामा चतुर्बाहुसमन्विता ।
खट्वाङ्गं चन्द्रहासं च बिभ्रती दक्षिणे करे ॥९२॥
वामे चर्म च पाशं[3] च ऊर्ध्वाधोभागतः पुनः ।
दधती मुण्डमालां च व्याघ्रचर्मधरा वराम् ॥९३॥
कृशाङ्गी[4] दीर्घदंष्ट्रा च अतिदीर्घातिभीषणा ।
लोलजिह्वा निम्नरक्त-नयना नादभैरवा ॥९४॥
कबन्धवाहनासीना[5] विस्तार-श्रवणानना ।
एषा ताराह्वया देवी चामुण्डेति च गीयते ॥९५॥

She is as dark as the hue of the petels of blue lotus, with four arms, wears *khatvāṅga* (club like the leg of bed), and *candrahāsa* (a crescent moonshaped scimitar) in her (two) right hands, holds a shield of hide and a noose in her (two)

1. महामाया M. 2. यथैकाग्र...M.
3. चर्म कपालं च···M. 4. कृष्णांगी V. 5. पीना M.V

left hands in the upper and lower hand respectively, she is adorned with a wreath of human heads and wears tiger-skin (as her loin) as garment, she is of dark complexion, has long fangs, is tall and looks terrifying, she is with protruding tongue, and red eyes, screams horribly, sits upon a *kabandha* (a body without head), which is her mount, she is with wide ears and mouth. This is the goddess Tārā, who is also called Cāmuṇḍā. 92-95

एतस्या योगिनीश्चाष्टौ पूजयेच्चिन्तयेद् यदि ।
त्रिपुरा भीषणा चण्डी कर्त्री हर्त्री विधायिनी ॥९६॥
कराला शूलिनी चेति अष्टौ ताः परिकीर्तिताः ।

The eight *yoginīs* associated with her are also to be worshipped and meditated upon along with her. Tripurā, Bhīṣaṇā, Caṇḍī, Kartrī, Hatrī, Vidhāyinī, Karālā and Śūlinī; these are the renowned eight *yoginīs* belonging to her. 96-97a

एषाऽतिकामदा देवी जाड्यहानिकरी सदा ॥९७॥
एतस्याः सदृशी काचित् कामदा न हि विद्यते ।

This goddess gives excessive enjoyment in fulfilling lust (*kāma*) and always removes stupidity. There is none equal to her in giving sexual enjoyment (to the adept). 97b-98a

कौशिक्या हृदयाद् देवी निःसृता ध्यायतो हरेः ॥९८॥
शिवदूतीति सा ख्याता या च देवशतैर्वृता ।
मन्त्रमस्याः प्रवक्ष्यामि धर्मकामार्थदायकम् ॥९९॥

The goddess who is called Śivadūtī and is surrounded by hundreds of gods came forth from the heart of the goddess Kauśikī, while Hari was meditating upon her. I shall now explain her *mantra*, which grants *dharma*, *artha* and *kāma*. 98b-99

यच्छ्रुत्वा साधको याति दुर्लभं शिवमन्दिरम् ।
यामाराध्य महादेवीं शिवदूतीं शिवात्मिकाम् ॥१००॥
नचिराल्लभते कामान् नरः सर्वजयी भवेत् ।

When an adept hears this *mantra*, he goes to the abode of Śiva, the inaccessible one. When a man propitiates this great goddess Śivadūtī, who, in reality in Śiva himself, he obtains within no time, all his objects what he longs for, and become victorious in all respects. 100-101a

अन्त्यः समाप्तिसहितो विन्द्विन्दुभ्यां दशावरः ॥१०१॥
स्वरेणोपान्तदन्त्येन संस्पृष्टोऽन्त्येन पूर्वशः ।
स एव बिन्दुयुगलपूर्वस्योपान्तपावकः ॥१०२॥
षष्ठस्वरकलाशून्यैः सहितः प्रथमस्थितः ।
मन्त्रोऽयं[1] शिवदूत्यास्तु शिवदूतीजयप्रदः ॥१०३॥

The last syllable together with the *visarga*, the syllable after *pa* and provided with the eleventh vowel (*daśāvara*), and *candra* and *bindu*, followed by the last dental, the syllable which is proceded by the syllable *sa*, comes before the *visarga*, the last but one syllable, and the syllable of Agni together with the sixth vowel and provided with *candra* and *bindu*, and this coming to at the beginning is the *mantra* of Śivadūtī (i.e. *hrīṁ saḥ spheṁ kṣaḥ*), the *mantra* assigned to Śivadūtī brings victory (to the devotees). 101b-3

रूपमस्याः प्रवक्ष्यामि शृणु वत्सैकसम्मतः ।
चतुर्भुजं महाकायं सिन्दूरसदृशद्युति ॥१०४॥
रक्तदन्तं मुण्डमाला-जटाजूटार्धचन्द्रधृक् ।
नागकुण्डलहाराभ्यां शोभितं नखरोज्ज्वलम् ॥१०५॥
व्याघ्रचर्म-परिधानं दक्षिणे शूलखड्गधृक् ।
वामे पाशं तथा चर्म बिभ्रदूर्ध्वापरक्रमात् ॥१०६॥
स्थूलवक्त्रं च पीनोष्ठं तुङ्गमूर्ति भयङ्करम् ।
निक्षिप्य दक्षिणं पादं सन्तिष्ठत् कुणपोपरि ॥१०७॥
वामपादं शृगालस्य पृष्ठे फेरुशतैर्वृतम् ।
ईदृशीं शिवदूत्यास्तु मूर्ति ध्यायेद् विभूतये ॥१०८॥

I shall now describe her physical form, O my child ! listen to it with undivided attention. Śivadūtī is with four arms, a huge body, which shines like the vermilion, with red teeth, she wears a wreath of human hands, a long matted hair provided with the crescent moon, she is splendid with her snake ear-rings and snake necklace, she shines brightly with her (long) nails, wears a tigher-skin as the garment, holds a trident and a sword in her two right hands, a noose, a shield of hide in her two left upper and lower hands respectively, her face is rough, lips are thick and she is tall in stature, and looks dreaded, she stands by putting her right foot on a corpse,

1. तन्त्रोऽयं M

while her left foot on the back of a jackal, and surrounded by hundreds of jackal. With a view to achieving prosperity one should meditate upon this figure of Śivadūtī. 104-8

ध्यानमात्रादथैतस्या नरः कल्याणमाप्नुयात् ।
पूजनादचिराद् देवी सर्वान् कामान् ददाति च ॥१०६॥

By simply meditating upon her a man gets his welfare, while worshipped the goddess grants him all his desire within a short time. 109

यः शिवाविरुतं श्रुत्वा शिवदूतीं शुभप्रदाम् ।[1]
प्रणमेत् साधको भक्त्या तस्य कामाः करे स्थिताः ॥११०॥

When the adept on hearing the howling of the jackals makes obeisance to the bliss-given goddess Śivadūtī with devotion, he gets all his desires fulfilled. 110

यदा जघान जगतां रक्तबीजं हिताय वै ।
महादेवी महामाया तदास्याः कायतः सृता: ॥१११॥
दूतं प्रस्थापयामास शिवं शुम्भाय साम्बिका ।
तेन[2] सा शिवदूतीति देवैः सर्वैः प्रगीयते ॥११२॥

When (in the past) the great goddess Mahāmāyā has slained for the good of the world the demon Raktabīja, these (goddess) came forth out her body[3], the Ambikā deputed Śiva as messenger to Śumbha, therefore, she is called Śivadūtī[4] by all the gods. 111-12

क्षेमकारी[5] च शान्ता च वेदमाता महोदरी ।
कराला कामदा देवी भगास्या भगमालिनी[6] ॥११३॥
भगोदरी भगारोहा भगजिह्वा भगा तथा ।
एता द्वादश योगिन्यः पूजने परिकीर्तिताः ॥११४॥

Kṣemakārī (Kṣemaṅkarī), Śāntā, Vedamātā, Mahodarī, Karālā, the goddess Kāmadā, Bhagāsyā, Bhaga-mālinī, (Bhaga-śālinī) Bhagodarī, Bhagārohā, Bhagajihvā, and Bhagā; these twelve are the *yoginīs* named in respect of her worship. 113-14

एता द्वादश योगिन्यः शिवदूत्याः सदैव हि ।
विचरन्ती स्वयं देवी यत्र तत्रैव गच्छति ॥११५॥

These twelve *yoginīs* of Śivadūtī always move everywhere, wherever she wanders. 115

योगिन्यो ह्यथ सख्यः स्युर्येयान्यासां तथा पुनः ।
चण्डिकायास्तु योगिन्यः सख्योऽत्र च प्रकीर्तिताः ॥११६॥

The *yoginīs* of all other goddesses are their constant companions, similarly, these (twelve) *yoginīs* are her friends (*sakhyaḥ*). 116

इति ते त्वङ्गमन्त्राणि कथितानि समासतः ।
कामाख्यायाश्च महात्म्यं कल्पमात्रं वदामि वाम् ॥११७॥

Thus the *aṅgamantras* have briefly been stated. I shall now relate to both of you the glory of Kāmākhyā, and the ritual procedure prescribed for worshipping her. 117

इति श्रीकालिकापुराणे कामाख्यामाहात्म्ये
[1]एकषष्टितमोऽध्यायः ॥६१॥

Here ends the sixty first chapter of the holy Kālikāpurāṇa, called the glorification of Kāmākhyā.

---

1. शिवप्रदाम् M. 2. तदा M.
3. Śiva-dūtī mentioned in *tantras* seems to be identical with Śiva-dūtī.
4. The reading "*kāyataḥ sṛtaḥ*"; if read as "*sṛtā*" means Ambikā came forth out.
5. क्षेमंकरी V. 6. भगमालिनी V.

1. त्रिषष्टितमोऽध्याय

द्विषष्टितमोऽध्याय:
CHAPTER SIXTY TWO
(Kamākhyā's ritual procedure)

भगवानुवाच

कामार्थमागता यस्मान्मया सार्धं महागिरौ ।
कामाख्या प्रोच्यते देवी नीलकूटे रहोगता ॥१॥

The Lord (Śiva) said:

As the Goddess has come to the great mountain Nīlakūṭa to have the sexual enjoyment with me, she is called the (goddess) Kāmākhyā, who resides there in secret. 1

कामदा कामिनी कामा कान्ता कामाङ्गदायिनी ।
कामाङ्गनाशिनी यस्मात् कामाख्या तेन चोच्यते ॥२॥

Since she gives love, is a loving female, is embodiment of love, the beloved, she restores the limbs of Kāma and also destroys the limbs of Kāma, she is called Kāmākhyā. 2

एतस्या: शृणु माहात्म्यं कामाख्याया विशेषत: ।
या सा प्रकृतिरूपेण जगत्सर्वं नियोजयेत् ॥३॥

Now listen especially to the great glory of Kāmākhyā, who as the Primordial Force puts the entire world into motion. 3

मधुकैटभनाशाय महामायाविमोहित: ।
यदा संयुयुधे विष्णुस्तदैवामोहयद्धरिम्[1] ॥४॥

Under the spell of Māhāmāyā when Viṣṇu, with intent to kill Madhu and Kaiṭabha fought with them, it was she who enchanted Hari. 4

दैनन्दिने तु प्रलये प्रसुप्ते गरुडध्वजे ।
तस्य श्रवणविड्जातावसुरौ मधुकैटभौ ॥५॥

During the period of daily deluge (by the standard of Brahmā) of the world when Viṣṇu was asleep two demons, Madhu and Kaiṭabha were born of the dirt that was accumulated on his ears 5

कूर्मपृष्ठे स्थिता देवी विशीर्णेवाभवज्जलै:[2] ।
तां विशीर्णां योगनिद्रा महामाया व्यलोकयत् ॥६॥

1. मोहयद् दृढम् V. M. 2. कूर्मपृष्ठगता पृथ्वी प्रवृत्ता कोमलाजलै: M.

The earth, resting on the back of the tortoise was almost reduced to pieces by the water. Yoganidrā, who is Mahāmāyā had observed the earth was shattered. 6

तां वै दृढतरां पृथ्वीं कर्तुं प्रति तदेश्वरी ।
उपायं चिन्तयामास कथं पृथ्वी भवेद्दृढा ॥७॥

The goddess then in order to make the earth more solid thought about a plan as to how the earth could be strong enough. 7

इदानीमाज्यवत्[1] पृथ्वी प्रवृत्ता कोमला जलै: ।
सृष्टिकाले जनान् सोढुं कथं शक्ता भविष्यति ॥८॥

'The earth at this moment has been turned soft like the purified butter by the water; how such a soft earth shall ever be able to bear the living being at the time of creation ?' 8

इति सञ्चिन्त्य सा माया जगतां सृष्टिरूपिणी ।
उपगम्य तदा विष्णुमाससाद सुनिद्रितम् ॥९॥

Having thus pondered over the matter, that goddess Māyā, the creative power, who has in herself the nature of the worlds, went to Viṣṇu, who was in deep sleep, and sat by his side 9

तं तु सुप्तं समासाद्य जगन्नाथं जगत्पतिम् ।
वामहस्तकनिष्ठाग्रं तस्य कर्णे न्यवेशयत् ॥१०॥

She having sat down by the side of Visnu, the Lord of the world, the master of the world, who was asleep, put the tip of the little finger of her left hand in his ear. 10

निवेश्य नखराग्रेण प्रोद्धृत्य श्रावणं मलम् ।
चूर्णीचकार सा देवी योगनिद्रा जगत्प्रसू: ॥११॥

After the goddess Yoganidrā, the creatress of the worlds had put her finger there, she brought the dirt from his ear out with the tip of her finger-nail and powdered that dirt of the ear. 11

तत्कर्णमलचूर्णेभ्यो मधुर्नामासुरोऽभवत् ।
ततो दक्षिणहस्तस्य कनिष्ठाग्रं तु दक्षिणे ॥१२॥
कर्णे न्यवेशयद् देवी तस्मादप्युद्धृतं मलम् ।
तच्चापि क्षोदयामास करशाखाद्वयेन तु ॥१३॥

1. इदानीं साभवत् ।

Out of the powder made of the dirt of his ear there arose a demon named Madhu. Thereafter the goddess put the tip of the little finger of her right hand in his right ear and brought out the dirt from that ear hole as well, and then she pulverized that by the fingers of her two hands. 12-13

ततोऽभूत् कैटभो नाम बलवान् सोऽसुरो महान् ।
उत्पन्नः स च पानार्थं यस्मान्मृगितवान्मधु ॥१४॥
ततस्तस्य महादेवी मधुनामाकरोत्तदा ।

Out of these powders born the strong demon, Kaiṭabha, the great. As the former immediately after his birth wanted to drink *madhu* (honey), therefore, the great goddess called him Madhu. 14-15a

उत्पन्नः कीटवद्भाति महामायाकरे यतः ॥१५॥
ततोऽस्य कैटभं नाम महामाया तदाकरोत् ।
[1]तावुवाच महामाया युध्यतां हरिणा सह ॥१६॥

While the latter one after it was born looked like a *kīṭ* (worm) in the hand of Mahāmāyā, therefore, she named him Kaiṭabha And then Mahāmāyā told both of them: "You must fight with Viṣṇu." 15b-16

युवां नो श्रद्धयेवात्र भवन्तौ निहनिष्यति ।
युवां यदा प्रभाषेथे आवां विष्णो वधान भो ॥१७॥
'तदैवायं युवां हन्ता नान्यथा हरिरप्ययं ।'
महामायामोहितौ तौ विष्णुगात्रं तदा गतौ ॥१८॥

Viṣṇu, as if out of compassion, shall not kill you. When you ask him 'O Viṣṇu! kill us,' then only Viṣṇu shall kill you otherwise even he is not able to do this. Then the two being bewildered by the illusory power of Mahāmāyā went to the body of Viṣṇu. 17-18

भ्रममाणौ ददृशतुर्नाभिपद्मोत्थितं विधिम् ।
तमूचतुस्तौ धातारं हनिष्यावोऽद्य त्वामिह ॥१९॥
तं जागरय वैकुण्ठं यदि जीवितुमिच्छसि ।

Roaming about (on Viṣṇu's body) the two observed Brahmā coming out from the naval-lotus of Viṣṇu, and they told the creator: "We shall kill you, now on the spot. If you want to live, wake up Viṣṇu." 19-20a

ततो ब्रह्मा महामायां योगनिद्रां जगत्प्रसूम् ॥२०॥
प्रसादयामास तदा स्तुतिभिर्बहुभिर्भयात् ।

Brahmā having been terrified then propitiated Mahāmāyā, Yoganidrā, the mother of the world by means of good number of hymns. 20b-21a

चिरं स्तुताथ सा देवी ब्रह्मणा जगदात्मना ॥२१॥
प्रसन्ना तरसा व्यग्रमुवाच च यथाविधि ।

When the goddess had been thus propitiated by Brahmā, the self of the world for a long time, she became graciously pleased with Brahmā and said quickly as per norms. 21b-22a

किमर्थं संस्तुता चाहं किं करिष्याम्यहं तव ॥२२॥
तद् वद त्वं महाभाग करिष्याम्यहमद्य ते ।

O noble one! why have I been praised? What can I do for you? Tell me, I shall do that for you at this moment. 22b-23a

ततस्तेन महामाया प्रोक्ता धात्रा महात्मना ॥२३॥
प्रबोधय जगन्नाथं यावन्नो[1] मां हनिष्यतः ।
सम्मोहय दुराधर्षावसुरौ मधुकैटभौ ॥२४॥

Then the noble creator (Brahmā) told Mahāmāyā thus: "Awake the Lord of the world before these two demons kill me, and also confuse these two invincible demons—Madhu and Kaiṭabha." 23b-24

इत्युक्ता सा तदा देवी ब्रह्मणा जगदात्मना ।
बोधयामास वैकुण्ठं मोहयामास[2] तौ तदा ॥२५॥

The goddess thus being addressed by Brahmā who is the world himself, awoke Viṣṇu (from his slumber) and confused the two (demons). 25

ततः प्रबुद्धः कृष्णस्तु ददर्श भयशालिनम् ।
ब्रह्माणं तौ तदा घोरावसुरौ मधुकैटभौ ॥२६॥

Then Kṛṣṇa (Viṣṇu) was awakened and had seen Brahmā aflicted with fear, and also the two terrible demons. 26

1. तावुवाच इत्यारभ्य···हनिष्याव इत्यन्तः पाठो नास्ति V.

1. यावन्नौ B. 2. योधयामास M.

तत्स्ताभ्यां स युयुधे ह्यसुराभ्यां जनार्दन ।
नाशकद्धारितुं वीरावसुरौ मधुकैटभौ ॥२७॥

Then Janārdana (Viṣṇu) fought with the two demons—Madhu and Kaiṭabha; however he was not able to over power the demon heroes. 27

अनन्तोऽपि फणाग्रेण तान्नो धर्तुं क्षमोऽभवत् ।
युध्यमानान् महावीरान् वैकुण्ठ मधुकैटभान् ॥२८॥

Ananta (the mythical serpent) also on his part and not been able to hold them up when the great hero Viṣṇu fought Madhu and Kaiṭabha of high prowess. 28

अथ ब्रह्मा शिलारूपां स्थितिशक्ति तदाकरोत् ।
अर्धयोजनविस्तोर्णमर्धयोजनमायताम् ॥२९॥

Then Brahmā created a retaining power in the form of a slab of stone half-a-*yojana* wide and half-a-*yojana* in length. 29

तस्यां शिलायां गोविन्दो युयुधे नृपसत्तम ।
सह ताभ्यां शिला सा तु प्रविवेश जलान्तरम् ॥३०॥

O best of the kings ! on that slab of stone Viṣṇu fought the two demons; and in the process (due to their weight) that slab of stone sank into the water. 30

तस्यां तु शक्त्यां मग्नायां तोये स युयुधे हरिः ।
पञ्चवर्षसहस्राणि वाहुयुद्धं निरन्तरम् ॥३१॥

That slab of stone having been sunk into the water Hari fought a wrestling fight with the two demons on the water uninterrupted for five thousand years. 31

यदा वै नाशकद् हन्तुं तौ विष्णुर्जगतां पतिः ।
परां चिन्तां तदावाप विधातापि भयात् ततः ॥३२॥

When Viṣṇu, the Lord of the worlds, was not able to kill them, Brahmā, the creator, apprehending impending danger become very anxious. 32

ततस्तावेव तं विष्णुमूचतुर्बलदर्पितौ ।
पुनः पुनर्जगन्मातृ-महामाया-विमोहितौ ॥३३॥

Then the two demons—out of pride because of their strength and also once more coming under the illusory power of Mahāmāyā themselves thus said to Viṣṇu again and again. 33

तुष्टौ स्वस्त्वन्नियुद्धेन वरं वरय माधव ।
तवेष्टं सम्प्रदास्यावः सत्यमेतद् ब्रुवोऽधुना ॥३४॥

"O Viṣṇu ! you have been fighting us well, we are pleased with you by your skill in fighting, now choose a boon. In truth we shall grant you whatever you desire at this moment." 34

तयोस्तद्वचनं श्रुत्वा माधवो जगतां पतिः[1] ।
उवाच तौ युवां वध्यौ भवतां मे महाबलौ ॥३५॥
इति देहि वरं मह्यं दातव्यं यदि विद्यते ।

Mādhava, the Lord of the worlds after he heard their words said to them; "You two are of great strength; you must fall victims of mine (to be killed by me). Should you grant any boon, grant this to me." 35-36a

तौ तदा प्राहतुर्नाशस्त्वत्तो नौ शोभनोऽधुना[2] ॥३६॥
तत्रावां जहि नो यत्र तोयं सम्प्रति विद्यते ।
तयोस्तद्वचनं श्रुत्वा माधवो जगतां पतिः ॥३७॥
ब्रह्माणं मां च शीघ्रेण प्राहेदं चात्मसंज्ञया ।

Then the two (demons) said: "It will be fine for us to be killed by you—at this moment. However, you must kill us at such a place where there is no water at this very moment." Viṣṇu, the Lord of the worlds after he heard their words immediately, on his own wisdom, thus said to Brahmā and me also. 36b-38a

ब्रह्मशक्तिशिलां शीघ्रमुद्धृत्य ध्रियतां यथा ॥३८॥
तत्र स्थित्वा महाघोरौ हनिष्यामि महाबलौ ।
ततो ब्रह्मा ह्यहं चैव उद्दधार शिलां तु ताम् ॥३९॥

"You two quickly lift up that slab of stone, *Brahma-śakti* and you must support it so that standing on it I shall be able to kill these two demons of great prowess." Thereupon Brahmā and myself lifted up that slab of stone (to the surface of water). 38b-39.

तस्यां मध्ये पूर्वभागे ह्यहं पर्वतरूपधृक् ।
ऊर्ध्वं स्थित्वा शिलां भित्त्वा प्रविवेश रसातलम् ॥४०॥

On that slab of stone, in the middle of it in the eastern side of it I myself was there in the form of a mountain,

---

1. भगवान् गरुडध्वजः M.
2. तौ तदा प्राह युष्मत्तो योग्यो नौ शोभनो वरः M.

standing up right on it I reached into the lower world after I had cleft that (slab of) stone. 40

ऐशान्यामभवत् कूर्मः पर्वतस्त्वाग्रहोच्छिलाम् ।
वायव्यां तथानन्तो नैऋर्त्यां च सुरेश्वरी ॥४१॥
महामाया जगद्धात्री शैलरूपप्रधारिणी ।
आग्नेय्यां च तथा विष्णुरेकरूपेण संस्थितः ॥४२॥
ब्रह्मशक्तिशिलां गृह्णन् भगवान् परमेश्वरः ।
मध्ये ब्रह्मा त्वहं चैव वराहश्च तथापरः ॥४३॥

Kūrma assuming the form of mountain upheld that (slab of) stone in the north east corner. The same way Ananta in the north-western corner supported that stone, and in the south-western corner the goddess Mahāmāyā, the supportress of the world, held it up by assuming the form of a mountain. And in the south-eastern corner Viṣṇu, the Lord, the highest god, by assuming the same form supported *Brahma-śaktiśilā*; in the midst there were Brahmā, Varāha and myself. 41-43

ततो वराहपृष्ठस्य चरमे जगतांपतिः ।
स्थित्वा शिलामवष्टभ्य ब्रह्मशक्तिमधोगताम् ॥४४॥

There upon Viṣṇu, the Lord of the worlds standing at the extreme end of the back of Varāha resisted the *Brahma śaktiśilā* from sinking into the bottom of water. 44

वामोरुजघने यत्नादारोप्य शिरसी तयो ।
जगदाधारभूतः स सर्वयत्नेन संयुतः ॥४५॥
सर्वैर्बलैः समाक्रम्य चिच्छेद च पृथक् पृथक् ।
मधुकैटभयोः सम्यग् ग्रीवयोः[1] पृथिवीमृते ॥४६॥

Viṣṇu, the Lord and the resort of the worlds put the heads of the two demons on his own left thigh and loin with effort, and overpowered them with all his energy and strength and then he cut off the heads of Madhu and Kaiṭabha from their neck, one after another, and there was no earth. 45-46

तस्य चाक्रमत स्थेम्ना ब्रह्मशक्तिरधोगता ।
ध्रियमाणापि देवौघैर्यत्नादपि मुहुर्मुहुः ॥४७॥
ततस्तयोस्तु मृतयोः शरीरे जगतां पतिः ।
ब्रह्मशक्ति समुद्धृत्य न्यधात् तस्यां प्रयत्नतः ॥४८॥

1. वीरयोः M.

Brahma-śaktiśilā started sinking into the water because he (Viṣṇu) was constantly standing on it though it (the slab of stone) was supported by all the gods with great effort all the time. (Having observed this) the Lord of the worlds lifted up that *Brahmaśaktiśilā* and placed on it the two bodies of the demons after they were killed. 47-48

उद्धृतायां पृथिव्यां तु तयोर्मेदोविलेपनैः ।
सुदृढामकरोत् पृथ्वीं क्लेदितां तोयराशिभिः ॥४९॥

Viṣṇu having raised the earth, which was moistened by the water masses made it solid and firm by rubbing the fat of the two demons. 49

मेदोविलेपनाद् यस्माद् गीयते मेदिनी च सा ।
अद्यापि पृथिवी देवी देवराक्षसमानुषैः ॥५०॥

The goddess earth down to this day is called *medinī* (which contains the *medas*=fat) by gods, demons, and men because of ointments of the fat (of Madhu and Kaiṭabha). 50

अथ काले बहुतिथे व्यतीते प्राणिसर्जने ।
अगृह्णां दक्षतनयां भार्यार्थेऽहं वधूं वराम् ॥५१॥

Since then long long time had passed on, and after the living beings were created, once upon a time I accepted an excellend lady, the daughter of Dakṣa for my wife. 51

सा मेऽभूत् प्रेयसी भार्या प्रादाय समयं पितुः ।
अनिष्टकारी त्वं चेत् स्याः प्राणांस्त्यक्ष्ये तदा त्वहम् ॥५२॥

She became my beloved wife; she entered into an agreement with her father to this effect: "Should you ever do any harm to me, I shall give up my life." 52

ततो यज्ञे समस्तांस्तु स च वव्रे चराचरम् ।
न मां नापि सतीं वव्रे तदानीष्टान्मृता तु सा ॥५३॥

Thereafter (Dakṣa) once invited all the living beings, the entire animate and inanimate world to tne sacrifice which he performed, but he did not invite me nor Satī. This was considered by Satī as a harmful, (an insult) act and she died. 53

ततो मोहं समाक्रान्त[1]स्तामादाय मृतामहम् ।
प्रातः[2] पीठवरं तं तु भ्रममाण इतस्ततः ॥५४॥

1. समूलन्नः M. समानः V. 2. प्राप्तः M.

I was sooned, and then started roaming hither and thither with her dead body on my shoulder and ultimately arrived at the most excellent place of worship. 54

तस्यास्त्वङ्गानि पर्यायात् पतितानि यतो यतः ।
तत् तत् पुण्यतमं जातं योगनिद्राप्रभावतः ॥५५॥

In every place where the limbs of her body fell one after another, a holy seat came into being by the virtue of the power of Yoganidrā. 55

तस्मिंस्तु कुब्जिकापीठे सत्यास्तद्‌योनिमण्डलम् ।
पतितं तत्र सा देवी महामाया व्यलीयत ॥५६॥

On that very seat of Kubjikā fell the female organ of Satī (*Yonimaṇḍala*); and the goddess Mahāmāyā disappeared herself into it. 56

लीनायां योगनिद्रायां मयि पर्वतरूपिणि ।
स नीलवर्णः शैलोऽभूत्पतिते योनिमण्डले ॥५७॥

The goddess Yoganidrā having been concealed in me, myself having the form of a mountain, and the female organ of the goddess having been fallen on that mountain, the mountain turned into darkblue. 57

स तु शैलो महातुङ्गः पातालतलमाविशत् ।
तस्या आक्रमणाद्‌गाढं[1] ह्यन्तस्थं द्रुहिणो ह्यधात् ॥५८॥

That very high mountain entered into the nether world, because the goddess heavily possessed it, however, Brahmā coming down supported the mountain. 58.

स तु पूर्वं ब्रह्मशक्ति शिलां धर्तुं चतुर्मुखः ।
शैलरूपोऽभवत् तेन शैलरूपेण मामधात् ॥५९॥

Formerly Brahmā had assumed the shape of a mountain in order to bear the slab of stone, the "power or Brahmā" (*Brahmā-śaktiśilā*) now with that mountain shape he supported me. 59

ब्रह्मा पर्वतरूपी स मयि पर्वतरूपिणि ।
स शक्तोऽधोऽगमद् गाढमाक्रान्तो मायया विधेः[2] ॥६०॥

Brahmā, in his mountain shape being attached to me, in my mountain shape, went downwards because he was firmly pressed by Māyā of Vidhi (of destiny ?) 60.

1. बांच M. 2. विधौ M.

ततो वराहः संसक्तो मयि मां स तु माधवः ।
शैलरूपः शैलरूपं धर्तुं समुपचक्रमे ॥६१॥

Then Varāha, who is Mādhava in his mountain shape became attached to me, I, who was in mountain shape had made an attempt to support me (to keep me afloat). 61

सोऽप्यधोऽयान्मया सार्धं तदा पर्वतरूपिणी ।
आक्रम्य देवीं पृथिवीं स्थितो भुवि निखानितः[1] ॥६२॥

He too, while supporting the Earth, in the shape of a mountain. started going down; thereafter he supported the goddess Earth as if he (Varāha) was embedded to her (Earth). 62.

शतं शतं योजनानां तुङ्गमासीद् गिरित्रयम् ।
तदाक्रान्तं महादेव्या सर्वमेव ह्यधोगतम् ॥६३॥
क्रोशमात्रस्थितं तुङ्गशेषं तस्त्रितयस्य तु ।

The height of these three mountains was hundreds of *yojanas*; having been heavily under the pressure of Mahādevī all of them went down; what remained of the three mountains (above the water) was mere one *krośa*. 63-64

एका समस्तजगतां प्रकृतिः सा यतस्ततः ॥६४॥
ब्रह्मविष्णुशिवैर्देवैर्धृता सा जगतां प्रसूः ।

She alone is the original non-produced one, from whom all the worlds have emerged—she was supported by the gods—Brahmā, Viṣṇu and Śiva. 64a-65a

तत्र पूर्वो ब्रह्मशैलः श्वेत इत्युच्यते सुरैः ॥६५॥

Brahmaśilā first one among the three is called the white (mountain) by gods. 65b

मद्रूपधारो शैलस्तु नील इत्युच्यते तथा ।
स तु मध्यगतः पीठस्त्रिकोणोलूखलाकृतिः ॥६६॥
विभ्राजमानः सततं मध्ये ब्रह्मवराहयोः ।

The mountain, that is my form, is called the blue (mountain) (nīlaśaila) by gods; this is in the middle, the seat of the goddess (Mahāmāyā), it is triangular, and shaped like a wooden mortar. It is ever-radiant and it lies between Brahmā and Varāha mountains. 66-67a

वराहः शैलरूपो यः स चित्र इति कथ्यते ॥६७॥
सर्वेषां संस्थितः पश्चाद् दीर्घः सर्वेभ्य एव तु ।

1. निखानुपतः V.

Varāha in the shape of mountain is called Citrācala, it lies behind all others and the longest of all. 67b-68a

ऐशान्यां योऽभवत् कूर्मः शैलरूपो महाद्युतिः ॥६८॥
मणिकर्णः स नाम्ना तु ख्यातो देवौघसेवितः ।

Kūrma (tortoise) in his mountain form, who is in the north-eastern region is called Maṇikarṇa and is the abode of host of gods. 68b-69a

योऽनन्तरूपः शैलस्तु वायव्यां समवस्थितः ॥६९॥
मणिपर्वतसंज्ञोऽसौ पर्वतो माधवप्रियः ।

Ananta (the mythical serpent) who in his mountain form is called Maṇiparvata (Maṇikūṭa hill), the beloved of Mādhava, and lies in the north-eastern region. 69b-70a

महामाया गिरियंस्तु नैर्ऋत्यां समवस्थितः ॥७०॥
स गन्धमादनो नाम्ना सर्वदा शङ्करप्रियः ।

The mountain, which is Mahāmāyā, stands in the south-western region and is called Gandhamādana; this is the favourite mountain of Śaṅkara. 70b-71a

वराहपृष्ठचरमे यतश्छिन्नौ महासुरौ ॥७१॥
हरिणा तत्र संयातः पाण्डुनाथ इति स्मृतः ।

The place where the two great demons (Madhu and Kaiṭabha) heads were cut off by Hari on the extreme end of the back of Varāha (Varāha mountain Pāṇḍunātha emerged at that spot and became renowned. 71b-72a

ब्रह्मशक्तिशिलायास्तु पूर्वभागे तु मध्यतः ॥७२॥
यस्तु पर्वतरूपोऽहं स तु भस्मचलाह्वयः ।

I myself in the shape of the mountain, being in the midst, at the eastern side of Brahma-śilā was called Bhasmācala. 72b-73a

एवं पुण्यतमे पीठे कुब्जिकापीठसंज्ञके ॥७३॥
नीलकूटे मया सार्धं देवी रहसि संस्थिता ।
सत्यास्तु पतितं तत्र विशीर्णं योनिमण्डलम् ॥७४॥
शिलात्वमगमच्छैले कामाख्या तत्र संस्थिता ।
संस्पृश्य तां शिलां मर्त्यो ह्यमरत्वमवाप्नुयात् ॥७५॥
अमर्त्यो ब्रह्मसदनं तत्स्थो मोक्षमवाप्नुयात् ।

On this sacred most seat, named Kubjikā-pīṭha, which is Nīlakūṭa, and there the goddess reside with me in secret. The female organ of Satī, which had fallen on this sacred most place (hill) was broken into pieces, and then the pudendum of Satī turned into stone, in which the goddess Kāmākhyā herself resides. Should a mortal being ever touch that stone (in the shape of female organ) attains immortality. Being immortal he resides in the abode of Brahmā, and if he stays there attains liberation (*mokṣa*) 73b-75b

तस्याः शिलाया माहात्म्यं यत्र कामेश्वरी स्थिता ॥७६॥
अद्भुतं यस्य गुह्ये तु लोहं भस्म भवेद्गतम् ।

The greatest power of that stone, where Kāmeśvarī is present is such wonderful that is a piece of iron comes into contant with the (stone) pudendum turns into ashes. 76b-77a.

सा चापि अत्यहं तत्र पञ्चमूर्तिधराभवत् ॥७७॥
मोहार्थं सर्वलोकानां ममापि प्रीतये शिवा ।
अहं पञ्चमुखेनाशु पञ्चभागे व्यवस्थितः ॥७८॥

On that spot, in order to confuse all people and also for the sake of my pleasure Śivā assumes five shapes every day. I quickly divide myself into five different shapes with five faces and stay there. 77b-78

ईशानः पूर्वभागस्थः कामेश्वर्याः प्रधानतः ।
ऐशान्यां वै तत्पुरुषो ह्यघोरस्तस्य सन्निधौ ॥७९॥
सद्योजातोऽथ वायव्यां वामदेवस्तु सङ्गतः ।

I present myself in the eastern part as Īśāna, because Kāmeśvarī, the principal goddess is present (in that direction). In the north-eastern corner Tatpuruṣa is present, while Aghora is in his vicinity, Sadyojāta is at the north western side and Vāmadeva is close to him. 79-80a

देव्याश्चापि[1] नरश्रेष्ठ पञ्चरूपाणि भैरव ॥८०॥
शृणु वेताल गुह्यानि देवैरपि सदैव हि ।
कामाख्या त्रिपुरा चैव तथा कामेश्वरी शिवा ॥८१॥
शारदाथ महालोका कामरूपगुणैर्युता ।

O best of men Vetāla and Bhairava ! listen to the five forms of the goddess, which are for-ever even secret to gods. These are : Kāmākhyā, Tripurā, Kāmeśvarī (Śivā), Śāradā and Mahālokā, who are endowed with the quality of assuming shape at will. 80b-82a

---

1. नो देव्याश्च M.

मयि लिङ्गत्वमापन्ने शिलायां योनिमण्डले ॥८२॥
सर्वे शिलात्वमगमच्छैलरूपाश्च निर्जराः।

Myself having been turned into a *liṅga* in stone and the female organ of Satī also having been turned into (pudendum in) stone, all the gods turned into stones and assumed the form of mountains. 82b-83a

यथाहं निजरूपेण रेमे वै सह कामया ॥८३॥
शिलारूपप्रतिच्छन्नास्तथा सर्वास्तु देवताः।
शिलारूपप्रतिच्छन्नाः शैले शैले व्यवस्थिताः ॥८४॥
रमन्ते च स्वरूपेण[1] नित्यं रहसि सङ्गताः।

Just I used to have sexual intercourse with in my own form, though I had turned into *liṅga* in stone the same way all gods, whilst covered by their forms as stone residing on different mountains, always used to have sexual intercourse in their own form with their consorts getting together in secret. 83b-85a

ब्रह्मा विष्णुर्हरश्चात्र दिक्पालाः सर्व एव ते ॥८५॥
अन्येऽप्यत्र स्थिता देवाः सानुकूलाः सदा मयि।
उपासितुं तदा देवीं कामाख्यां कामरूपिणीम् ॥८६॥

Brahmā, Viṣṇu, Hara, the guardians of the directions (of the sky), all of them, and also the other gods, who are always well disposed towards me, are present there for paying homage to the goddess Kāmākhyā, who is capable of assuming any shape at will. 85b-86

नीलशैलस्त्रिकोणस्तु मध्यनिम्नः सदाशिवः।
तन्मध्ये मण्डलं चारु त्रिंशच्छक्तिसमन्वितम्[2] ॥८७॥
[3]गुहा मनोभवा तत्र मनोभवविनिर्मिता।

Nīlaśaila (the mount Nīla) is triangular, being low in the middle, is Sadāśiva himself. In the midst of it there is a *maṇḍala* which is beautifully drawn and provided with thirty *śaktis*; there is the cave of Manobhava which has been created by Manobhava (Kāma). 87-88a

योनिस्तस्यां शिलायां तु शिलारूपा मनोहरा।
वितस्तिमात्रविस्तीर्णा एकविंशाङ्गुलीयुता ॥८८॥

1. शरीरेण M. 2. ...समन्वितम् V.
3. गुहा इत्यारभ्य...निर्मिता इत्यन्तः पाठो नास्ति V.

क्रमसूक्ष्मविनम्रा सा भस्मशैलानुगामिनी।
[1]महामाया जगद्धात्री मूलभूता सनातनी ॥८९॥
सिन्दूरकुङ्कुमारक्ता सर्वकामप्रदायिनी।
तस्यां योनौ पञ्चरूपा नित्यं क्रीडति कामिनी ॥९०॥

(Inside the cave) on that stone there is the very lovely pudendum in the form of stone, which is twelve *aṅgulas* in width and twenty *aṅgulas* length, gradually narrowing and sloping, and lying along the Bhasma-śaila, (the hill of ashes of Kāma). It is redish in colour like vermilion or safron, who fulfils all desires. On that female organ the amorous goddess Kāmākhyā, who is the supportress and the source of the world and the Primordial Force, the eternal one, always amuses herself in five different forms. 88b-90

तत्राष्टौ योगिनीर्नित्या मूलभूताः सनातनीः।
पूर्वोक्ताः शैलपुत्र्याद्याः स्थिता देव्याः समन्ततः ॥९१॥

In this place eight eternal *yoginis*, Śailaputrī and others, who have been stated before, always remain surrounding the goddess in their primary form. 91

तासां तु पीठनामानि शृणु चैकत्र भैरव।
गुप्तकामा च श्रीकामा तथान्या विन्ध्यवासिनी ॥९२॥
कोटीश्वरी वनस्था तु पाददुर्गा तथापरा।
दीर्घेश्वरी क्रमादेव प्रकटा भुवनेश्वरी ॥९३॥

O Bhairava ! listen to their seat names together: Guptakāmā, Śrīkāmā, Vindhyavāsinī, Koṭīśvarī, Vanasthā, Pādadurgā, Dīrgheśvarī, and also one known as Bhuvaneśvarī. 92-93

स्वयोगिन्यः पीठनाम्ना ख्याता अष्टौ च देवताः।
सर्वतीर्थानि चैकत्र जलरूपाणि भैरव ॥९४॥
स्थितानि नाम्ना सौभाग्यसरस्यल्पापि पुण्यदा।
विष्णुस्तु तीरे तस्यास्तु नाम्ना कमल इत्युत ॥९५॥

O Bhairava ! these eight deities are the goddess' own *yoginis*; they are known by their seat-names (*pīṭha-nāmnā*). All sacred places are here in the form of water in the pond called Saubhāgya-sarovara, which though small in size,

1. महामाया इत्यारभ्य...सनातनी इत्यन्तः पाठः कामिनी इत्यस्य पश्चात् V.

produces merits. On the bank of this pond Viṣṇu resides by the name Kamala. 94-95

कामुकाख्यस्तु वटुकः कामाख्याभ्यर्णसंस्थितः ।
लक्ष्मीः सरस्वती देव्यौ देव्याः सङ्गे व्यवस्थिते ॥९६॥
ललिताख्याभवल्लक्ष्मीर्मातङ्गी तु सरस्वती ।
गणाध्यक्षः पूर्वभागे तस्य शैलस्य संस्थितः ॥९७॥
सिद्धः स नाम्ना विख्यातो द्वारे देव्याः प्रियः सुतः ।

Baṭuka by the name Kāmuka is in the near proximity of the goddess (Kāmākhyā) while the goddess Lakṣmī and Sarasvatī are here keeping company of the goddess. The goddess Lakṣmī is known here as Lalitā and Sarasvatī Mātaṅgī. Gaṇādhykṣa (the leader of the group) who keeps the door, stays in the eastern part of Nīlaśaila (hill); he is the dearest son of the goddess and known by the name Siddha. 96-98a

कल्पवृक्षः कल्पवल्ली तिन्तिडी चापराजिता ॥९८॥
भूत्वा तस्मिन् महाशैले स्थितो देव्या धृतः प्रिये ।

The wishing-tree (*kalpavṛkṣa*) and the wishing creeper (*kalpa-vallī*) are there on that favourite mountain of the goddess in the form of a tamarind tree, and *aparājitā* creeper respectively, which are protected by the goddess. 98b-99a

वराहः पाण्डुनाथाख्यः स्थितस्तत्र हरिर्यतः ॥९९॥
जघने शिरसी कृत्वा जघान मधुकैटभौ ।
तस्यासन्ने ब्रह्मकुण्डं ब्रह्मणा निर्मितं पुरा ॥१००॥

Varāha is present there under the name Pāṇḍunātha; Hari in the past at this place killed Madhu and Kaiṭabha by putting down their heads on his *loin*. In its vicinity there is Brahmakuṇḍa, which was created by Brahmā in the past. 99b-100

ईशानाख्यः शिवो यत्र तत् सिद्धेश्वरसंज्ञकम् ।
शिलारूपं सिद्धकुण्डं मध्यस्थं विद्धि[1] भैरव ॥१०१॥

O Bhairava ! let it be known to you that my head[2] called Iśāna is there and known by the name Siddheśvara; that is in the middle, and is Siddhakuṇḍa (?) in the form of stone. 101

तस्यासन्ने गयाक्षेत्रं क्षत्रं वाराणसी तथा ।
योनिमण्डलसंकाशं कुण्डं भूत्वा व्यवस्थितम्[1] ॥१०२॥

In its proximity there are sacred places of Gayā and Vārāṇasī, resembling the female organ and are in the form of pond. 102

तत्रैवामृतकुण्डं तु सुधासङ्घप्रपूरितम् ।
मम प्रियार्थमिन्द्रेण स्थापितं सह निर्जरैः ॥१०३॥

At the same place there is Amṛtakuṇḍa, filled with mass of nectar, deposited by Indra, followed by other gods, for the sake of my beloved. 104

वामदेवाह्वयं शीर्षं श्रीकामेश्वरसंज्ञकम् ।
कामकुण्डं महापुण्यं तस्यासन्ने व्यवस्थितम् ॥१०४॥

That head (of Śiva), called Vāmadeva, stands there by the name Śrī Kāmeśvara, in the proximity of Kāmakuṇḍa, which yields great merit. 104

केदारसंज्ञकं क्षेत्रं मध्यस्थं सिद्धकामयोः ।
दीर्घं चतुर्दशव्यामच्छायाच्छत्राह्वयं तु तत् ॥१०५॥

The sacred seat, named Kedāra is situated between Siddhakuṇḍa and Kāmakuṇḍa, which is fourteen fathom long and known by the name Cāyācatra (—ksetra ?). 105

तस्यासन्ने शैलपुत्री गुप्तकामाह्वया तु सा ।
गुप्तकुण्डस्य मध्यस्था कामेशग्रावणि सङ्गता ॥१०६॥
कामेश्वरशिलासक्ता कामाख्यासंज्ञिता सदा ।
पूर्वभागेण संसक्ता योनेस्तु परमार्गतः[2] ॥१०७॥

Śailaputtrī, called Guptakāmā, is there in its vicinity; she is in the midst of Guptakuṇḍa and clinging to the stone Kāmeśvara. When she is united with the stone Kāmeśvara she is always called Kāmākhyā. She is connected at the eastern and (of Kāmeśvara) while the pundendum is connected with the other (western ?) end (or, otherwise). 106-107

कामकामाख्ययोर्मध्ये कालरात्रिर्व्यवस्थिता ।
पीठे दीर्घेश्वरो नाम्ना सीमाभागे प्रचण्डिका ॥१०८॥

---

1. सिद्ध M.
2. The Bengali translation gives the meaning 'head' though the text reads शिवः for शिरः Again "*siddhakuṇḍāni madhyasthāni*" seems to be confusing. of the two words are made one in a compound it gives a better meaning. English rendering is done in conformity with the subsequent verses.

1. व्यवस्थितः V. 2. परमागता M.

In this sacred seat in between Kāmeśvara and Kāmākhyā there is located Kālarātri, called Dīrgheśvarī, who is of great prowess and is at the (western) boundary (of Kāmarūpapīṭha). 108

कामाख्याप्रस्तरप्रान्ते कूष्माण्डी नाम योगिनी ।
पीठे कोटीश्वरी नाम्ना योनिरूपेण संस्थिता ॥१०९॥

In this seat at the end of the stone of Kāmākhyā the Yoginī, Kuṣmāṇḍī is located in the form of Vagina and known by the name Koṭīśvarī. 109

यच्चाघोराह्वयं शीर्षं तत्कामायास्तु दक्षिणे ।
पीठे भैरवनामा तु गदिते परमार्थिभिः ॥११०॥

The head (of Śiva) that is called Aghora, is situated to the right of Kāmā, who is called Bhairava in his seat by the seekers of supreme truth. 110

चामुण्डा भैरवी नाम्ना भैरवासन्नसंस्थिता ।
नायिका कामदा भक्तेश्चण्डमुण्डविनाशिनी ॥१११॥

In the proximity of Bhairava there is Cāmuṇḍa, called Bhairavaī; she is the consort (*nāyikā*) of Bhairava, grants all desires to her devotees, and who killed Caṇḍa and Muṇḍa. 111

कामाभैरवयोर्मध्ये[1] स्वयं देवी सुरापगा ।
हिताय सर्वजगतां देव्यास्तु प्रीतये सदा ॥११२॥

In between Kāmā and Bhairava there is the goddess, the river Gaṅgā herself for the welfare of the world, who causes delight to the goddess Kāmākhyā. 112

सद्योजाताह्वयं शीर्षं पीठे त्वाम्रातकेश्वरम् ।
भैरवाख्ये गह्वरे तु स्थितं देवर्षिसेवितम् ॥११३॥

The head (of mine) that is called Sadyojāta in this *pīṭha* is named Āmrātakeśvara, which is located in the cave called Bhairava, and attended upon by the divine sages. 113

विद्धि तत्रैव दुर्गाख्यां नायिकां योनिरूपिणीम् ।
सिद्धकामेश्वरी नाम्ना ख्याता देवेषु नित्यशः ॥११४॥

Let it be known to you that *nāyikā* Durgā, resides here in the shape of female organ, and known by the name Siddha-Kāmeśvarī. 114

अजीर्णपत्रः सुच्छायो वृक्षस्तत्र सुसंस्थितः ।
आम्रातकः कल्पवृक्षः कल्पवल्लीसमन्वितः ॥११५॥

There is a tree with never withering leaves, which always provides pleasant shadow; in fact, it is the wishing tree called Āmrātaka and is accompanied by a wishing creeper (*kalpavalli*). 115

पीठे तु सिद्धगङ्गाख्या स्वयं गङ्गा समुत्थिता ।
आम्रातकस्य निकटे मम प्रीतिविवृद्धये ॥११६॥

In the *pīṭha*, in close proximity of Āmrātaka there rises Gaṅgā, known by the name Siddha-gaṅgā, for causing delight to me. 116

पुष्कराख्यं तु तत्क्षेत्रं पीठे त्वाम्रातकाह्वयम् ।
ऐशान्यां तत्पुरुषाख्यं मम शीर्षं व्यवस्थितम् ॥११७॥
भुवनेश्वरनाम्ना तु पीठे ख्यातं च भैरव ।
गह्वरं भुवनेशस्य भुवनानन्दसंज्ञकम् ॥११८॥

That sacred place Puṣkarakṣetra is (also) here in this *pīṭha* and bears the name Āmrātaka. That head of mine called Tatpuruṣa is located in the north-eastern end of the *pīṭha* and known by the name Bhuvanesvara in the *pīṭha*. O Bhairava ! the cave Bhuvaneśvara bears the name Bhuvanānanda. 117-118

तस्यासन्ने तु सुरभिः शिलारूपेण संस्थिता ।
कामधेनुरिति ख्याता पीठे कामप्रदायिनी ॥११९॥

In the proximity of this there exists *Surabhi* in the form of a stone, and known by the name Kāmadhenu in the *pīṭha*, who fulfils all desires. 119

योऽसौ शरभमूर्तिर्मे मध्यखण्डप्रचण्डकः ।
महाभैरवनामाभूत् कोटिलिङ्गाह्वयस्तु सः ॥१२०॥

That the Śarabha body of mine having the terrible middle portion, known as Mahābhairava, exists here (in the *pīṭha*) by the name Koṭiliṅga. 120

मूर्तिभिः पञ्चभिः पञ्चभागेषु समवस्थितः ।
अहं परवादतिप्रीत्या भैरवाख्यः स्थितो धरे ॥१२१॥

I, with my five-fold shape, am present here at five different places, and thus being extremely delighted reside at last here as Bhairava. 121

---

1. कामाख्या भैरवीमध्ये M.

महागौरी तु या देवी योगिनी सिद्धरूपिणी।
सा ब्रह्मपर्वते चास्ते शिलारूपेण चोर्ध्वतः ॥१२२॥
अतीवरूपसम्पन्ना नाम्ना सा भुवनेश्वरी।
यत्र ब्रह्मा तु संसक्तो मयि पर्वतरूपिणि ॥१२३॥
कल्पवल्ली तु तत्रास्ते नाम्ना सा त्वपराजिता।
कामधेनुरदूरस्था पूर्वभागे महेश्वरी ॥१२४॥

The Yoginī Siddharūpiṇī, who is the goddess Mahāgaurī is situated on the upper ridge of the Brahma-parvata, she is extremely beautiful and called Bhuvaneśvarī; she is at that spot where Brahmā(in the form of a mountain)has joined me, I also stay there by assuming the form of mountain. The wishing creeper (*kalpavalli*) is present there, called Aparājitā, while Kāmadhenu is not far away, and on the eastern part the goddess Maheśvarī is located. 122-124

श्रीकामाख्या योनिरूपा चण्डिका सा तु योगिनी।
आग्नेय्यां विद्धि तां संस्थां सर्वकामप्रदां शुभाम् ॥१२५॥

(O Vetāla !) you should know it that the Yoginī Caṇḍika is Śrī Kāmākhyā, who is exceedingly beautiful resides in the south-east..n region in the form of pudendum, and who grants all desires. 125

योगिनी चण्डघण्टाख्या पीठेऽभूद् विन्ध्यवासिनी।
योगिनी स्कन्दमाता तत्पीठेऽभूद् वनवासिनी ॥१२६॥

The Yogini, named Caṇḍaghaṇṭā, (Candraghaṇṭā ?) has become on this *pīṭha* Vindhyāvasinī, and the Yoginī Skandamātā Vanavāsinī. 126

कात्यायनी पीठनाम्ना पाददुर्गेति गद्यते।
नैर्ऋत्यां नीलशैलस्य प्रान्ते सा संस्थिता शिवा ॥१२७॥

Kātyāyanī is called on this *pīṭha* the goddess Śivā (Pādadurgā) who is situated in the south-western end of the mount Nīla. 127

योऽसौ नन्दी मम तनुः स तु पाषाणरूपधृक्।
संस्थितः पश्चिमद्वारि हनुमान् पीठनामतः ॥१२८॥

Nandin, a form of my body, is called Hanumān in this *pīṭha*, stands at the western gate (of Kāmākhyā). 128

और्व उवाच

इति तस्य वचः श्रुत्वा शम्भोरमिततेजसः।
भैरवस्त तु पप्रच्छ वेतालोऽपि समुत्सुकः ॥१२९॥*

Aurva said :

After they have heard these words from Śambhu, of unlimited energy, Vetāla and Bhairava once again eagerly asked him for the following questions : 129

वेतालभैरवावूचतुः

श्रुतः पीठक्रमस्तात देव्याः पूजाक्रमस्तथा।
श्रोतुमिच्छामि मूर्तीनां पञ्चानामपि शङ्कर ॥१३०॥
रूपाणि पञ्चमूर्तीनां मन्त्राणि च समन्ततः।
तत्र मन्त्राणि[1] तन्त्राणि वद नो वृषभध्वज ॥१३१॥

Vetala and Bhairava said :

O father Śaṅkara ! we have listened to the (discription of) series of the sacred *pīṭhas* and also the ritual procedure of worshipping the goddess (Kāmākhyā); now we desire to hear the form of her five-fold images and also to hear all the *mantras* completely, prescribed for the five images. O Vṛṣadhvaja ! now tell us those *mantras* and *tantras* belonging to them. 130-131

ईश्वर उवाच

शृणु वक्ष्यामि वेताल मन्त्रं तन्त्रं पृथक् पृथक्।
कामाख्यापञ्चमूर्तीनां रूपं कल्पं च[2] भैरव ॥१३२॥

The Lord said :

Listen, O Vetāla and Bhairava ! I shall now mention every *mantra* and *tantra* and the ritual procedure prescribed for worshipping the five-fold forms of Kāmākhyā. 132

कामस्थं काममध्यस्थं कामदेवपुटीकृतम्।
कामेन कामयेत् कामो कामं कामे नियोजयेत् ॥१३३॥

One who desires love should love with love desire, what is intimate with love, the essence of love and what is folded in love by Kāmadeva (god of love) and one should connect love desire with love desire. 133

ज्येष्ठं तु व्यञ्जनं ब्रह्मन् परः शान्तं तदुच्यते।
प्रथमं क्रमतः कुर्यात्तत्संसक्तं सुधामयम् ॥१३४॥

The sacred syllable *Oṁ* is called the most excellent syllable, it is the highest and very auspicious one; following the proper

* इति श्रीकालिकापुराणे चतुष्षष्टितमोऽध्यायः V.

1. मन्त्राणि M. 2. कामं रूपं च M.

procedure one should first utter this one, which should be connected with nectar. 134

प्रजापतिस्तथा शक्रबीजं संस्थाद्विसंयुतम् ।
चन्द्रार्धसंहितं बीजं कामाख्यायाः प्रचक्ष्यते ॥१३५॥

The *bija* of Prajāpati so also that of Indra provided with last but one sound, together with *ardhacandra* is called the *bija* of Kāmākhyā. 135

इदं धर्मप्रदं काममोक्षार्थानां प्रदायकम् ।
इदं रहस्यं परममन्यत्र तु सुदुर्लभम् ॥१३६॥

This *bija* grants *dharma*, *artha*, *kāma* and *mokṣa*, this is the secret most one and difficult to obtain anywhere else. 136

श्रोत्रेणोद्यम्य शृणुयाद् गुरुवक्त्रान्नरोत्तमः ।
स कामानखिलान् प्राप्य शिवलोके महीयते ॥१३७॥

The best of men, who hears this *bija* from the mouth of his preceptor by raising his ear up to his mouth, he gets all his desires fulfilled and lives excellently in the abode of Śiva after his death. 137

श्रुतिसकलितसारं देवकण्ठोघहारं
सकलकलुषहारि श्रीधरानन्दकारि ।
सुनय[1]शुभगगोभिर्भ्राजयेद्यद्यशोभि-
स्तदिह शिवसमस्तं विघ्नहन्त्रोज्झितार्थम् ॥१३८॥

Listen now to the nature of Kāmadevi (Kāmākhyā,; she embodies in her the quintesence what has been accumulated in the Vedas, she is remover of the enemies of gods, she destroys all forms of impurity, brings welfare, causes bliss, makes (her devotees) wise, and prosperous, grants fame and cows, (in fact) she is the embodiment of whole auspicious things on this earth, who destroys all impediments. 138

नयनकरभकारि ध्यानिनां चोपकारि
प्रणयिसुनयसंस्थं देवसत्याह्निकस्थम् ।
परमपदविशीर्णं सर्वदौर्भाग्यजीर्णं[2]
शृणु शिवपदरूपं कामदेव्याः स्वरूपम् ॥१३९॥

(O Vetāla and Bhairava !) listen to the nature of Kāmadevī; it is pleasing to the eyes, beneficial to those who are engaged in meditation, it resides in the right path of beloved, it rests in the divine right and the daily rituals, it is the extended supreme resort, and it removes all misfortune (trans. approx). 139

श्रवणगगनमात्रा चादितं यस्य नाम
प्रभवति बहुभूत्यै नीतिमार्गैकधाम ।
सुरगणगणनायां कुण्डली यस्य शक्ति-
स्तदिह परमरूपं चिन्तनीयं हताशैः[1] ॥१४०॥

(The greatness of Kāmadevi) whose name has the power to destroy, even when the sound (of the name) enters into the earhole, it is capable of giving prosperity to those whose path consists of right conduct, who appears as the serpent power (*kuṇḍalinī śakti*) in the counting of gods. This highest shape is to be meditated upon by those who have been disappointed (in life). 140

रविशशियुतकर्णा कुङ्कुमापीतवर्णा
मणिकनकविचित्रा लोलकर्णा त्रिनेत्रा ।
अभयवरदहस्ता साक्षसूत्रप्रशस्ता
प्रणतसुरनरेशा सिद्धकामेश्वरी सा ॥१४१॥

The sun and the moon are the ears of Siddha-Kāmeśvarī, she is of yellow complexion like safron, she looks brilliant with the ornaments of gold and gems, which she is wearing; her ears seem to be shaky, she has three eyes, her hands are in *varada* (boon granting) and *abhaya* (fear-removing) postures, she looks bright (prominent) being provided with the rosary, gods and the kings remain prostrated to her. 141

अरुणकमलसंस्था रक्तपद्मासनस्था
नवतरुणशरीरा मुक्तकेशी सुहारा ।
शवहृदि पृथुतुङ्गस्तन युग्मा मनोज्ञा
शिशुरविसमवस्त्रा [2]सर्वकामेश्वरी सा ॥१४२॥

Siddha-Kāmeśvarī (Sarvakāmeśvarī) assuming the red-lotus posture is seated on a red lotus; her body is fresh and youthful, her hairs are united, she wears a beautiful necklace; her pair of breasts are swelled and pointedly high, she stands

1. ···शुभयोर्भिदार्जयेद् V. 2. शुद्ध M.

1. हृतीशैः M.V 2. सिद्ध···V.

on the bosom of a corpse, her face is radiant like the rising sun, she looks charming. 142

विपुलविभवदात्री स्मेरवक्त्रा सुकेशी
[1]ललितनखरदन्ता सामिचन्द्रावनम्रा ।
मनसिजदृपदिस्था योनिमुद्रालसन्ती
[2]पवनगमनशक्ता संश्रुतस्थान[3]भागा ॥१४३॥

She grants innumerable wealth, she is with a smiling face, and good hair, her teeth and nails are pleasantly smooth, she is adorned with the crescent moon, little bending towards front she resides in the pudendum stone, she moves like the wind, all the renowned places are assigned to her. 143

चिन्त्या चैवं विद्यु दग्निप्रकाशा
धर्मार्थाद्यै साधकैर्वाञ्छितार्थैः ।
कल्पयन्तु श्रीप्ययंतदं सम्यगयं
वेताल त्वं भैरव श्रीप्रतिष्ठम् ॥१४४॥

She looks like the fire of lightning, she is to be meditated upon by the worshippers in this way, if they desire to obtain what they long for, for the sake of *dharma* (*artha* and *kāma*). O Vetāla and Bhairava ! listen to the ritual procedure and the *tantra*, which is the best of all and is the source of welfare. 144

तस्मिन्नर्घे[4] मण्डलं यद्धि पश्चात्
कार्यं चैतच्चन्दनैः पुष्पयुक्तैः ।
पर्यायो यो लेखने पूर्वमुक्तो[5]
देवीतन्त्रे सोऽत्र पूर्वं विधेयः ॥१४५॥

The fiirst *maṇḍala* of this *tantra* which is following, should be drawn with sandal paste and decorated with flowers. The method with regard to the drawing, which has been stated earlier in the *Devītantra*, should be carried out first*. 145

इति श्रीकालिकापुराणे कामाख्यापूजातन्त्रे
[6]द्विषष्टितमोऽध्यायः ॥६२॥

Here ends the sixty-second chapter of the holy *Kālikāpurāṇa*, called the ritual procedure of worshipping the goddess Kāmākhyā.

---

1. दलितकरकदन्ता V. 2. सकल गगन''' V. 3. —स्वाल—V.
4. तस्मिन्नाघं M. 5. पूर्वयुक्तो V.
*This verse seems to be out of context.
6. —पञ्चषष्टितमोऽध्यायः V.

त्रिषष्टितमोऽध्यायः

CHAPTER SIXTYTHREE

(The procedure of worshipping Tripurā)

ईश्वर उवाच

वैष्णवीतन्त्रमन्त्रस्य यथापूर्वं मयोदितम् ।
मण्डलं प्रतिपत्त्या तु पर्यायो मण्डलस्य यः ॥१॥
स एवं प्रथमं कार्यः शिलायां पुष्पचन्दनैः ।
पात्रादीनां प्रतिष्ठानं तथैवात्रापि योजयेत् ॥२॥

The Lord said :

It has already been explained to you the drawing of *maṇḍala* according to the *Vaiṣṇavī-tantra-mantra*, and the course of ritual procedure with the *maṇḍala*, it is to be performed first of all, and all these are to be done on this stone, with flowers and sandal paste. There after the placing of the vessel etc. is to be done the same way on this spot also.

वैष्णवीतन्त्रमन्त्रस्य प्रोक्ता याः प्रतिपत्तयः ।
अत्र ताः सकला योज्या आसनाद्यैश्च पूजनम् ॥३॥

The ritual procedure which has been stated in accordance with what is prescribed in the *Vaiṣṇavi-tantra-mantra*, all these are to be accomplished and also the worship. 3

तेभ्योऽन्यो यो विषयोऽत्र तद् वक्ष्ये शृणु भैरव ।
प्रथमं भास्करायार्घ्यं प्रदद्याच्छ्वेतसर्षपैः ॥४॥
पुष्पचन्दनसंवीतैः सगणाय महात्मने ।

On Bhairava ! listen to the special procedure and features, different from the usual ones, which I am going to tell you just now. First of all one should offer *arghya*[1] i.e. water mixed with white mustard seeds, flowers and sandal paste. 5-5-a.

आसनार्चनशेषे तु पठोक्ताः सर्वदेवताः ॥५॥
पीठनाम्ना तु संयोज्या मण्डलस्य तु मध्यतः ।

---

1. *Arghya* : Water mixed with rice and panic gran and offered as a mark of respect.

After the seat was worshipped all the deities mentioned in their respective *pīṭhas* should be worshipped by uttering the names of the *pīṭhas* in the middle of the *maṇḍala*. 5b-6a

ध्यानस्वरूपं भिन्नं तद् वैष्णव्या सह भैरव ॥६॥
कामाया:[1] सर्वमन्यत् तु महामायास्तवोदितम्[2] ।
योगिनीस्तु चतुःषष्टिः पूजयेच्च पृथक् पृथक् ॥७॥

O Bhairava ! the mode of meditation of Kāmākhayā is different from that of Vaiṣṇavī, and everything have already been told to you. Each one of the sixty four *yoginīs* are to be worshipped separately. 6b-7

गुहां मनोभवां चापि महोत्साहां तथा सखीम् ।
अनन्तरं पूजयेत् तु दिक्पालांश्च नवग्रहान् ॥८॥
रूपतस्तान् समुद्दिश्य पूजयेदिष्टसिद्धये ।

One should worship Manobhavaguhā and also her friend (*śakti*), and there after the guardians of the quarter of the sky, and also the nine planets. In order to getting one's desire fulfilled one should worship them according to their respective shapes. 8-9a

पूर्वद्वारे गणपतिं प्रथमं तु प्रपूजयेत् ॥९॥
नन्दिनं च हनूमन्तं पश्चिमद्वारि पूजयेत् ।
भृङ्गी चोत्तरतः पूज्यो महाकालस्तु दक्षिणे ॥१०॥
एते मम द्वारपाला देव्या द्वारे प्रपूजयेत् ।

First of all one should worship Gaṇapati at the eastern gate, Nandin and Hanumān at the western gate; Bhṛṅgī is to be worshipped at the northern gate and Mahākāla at the southern gate. These are my door-keepers and they should be worshipped at the gates (of the *maṇḍala*) of the goddess. 9a-11a

पात्रामृतीकृतिविधौ[3] कुर्याद् वै काममुद्रया ॥११॥

One should accomplish the act of turning the water of the jar into nectar, this to be done following *kāma mudrā*. 11b

भूतापसारणं कुर्यात् पूर्वं तालत्रयेण तु ।
वामहस्ते दक्षिणेन पाणिना तालमाहरेत् ॥१२॥

Prior to this the act of driving away the ghosts is to be done by the fillip of hands three times, which is to be done by striking the left hand palm by the fingers of the right hand. 12

हूं हूं फडितिमन्त्रेण वेतालादींश्च सारयेत् ।
सर्वमुत्तरतन्त्रोक्तं तन्त्रं कुर्यात् तु साधकः ॥१३॥
अत्रोक्तेन स्वरूपेण प्राणायामं तथा चरेत् ।

A devotee should expel *Vetālas* and others (ghosts) by uttering the *mantra hūṁ hūṁ phaṭ*; he should perform all these acts as have been stated in *Uttaratantra*. First he should accomplish *prāṇāyāma*, (inhaing, retaining and exhaling breath following the method stated here. 13-14a

स्नापयेत् प्रथमं देवीं मूलमन्त्रेण पूजकः ॥१४॥
मधुक्षीराज्यदधिभिर्गोमूत्रैर्गोमयैस्तथा ।
रत्नोदकैः शर्कराभिर्गुडरत्नकुशोदकैः ॥१५॥

A devotee should first bathe the goddess by uttering the *mūlamantra* with honey, milk, ghee, yogurt, cow's urine, cowdung (mixed with water) and with the water having gold and gems dipped into it, and the water mixed with sugar, molasses and *kuśa* grass. 14b-15

सितसर्षपमुद्गाभ्यां[1] तिलक्षीरैस्तथा यवैः ।
रक्तचन्दनपुष्पैश्च दूर्वाभी रोचनायुतैः ॥१६॥
नवभिर्वितरेदर्घ्यं शिलायां योनिसन्निधौ ।

A devotee there after should offer *arghya* to the goddess on the stone near *yoni*, the water for *arghya* is to be mixed with nine varieties of things—such as, white mustard seeds, *mudgas* (a fine variety of pulses) sesames, boiled condense milk (*kṣīra*), barley corns, red sandal paste, flowers, green panic grass (*dūrbā*), and *gorocanā*.[2] 16-17a

आसनं पाद्यमर्घ्यं च तत आचमनीयकम् ॥१७॥
मधुपर्कं स्नानजलं वस्त्रं चन्दनभूषणम् ।

---

1. कामाख्याया: M. 2. क्रमाद गतम् M.
3. पात्रस्य सङ्कृति—M.

1. युक्ताभ्यां M.V.
2. *rocanā*>*gorocanā* a kind of bright yellow panit – like thing made of cow's fat.

पुष्पं धूपं च दीपं च नेत्राञ्जनमतः परम् ॥१८॥
नैवेद्याचमनीये च प्रदक्षिणनमस्कृती ।
एते षोडश निर्दिष्टा उपचारास्तु पीठतः ॥१९॥

There after a worshipper should offer the following items to the goddess: a seat, water for washing the feet, *arghya*, water for sipping, *madhuparka* (yogurt mixed with milk, ghee, sugar and honey), ornaments, flowers, incense, a lamp, collyrium, eatables, water for cleansing the mouth, circumbulation, and adoration; these sixteen are considered as the prescribed items at the *pīṭha*. 17b-19

आवाहयेन्महादेवीं गायत्र्या कामयोगया ।
तामेव विद्धि वेताल गुह्यं भैरवदैवतम् ॥२०॥

A devotee should invoke the great goddess with *kāmagāyatrī mantra*, which is applicable to her. O Vetāla and Bhairava! know this to be secret and divine. 20

कामाख्ये त्वमिहागच्छ यथावन्मम सन्निधौ ।
पूजाकर्मणि सान्निध्यमिह कल्पय कामिनि ॥२१॥
कामाख्यायै च विद्महे कामेश्वर्यै तु धीमहि ।
ततः कुर्यान्महादेवी ततश्चानु प्रचोदयात् ॥२२॥

"O Kāmākhyā! come here to my presence, in proper way; O Kāmini! please be present here at the ceremony of worship; let Kāmākhyā be our aim, our knowledge, let us meditate upon Kāmeśvari, let the great goddess grant this and inspire us. 21-22

एषा तु कामगायत्री पूजयेदनया शुभाम् ।
पूजावसाने च बलीन्देव्याः प्रीत्यै निवेदयेत् ॥२३॥
रुद्राक्षमालया जाप्यमादायैव समाचरेत् ।
त्र्यक्षरैर्मूलमन्त्रस्य त्रिधा वृत्तः प्रपूजयेत् ॥२४॥

This is called *kāmagāyatri*, with this *gāyatri* a devotee should worship the goddess. In order to please the goddess the worshipper should then present offerings, and accomplish *japa* with a rosary of *rudrākṣa*. The goddess should be worshipped with three-syllable *mūlamantra* repeated thrice. 23-24

कामाख्यायाः षडङ्गानि आह्वानानन्तरे तथा ।
वैष्णवीतन्त्रमन्त्रस्य कराङ्गन्यासयोश्च ये ॥२५॥
स्वराः प्रोक्तास्तैः स्वरैस्तु सार्धचन्द्रैः सबिन्दुकैः ।
मूलमन्त्राद्यक्षराभ्यां युगपत्तु नियोजितैः ॥२६॥

After the invocation six limbs of the goddess are to be worshipped with those *svaras* stated in *Vaiṣṇavī-tantra-mantra* for *karanyāsa* and *aṅganyāsa*, which are to be provided with the first two syllables of *mūlamantra*, *candra* and *bindu*. 25-26

कनिष्ठादिक्रमेणैव ह्यङ्गन्यासं समाचरेत् ।
अङ्गन्यासकरन्यासौ कृत्वा पश्चात्तु साधकः ॥२७॥
हृच्छिरस्तु शिखावर्मनेत्रास्योदरपृष्ठतः ।
बाह्वोः पाण्योर्जङ्घयोश्च पादयोश्चापि विन्यसेत् ॥२८॥

Aṅganyāsa is to be performed in the order beginning with the little finger. After *aṅganyāsa* and *karanyāsa* were performed the devotee should touch the limbs of the body, the heart, head, top-knot (of the hair), the coat nail, eyes, mouth, belly back, both arms, both snaks, and both the feet. 27-28

अभयं वरदं हस्तमक्षमालां च सूत्रकम् ।
पूजयेच्छशिनं सूर्यं शिरश्चान्द्रकलां तथा ॥२९॥
रक्तपद्मं शवं चैव लौहित्यं ब्रह्मपुत्रकम् ।
मनोभवां शिलां तत्र शक्तिस्थां शवमध्यतः[1] ॥३०॥
देव्याः प्रपूजयेद्रक्तः कारवालं च पार्श्वतः ।

A devotee should also worship the hands in the boon-granting and fear removing postures, the rosary, and the *siddhasūtrā*; he should worship the moon, the sun and also the digit of the moon, which is on the head of Śiva. The same way he should worship the red lotus, the river Lauhitya called Brahmaputra, the Manobhava stone, which is on the Brahma-śaktiśilā in the middle of the corpse (Śiva in the form of stone) and also the sword by the side of the goddess. 29-31a

पीठादिदेवतास्तत्र यजेत् कामेश्वरीं शुभाम् ॥३१॥
त्रिपुरां पूजयेन्मध्ये पीठप्रत्यधिदेवताम् ।
शारदां च महोत्साहां मध्य एव प्रपूजयेत् ॥३२॥

1. मध्यतः M.

A devotee should honour the deities of the seat here, he should worship the graceful goddess Kāmeśvarī, the presiding deity of the *pīṭha*, and the goddess Tripurā, the tutilary deity of the *pīṭha*, in the middle, and the goddess Śāradā and Mahotsāhā are also to be worshipped in the middle. 31b-32

चण्डेश्वरी महादेवी देव्या निर्माल्यधारिणी ।
योनिमुद्रा समाख्याता कामाख्या विसर्जने ॥३३॥

The great goddess Caṇdeśvarī is her (Kāmeśvarī) holdress of remaining of flowers etc. (*nirmālyadhāriṇī*), *yonimudrā* is prescribed for bidding farewell to the goddess Kāmākhyā. 33

इदं द्रव्यं तु सिन्दूरचन्दनागुरुकुङ्कुमैः ।
इति यो हि मया प्रोक्तो विशेषः परिपूजने ॥३४॥

Along with these substances vermilion, sandal paste, *aguru* (*Agollocha*) and saffron are also to be offered as cosmetics in worshipping the goddess Kāmākhyā, this is the special feature, which I have stated, for worshipping her. 34

एभिर्विशेषैः सहितं वैष्णवीतन्त्रगोचरम् ।
सर्वं कल्पं समासाद्य कामाख्यां परिपूजयेत् ॥३५॥

All these special features along with these, which are stated in the *Vaiṣṇavī-tantra* are to be applied in worshipping the goddess Kāmākhyā. 35

अनेनैव विधानेन कामाख्यां यस्तु पूजयेत् ।
मनोभवगुहामध्ये स याति परमां गतिम् ॥३६॥

Whoever worship the goddess Kāmākhyā by following this prescribed method inside Manobhava-guhā he reaches the supreme state (salvation). 36

ब्रह्माणी चण्डिका रौद्री गौरीन्द्राणी तथैव च ।
कौमारी वैष्णवी दुर्गा नरसिंही च कालिका ॥३७॥
चामुण्डा शिवदूती च वाराही कौशिकी तथा ।
माहेश्वरी शाङ्करी च जयन्ती सर्वमङ्गला ॥३८॥
काली कपालिनी मेधा शिवा शाकम्भरी तथा ।
भीमा शान्ता भ्रामरी च रुद्राणी चाम्बिका तथा ॥३९॥
क्षमा धात्री तथा स्वाहा स्वधापर्णा महोदरी ।
घोररूपा महाकाली भद्रकाली भयङ्करी ॥४०॥
क्षेमकरी चोग्रचण्डा चण्डोग्रा चण्डनायिका ।
चण्डा चण्डवती चण्डी महामोहा[1] प्रियङ्करी ॥४१॥
कलविकरिणी देवी बलप्रमथिनी तथा ।
मदनोन्मथिनी देवी सर्वभूतस्य दामनी ॥४२॥
उमा तारा महानिद्रा विजया च जया तथा ।
पूर्वोक्ताः शैलपुत्र्याद्या योगिन्यष्टौ च याः क्रमात् ॥४३॥
ताभिरेभिश्च सहिताः चतुःषष्टिं च योगिनीः ।
पूजयेन्मण्डलस्यान्तः सर्वकामार्थसिद्धये ॥४४॥

Brahmāṇī, Caṇḍikā, Raudrī, Gaurī, Indrāṇī, Kaumārī, Vaiṣṇavī, Durgā, Narasimhī, Kālikā, Cāmuṇḍā, Śivadūtī, Vārāhī, Kauśikī, Māheśvarī, Śāṁkarī, Jayantī, Sarvamaṅgalā, Kālī, Kapālinī, Medhā, Śivā, Śākambharī, Bhīmā, Śāntā, Bhrāmarī, Rudrāṇī, Ambikā, Kṣamā, Dhātrī, Svāhā, Savdhā, Aparṇā, Mahodarī, Ghorarūpā, Mahākālī, Bhadrakālī, Bhayaṅkarī, Kṣemaṁkarī, Ugracaṇḍā, Caṇdogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍī, Mahāmohā, Priyaṁkarī, Kalavikariṇī, Balapramathinī, Madanonmathinī, Dāmanī, who subjugates all creatures, Umā, Tārā, Mahānidrā, Vijayā, Jayā, and also the eight *Yoginīs* headed by Śailaputrī, who have already been mentioned, in their proper order, these along with those eight, the number of *yoginīs* is sixtyfour. A devotee should worship all these sixtyfour *yoginīs* in side the *maṇḍala* for achieving all round success in *artha* and *kāma*. 37-44

नानाविधं तु नैवेद्यं पानं पायसमेव[2] च ।
मोदकापूपपिष्टादि देव्यै सम्यक् प्रदापयेत् ॥४५॥

A devotee should proper by offer eatables of various kinds, drink and milk-rice, sweet meats, cakes, pastries etc. to the goddess. 45

एवं तु पूजयेद् देवीं कामाख्यां वरदायिनीम् ।
भक्तियुक्तो नरो यस्तु सर्वान् लभते प्रियान् ॥४६॥

If a person worship the boon granting goddess Kāmākhyā with devotion in this way, he obtains all which he desires. 46

महोत्साहा तु या देवी महामाया तु सा स्मृता ।
वैष्णवीतन्त्रमन्त्रेण सा पूज्या योनिमण्डले ॥४७॥

1. महामाया M. 2. पानपायसमेव च M.

The goddess known as Mahotsāhā is Mahāmāyā, she is to be worshipped in *yonimaṇḍala* with *Vaiṣṇavī-tantra-mantra.* 47

तदेव मण्डलं चास्य ह्यङ्गन्यासं तथैव च।
सा एव पूजापर्याये तद्ध्यानं सैव देवता ॥४८॥

The same *maṇḍala* belongs to her and the same *aṅganyāsa* is also applicable, the ritual procedure of worshipping her and the meditation is also the same, indeed she is the same goddess. 48

तन्त्र[1] तदेवमुक्तं तु तस्मान्नान्यं तु किञ्चन।
मण्डलादिविसृष्ट्यन्तं महामायामहोत्सवे ॥४९॥

The *tantra* which has been spoken of is the same. There is nothing special in it from drawing the *maṇḍala* onwards unto the act of dismissing rites at the great festival of Mahāmāyā. 49

यत्प्रोक्तं तेन तां देवीं महोत्साहां तु मण्डले।
स्नानपूर्वं पूजयेत्तु मध्वाज्यादिभिरासवैः ॥५०॥

The goddess Mahotsāhā is to be worshipped with all, that has been said before, on her *maṇḍala* after the goddess was given a bath with honey, ghee, spirituous liquor etc. 50

शृणुतं त्रिपुरामूर्तेः कामाख्यायाः प्रपूजनम्।
एतस्या मूलमन्त्रं तु पूर्वमुत्तरतन्त्रके ॥५१॥
युवयोरिष्टयोः सम्यक् क्रमात् तत् प्रतिपादितम्।
वाग्भवं कामबीजं तु डामरं चेति तत्त्रयम् ॥५२॥

O dear Vetāla and Bhairava ! listen to the method of worshipping the goddess Kāmākhyā when she assumes the form of Tripurā. Her *mūlamantra* has completely been expounded to you earlier in proper order in *Uttra-tantra.* These, are—*vāgbhavabīja*, *Kāmabīja* and also *ḍāmara*; this triad along with *kuṇḍalinī* is the means of achieving all forms of *dharma, artha* and *kāma.* 51-52

सर्वधर्मार्थकामादिसाधकं कुण्डलीयुतम्।
त्रीण्यस्मात् पुरतो दद्याद् दुर्गा ध्याता महेश्वरी ॥५३॥

1. मन्त्रं तु देवताभ्यः M.

When the great goddess Durgā is meditated upon she presents these three ((*dharma*, *artha* and *kāma*) before else (*puraḥ*), and on account of this Kāmākhyā Kāmarūpiṇī is called Tripurā. 53

त्रिपुरेति ततः ख्याता कामाख्या कामरूपिणी।
तस्यास्तु स्नापनं यादृक्कामाख्यायाः प्रकीर्तितम् ॥५४॥
तेनैव स्नापनं कुर्यान्मूलमन्त्रेण पूजकः[1]।

The process of bathing her is the same as that of Kāmākhyā, the worshipper should accomplish the act of bathing her with the same *mūlamantra.* 54-55a

[2]त्रिकोणं मण्डलं चास्यास्त्रिपुरं तु त्रिरेखकम् ॥५५॥
मन्त्रं तु त्र्यक्षरं ज्ञेयं तथा रूपं त्रयं पुनः।
त्रिविधा[3] कुण्डली शक्तिस्त्रिदेवानां च सृष्टये ॥५६॥

Her *maṇḍala* is a triangle, her three cities comprises of three lines, her *mantra* consists of three syllables, and her shape is also three-fold, her *kuṇḍaliśakti* is three-fold, which is meant for creating three gods. 55b-56

सर्वं त्रयं त्रयं यस्मात् त्रिपुरा तेन सा स्मृता।
उदीच्यादाथ पूर्वान्ता रेखाः कार्यास्तु मण्डले ॥५७॥

As all these are repeatedly three (*tri*) she is called Tripurā. The line in the *maṇḍala* is to be drawn beginning with the north and ending in the east. 57

त्रिस्त्रिरेखास्तु कर्तव्यास्ता एव पुष्पचन्दनैः।
ऐशान्यमथ नैरृत्यां मन्त्रं कृत्वा तु संलिखेत् ॥५८॥

Three times three lines i.e. nine lines are to be made with flowers and sandal, or the worshipper should draw the lines in the north eastern and the south western directions whilst uttering her *mantras.* 58

नैरृत्यां चैव वायव्यां ततो ह्यैशान्यगां पुनः।
एवं त्रिकोणं विलिखेन्मण्डलस्यान्तरे पुनः ॥५९॥

The lines drawn in the south-western and the north-western directions should reach the north-eastern point. A worshipper should thus draw a triangle in the midst of the *maṇḍala.* 59

1. साधकः M. 2. त्रिगुणं V. 3. त्रिपुरा'''M.

ऐशान्याद्यास्तु या रेखा सा तु शक्तिर्निगद्यते ।

नैर्ऋत्यां वायवीं याता ततो ह्यैशान्यगा तु या ॥६०॥

सा तु शम्भुः समाख्याता शक्त्या शम्भुं विभेदयेत् ।

The line that begins from the north-eastern direction is called *śakti*; and the line that goes from the south-western direction to the north-western direction and then reaches the north-eastern region is called *śambhu*; the line called *śambhu* should be designed to meet with *śakti*. 60-61a

शक्त्या विभिन्नं भूतेशं वेष्टयेत् कमलेन तु ॥६१॥

अष्टपत्रेण तां ध्यात्वा त्रिवर्णां प्राक् प्रपूजयेत् ।

त्रिभिस्त्रिभिस्तु रेखाभिः शक्तिं शम्भुं च वेष्टयेत् ॥६२॥

The line *śambhu* intersected by the line *śakti*, should be enclosed by an eight patelled lotus flower. The worshipper than should meditate upon these criscross lines which are made with three colours and worship them *śambhu* and *śakti* are to be encircled by nine lines. 61b-62

स्थानस्याभ्युक्षणं सम्यद्ध मार्जनं लिखनं तथा ।

अस्त्रमन्त्रप्रयोगाणां भूतानामपसारणम् ॥६३॥

वैष्णवीतन्त्रमन्त्रोक्तं तथैवोत्तरतन्त्रके ।

यत् प्रोक्तं तत् तु सामान्यं प्राक् कुर्यात् साधको नरः ॥६४॥

There after the worshipper should accomplish the common ritual mentioned in the *Vaiṣṇavī-tantra*, and elaborated in the *Uttaratantra* such as be sprinkling of and completely cleansing the place, scratching and expelling the ghosts by applying *astramantra*. 63-64

त्रिपुराया विशेषेण सहितं पूजनक्रमम् ।

एतत् त्रिकोणं देवानां त्रयाणां स्थानमिष्यते ॥६५॥

ऐशान्यां तु तथेशानो नैर्ऋत्यां चतुराननः ।

वायव्यां तु तथा ब्रह्मा षट्कोणेषु प्रकीर्तिताः ॥६६॥

The worshipper should accomplish the worship of Tripurā with special rites prescribed in this regard. This triangle (already mentioned) is regarded as the abode of three gods; in the north-east angle is Śiva, in the south-west angle is fourfaced Brahmā and in the north-west angle is Brahma: (Viṣṇu); these are stated in respect of six angles. 65-66

दलं त्वेकपुरं प्रोक्तं केशरं चापरं पुरम् ।

पुरं शेषं त्रिकोणं तु त्रिकोणं[1] मण्डलं स्मृतम् ॥६७॥

The petals (of the louts in the triangle) is one city the filament is another city, the remaining third city is the triangle, thus the triangular *maṇḍala* is called Tripura. 67

दलेषु केशरे चापि त्रिकोणे च त्रिधा त्रिधा ।

रेखास्तु विहिताः सम्यक् कुर्यात् तत्र पुनः पुनः[2] ॥६८॥

The worshipper should perfectly draw the tripple lines, each of them separately, on the petals, the filament and the triangle. 68

उत्तरं तद् भवेद् द्वारं तस्य वै धनुराकृतिः ।

पूर्वद्वारं तु षट्कोणं चतुष्कोणं तु दक्षिणे ॥६९॥

पश्चिमं तोरणाकारं यथा चान्यत्र मण्डले ।

The door at the northern corner of the *maṇḍala* should be of the shape of a bow, the eastern door should be hexagon, the door at the southern corner should be a quadrangle, the western door should have the form of a *toraṇa*, just like in any other *maṇḍala*. 69-70a

ऐशान्यां पञ्चबाणांस्तु लिखेद वह्नौ च तद्धनुः ॥७०॥

नैर्ऋत्यां पुस्तकं चापि वायव्यामक्षमालिकाम् ।

The worshipper should draw five arrows in the north-eastern corner, the bow that belongs to that arrows in the south-eastern corner, a book in the south-eastern corner and a rosary in the south-western corner. 70b-71a

एवं कृत्वा मण्डलं तु धृत्वा वामेन पाणिना ॥७१॥

वाग्वेश्मने नम इति मण्डलं पूजयेत् ततः ।

After the *maṇḍala* was prepared in this way the worshipper should hold it with his left hand and worship the *maṇḍala* by uttering the words "obeisance to the abode of *vāk* (speech)". 71b-72a

पूजयित्वा ततो भूतान् नालिकात्रितयेन तु ॥७२॥

मूलमन्त्रेण पूर्वोक्तैर्मन्त्रैरपि [3]समाचरेत् ।

1. ऐशान्यादिषु M.

1. त्रिपुरं V, 2. पृथक् पृथक् M. 3. च चारयेत् M.

After worshipping (the *maṇḍala* the worshipper should drive away the ghosts by slapping the hands three times whilst uttering the *mūlamantra* and other *mantras* mentioned before. 72b-73a.

नवभिश्छोटिकाभिस्तु त्रिधा कृत्वा तु वेष्टनम् ॥७३॥
अभ्युक्षणं ततः कुर्याद् भूतानामपसारणम् ।

Thereafter the worshipper should fence himself three times by the fillip of fingers and besprinkle water with a view to driving away the ghosts. 73b-74a

प्रतिपत्तिस्तु पात्रस्य अर्घ्यार्थं नवधा पुनः ॥७४॥
पूर्ववत् साधकः कुर्याद् दहनं प्लवनं तथा ।
अमृतीकरणं कुर्यात् प्रथमं धेनुमुद्रया ॥७५॥

Then the adept in order to make the *arghya* ready should prepare the vessal in ways as before ; and perform the act of *dahana* and *plavana*. First of all, the devotee should perform the act of turning the water into *amṛta* (nectar) by showing the *dhenumudrā*. 74b /5

योनिमुद्रां ततः कुर्यात् पात्रतोयं तु त्रिः स्पृशेत् ।
मार्तण्डभैरवायार्घ्यं दूर्वाभिः सिद्धसर्षपैः ॥७६॥
रक्तपुष्पैश्चन्दनैश्च सगणाय निवेदयेत् ।

There after he should form the *yonimudrā* (with the fingers of both hands) and touch the water of the vessal three times. Then *arghya*, prepared with panic grass, white mustard seeds, red flowers and sandal paste, is to be offered to Mārtaṇḍabhairava and his retinue. 76-77a.

पाणिकच्छपिकां कृत्वा चिन्तन योनिमुद्रया ॥७७॥
आदौ मध्ये च कर्तव्यं क्रमाद् वेतालभैरव ।
अस्त्रमन्त्रेण पात्रस्य स्थापनार्थं तु मण्डलम् ॥७८॥

O Vetāla and Bhairava ! having performed the hand-tortoise (*pāṇi-kacchapikā*) *mudrā* an adept should meditate upon (the goddess) by means of *yoni-mudrā*. Either at the beginning or in the midst a devotee should make a *maṇḍala* with *astra-mantra* in accordance with the procedure (laid down in this respect) in order to place the vessal on it. 77b-78.

षट्कोणं तु लिखेत् पूर्वं तन्मन्त्रस्थापनेऽपि च ।
ऐं[1] आं[2] क्लीमिति मन्त्रेण त्रिधा पात्रे जलं क्षिपेत् ॥७९॥

1. ह्रीं V.

A devotee should first draw a hexagon and then also pronounce the *mantra* belonging to it, which is applicable to the act of placing the jar; he should throw water three times into the jar by uttering the *mantra aiṁ, āṁ* and *klīṁ*. 79

त्रिधा गन्धं च पुष्पं च त्रिधा दूर्वाक्षतं पुनः ।
[1]ह्रां ह्रीं ह्रूं ह्रैं ह्रौमिति च मङ्गुष्ठादि क्रमान्न्यसेत् ॥८०॥

Then the devotee should throw sandal paste, flowers, panic grass, and rice three times. Then he should perform the *karanyāsa* in order of thumb and other fingers by uttering the *bīja-mantra hrāṁ hrīṁ, hrūṁ*, and *hraiṁ*. 80

ॐ[2] ह्र इत्यस्त्रमन्त्रेण पाणिपृष्ठतले तथा ।
हृदयादिक्रमात् पश्चान्न्यासं कुर्यात् त्रिधा त्रिधा ॥८१॥

Thereafter the devotee should perform *nyāsa* three times on every limb such as the two palms and the back of the two hands and the chest etc., in proper order. 81

संयोज्य पाण्योः क्रमतश्चाङ्गुष्ठादि द्वयं द्वयम् ।
त्रिधा त्रिधा पृथक् कुर्याच्छेषाङ्गानि च विन्यसेत् ॥८२॥
कर्णरन्ध्रे तथा ब्रह्मद्वारं केशतलं तथा ।
नासिकारन्ध्रयुगलं जानुयुग्मं पदद्वयम् ॥८३॥
त्रिधा त्रिधा न्यसेदेभिः षड्भिर्मन्त्रैः पृथक् पृथक् ।

By joining together the two thumbs of the two hand and other fingers also (in this fashion) in serial order *nyāsa* should be performed three times separately and also on the rest of the limbs, i.e. the two earholes the top of the skull, the hair, the pair of nostrils, the two knees, and both the feet, by uttering the six-syllable *mantra*, each one separately. 82-84a

प्राणायामं ततः कुर्यात् पूरकैः स्तम्भकैस्तथा ॥८४॥
रेचकेनापि त्रिपुरामूर्तिं देवीं विचिन्तयेत् ।

Thereafter a devotee should perform *prāṇāyāma* by means of inhaling, holding and exhaling the breathing and then he should meditate upon the goddess in her form known as Tripurā. 84b-85a

दहनप्लवनं कृत्वा आद्यां मूर्तिं विचिन्तयेत् ॥८५॥
त्रिधावृत्याय हृदये तां मूर्तिं शृणु भैरव ।

1. ओं ह्रां ह्रीं हूं हूं ह्रौं V. 2. फ V.

A devotee having performed the act of *dahana* (burning) and *plavana* (bathing) should meditate upon the goddess in her "first image" by paying (silent) obeisance in his heart three times; O Bhairava ! listen to her form. 85b-86a.

सिन्दूरपुञ्जसंकाशां त्रिनेत्रां तु चतुर्भुजाम् ॥८६॥
वामोर्ध्वे पुष्पकोदण्डं धृत्वाधः पुस्तकं तथा ।
दक्षिणोर्ध्वे पञ्चबाणानक्षमालां दधात्यधः ॥८७॥
चतुर्णां कुणपानां तु पृष्ठेऽन्यं कुणपान्तरम् ।
निधाय तस्य पृष्ठे तु समपादेन संस्थिताम् ॥८८॥
जटाजूटार्धचन्द्रेण समाबद्धशिरोधराम् ।[1]
नग्नां त्रिवलिभेदेन चारुमध्यां मनोहराम् ॥८९॥
सर्वालङ्कारसम्पूर्णां सर्वाङ्गसुन्दरीं शुभाम् ।
स्रवद्द्रविणसन्दोहां सर्वलक्षणसंयुताम् ॥९०॥

(Tripurā in her first form) resembles a heap of vermilion; she has three eyes and four arms, holds in the upper a bow of flowers and in her lower hand a book, and in the upper right hand five arrows (of flowers) and a rosary by the lower one; she stands on *samapada* posture on a ghost which has been laid on four other ghosts; her head is long with twisted hairs, which is decorated with the crescent moon fastened to them; she is completely naked, her waist is lovely with dividing three-fold lines, she is attractive, beautiful, in all her limbs and bedecked with all kinds of ornaments. She is provided with abundance of riches, and she possesses all auspicious signs. 86b-90

एनां तु प्रथमं ध्यात्वा त्रिधात्मानं तु चिन्तयेत् ।
[2]तद्रूपं च ततः पश्चात् पुष्पं तद्वाग्भवेन तु ॥९१॥
स्वमस्तके पुनर्दद्यादङ्गन्यासं पुनस्तथा ।
मन्त्रद्वयं त्रिधा जप्त्वा वाग्भवाद्यं तु साधकः ॥९२॥
अर्घ्यपात्रस्य तोयेषु तैस्तोयैः सेचयेच्छिरः ।
पूजोपकरणं चापि त्रिरभ्युक्ष्य तथैव तु ॥९३॥

A devotee should first meditate upon her on this form and then he should meditate upon him three times, and thereafter on her form (again). A devotee should put a flower on his own head again by uttering the *vāgbhavabīja* and again perform *aṅganyāsa*. An adept should mutter two *mantras* i.e. *vāgbhava* and the other by touching the water of the *arghyapātra* (by hand) and besprinkle his head three times with that water. The same way he should besprinkle the offerings of the worship three times. 91-93

कामपीठं ततो ध्यात्वा पूजयेत् क्रमतस्त्विमान् ।
गणेशं च गणाध्यक्षं गणनाथं तथैव च ॥९४॥
गणक्रीडं च पूर्वादिद्वारे मन्त्रेण पूजयेत् ।
हेरम्बबीजमेतेषां मन्त्रस्तु परिकीर्तितः ॥९५॥

After meditating upon Kāmapītha an adept should worship these deities in serial order; he should worship these deities; Gaṇeśa, Gaṇādhyakṣa, Gaṇanātha and Gaṇakrīḍa in the eastern gate by pronouncing their *mantra*. There *mantra* is well known as the *bīja* of Heramba. 94-95

विद्याशान्तिनिवृत्तिश्च प्रतिष्ठा द्वारपालकाः ।
कलान्ताः पूजयेत् सम्यक् पूर्वादिक्रमतस्तथा ॥९६॥

The gate keepers are Vidyā. Śānti, Nivṛtti, and Pratiṣṭhā and the last one is Kalā, these are to be worshipped properly in serial order beginning with the east. 96

सिद्धपुत्रं ज्ञानपुत्रं तथा सहजपुत्रकम् ।
शेषं समयपुत्रं तु पूजयेद् वटुकानिमान् ॥९७॥

An adept should worship these *baṭukas*, namely. Siddhaputra, Jñānaputra, Sahajaputra and Samayaputra. 97

प्रत्येकं तु श्रियं देवीं वटुकानां परे वरे ।
श्रीमित्यनेन मन्त्रेण पूर्वादौ पूजयेत् क्रमात् ॥९८॥

An adept should also worship the goddess Śrī along with every *baṭuka* following from the east successively. 98

सिद्धस्य सहजस्याथ ज्ञानस्य समयस्य च ।
कुमारीं पूजयेत् कोणे ऐशान्यादौ तु मण्डले ॥९९॥

An adept should worship the maidens (*kumārīs*) of (the *baṭukas*) Siddha, Sahaja, Jñāna and Samaya in the *maṇḍala* beginning with the north-eastern corner. 99

1. शिरोसहाय M. 2. सद्रूपं V.

1. *baṭuka*=One form of Śiva.

घोरटं डामरं चैव लोहजङ्घं तथैव च।
भूतनाथं क्षेत्रपालमीशानादौ प्रपूजयेत् ॥१००॥
मण्डलस्य च मध्ये तु पञ्चबाणान् प्रपूजयेत्।

An adopt should worship the tutelar deitess, namely, Gorata, Dāmara, Lohajaṅgha, Bhūtanātha, Kṣetrapāla in the north-eastern corner (and other corners of the *maṇḍala* successively) of the *maṇḍala*. He should worship five arrows in the middle of the *maṇḍala*. 100-101a*

द्रावणं शोषणं चैव बन्धनं मोहनं तथा ॥१०१॥
आकर्षणं च मध्येन मन्त्रेणैव प्रपूजयेत्।
ततस्त्रिष्वथ कोणेषु पूजयेत् तु त्रियोगिनीः ॥१०२॥
भगं च भगजिह्वां च भगास्यामुत्तरादिकम्[1]।
क्रमात्तु पूज्यास्तिस्रोऽन्या[2] अन्या मध्ये त्रिकोणके ॥१०३॥
भागमालिनीं तु प्रथमे द्वितीये तु भगोदरीम्।
तृतीये भगरोहां तु योगिनीं कामरूपिणीम ॥१०४॥

(The five arrows) are to be worshipped in the middle of the *maṇḍala* with the *mantras* applicable to the actions of melting up (*dravaṇa*), drying up (*śoṣaṇa*) captivating (*bandhana*), delusion (*mohana*) attraction (*ākarṣaṇa*). Thereafter he should worship three *yoginīs* is three corners (of the *maṇḍala*), viz, Bhagā, Bhagajihvā, and Bhagāsyā beginning with the north. In the middle of the *maṇḍala* other three *yoginīs* are to be worshipped successively, viz. first Bhagamālinī, second Bhagodarī, thirdly Bhagārohā, the *yoginī* who can assume any form at will. 101b-104

अनङ्गकुसुमां देवीं तथैवानङ्गमेखलाम्।
अनङ्गमदनां चैव ह्यनङ्गमदनातुराम्[4] ॥१०५॥
अनङ्गवेशां चानङ्गमालिनीं मदनातुराम्[5]।
दलकेशरमध्ये तु ह्यष्टमीं मदनाङ्कुशाम् ॥१०६॥

So also the goddesses Anaṅgakusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅga-madanāturā, Anaṅgaveśā, Anaṅgamālinī, Madanāturā, and the eighth Madanāṅkuśā are to be worshipped in the petals and the filaments (of the lotus in the *maṇḍala*). 105-106.

शैलपुत्र्यादयश्चाष्टौ त्रिपुरापूजनक्रमे।
एतन्नामभिरख्याता बभूवुः कामयोगिनीः ॥१०७॥

In the course of worshipping the goddess Tripurā the eight *yoginīs* headed by Śailaputrī have become known by the above eight names (respectively), who are *Kāmayoginīs*. 107

वाग्भवेन तथा दुर्गां नेत्रबीजान्तकेन तु।
अङ्गन्यासं समन्त्रैस्तु षड्भिरष्टाविमान् पुनः ॥१०८॥
पूजयेत् क्षेत्रपालांस्तु मध्ये किञ्जल्कपत्रयोः।

The goddess Durgā is to be worshipped with *vāgbhavaija* and others ended with *netrabija*; *aṅganyāsa* is to be performed with six *mantras*. (Thereafter) the following eight *kṣetrapālas* are to be worshipped in the middle of the petals and the filaments. 108-109a.

हेतुकं त्रिपुरघ्नं च अग्निजिह्वं तथैव च ॥१०९॥
अग्निवेतालसंज्ञं च कालं चाथ करालकम्।
एकपादं भीमनाथमुत्तरादिक्रमेण तु ॥११०॥
एभिरेवाष्टभिर्मन्त्रैः कामराजेन संयुतैः।

Hetuka (Heruka ?), Tripuraghna, Agnijihva, Agnivetāla by the name, Kāla, Karālaka, Ekapāda, Bhimanātha—these eight *baṭukas* are to be worshipped with those eight *mantras* together with the *kāmarāja mantra* (in the directions) beginning with the north (in proper order). 109b-111a

नवैतानसिताङ्गादीन् नायकान् पूजयेत् क्रमात् ॥१११॥
मण्डलस्य चतुर्दिक्षु द्वौ द्वौ पूर्वादिषु क्रमात्।
पद्ममण्डलयोर्मध्ये शेषमेकं तु पूजयेत् ॥११२॥

The nine *nāyakas* Asitāṅga and others are to be worshipped in their proper order one after another, such as, two of them each time in the four cardinal points of the *maṇḍala*, beginning with the seat etc. and the rest ninth one is to be worshipped in the middle of the lotus and the *maṇḍala*. 111b-112

---

* In Venkat. edn. here ends the sixty sixth chapter and the next chapter begins with "The Lord said."

*. इति श्री कालिकापुराणे षट्षष्टितमोऽध्यायः V.

1. ...मुक्तमेखलाम् M. 2. ...मध्ये तु कोणयोः V.

3. त्रियोन्या मध्येषु चाष्टकोणयोः M. 4. ह्यनङ्गमदनोद्भवाम् V.

5. मदनोद्भवाम् V.

असिताङ्गो रुरुश्चण्डः क्रोधोन्मत्तो भयङ्करः।
कपाली भीषणश्चैव [1]संहारश्चेति वै नव ॥११३॥

Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatta, Bhayaṁkara, Kapāli, Bhīṣaṇa, and Saṁhāra,—these are the nine *nāyakas*. 113

ऐशान्यादिक्रमाद् द्वे द्वे नायिकां पूजयेन्नरः।
पद्ममण्डलयोर्मध्ये अग्नौ द्वे च प्रपूजयेत् ॥११४॥

A man should worship, each time, *nayikās* in two in the order beginning with the north-east in four directions, and worship the last two in the south-east corner between the lotus and the *mandal*. 114

ब्रह्माणीं भैरवीं चैव तथा माहेश्वरीमपि।
कौमारीं वैष्णवीं चैव नारसिंहीं तथैव च ॥११५॥
वाराहीं च तथेन्द्राणीं चामुण्डां चण्डिकां तथा।
आधारशक्तिप्रभृतीन् मण्डलस्य तु मध्यतः ॥११६॥
वैष्णवी तन्त्रकल्पोक्तान् सर्वान् भैरव पूजयेत्।

(The *nāyikās* are)—Brahmāṇī, Bhairavī, Maheśvarī, Kaumārī, Vaiṣṇavī, Nārasiṁhī, Vārāhī, Indrāṇī, Cāmuṇḍā, Caṇḍikā. O Bhairava! a man should worship all those who have been mentioned in the *Vaiṣṇvī-tantra-kalpa* beginning with *Ādhāraśakti* in the middle of the *maṇḍala*. 115-117a

शिवस्य पञ्च याः प्रोक्ताः सद्योजातादयः पुरा ॥११७॥
मूर्तयस्ताः पद्ममध्ये पञ्चप्रेतत्वमागताः।
ताः पञ्च पूजयेन्मध्ये रक्तपद्मं शवं तथा ॥११८॥

The five forms of Śiva, stated before, such as Sadyojāta and others, all those images, have turned into five ghosts in the middle of the lotus. These five are to be worshipped in the middle (of the lotus) and also the red lotus and the ghost. 117b-118

सिंहं च पूजयेत् तत्र जगदाधारसंज्ञितम्।

The lion, called the support of the world, is also to be worshipped. 119a

जयन्तीं मङ्गलां कालीं भद्रकालीं कपालिनीम् ॥११९॥
दुर्गां क्षमां शिवां धात्रीं स्वधां स्वाहां च पूजयेत्।

Jayanti, Maṅgalā, Kālī, Bhadrakālī, Kapālinī, Durgā, Kṣamā, Śivā, Dhātrī, Svadhā and Svāhā, are to be woship-ped. 119a-121a

उग्रचण्डा प्रचण्डा चण्डोग्रा चण्डनायिका ॥१२०॥
चण्डा चण्डवती चैव [1]चण्डरूपातिचण्डिका।
एताः सम्पूजयेन्मध्ये मण्डलस्य विशेषतः ॥१२१॥

Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā and Aticaṇḍikā,—these are to be worshipped specially in the middle of the *maṇḍala*. 120b-121

आदित्यादीन् ग्रहान् सर्वान् रूपतो ह्यस्त्रसंयुतान्।
क्रमात् प्रत्येकमुद्दिश्य पार्श्वे पार्श्वे प्रपूजयेत् ॥१२२॥

An adept should worship all the planets, Āditya (the sun) and others in their proper form as holding the weapons, each one of them in their proper order on every side (of the *nāyikās*) in the *maṇḍala*. 122

दिक्पालानां तु मन्त्रेण तथा सर्वांस्तु दिक्पतीन्।
अस्त्रमन्त्रैस्तु तान् सर्वांस्तेषां मन्त्राणि भैरव ॥१२३॥

All the guardians of the regions are to be worshipped with the *mantras* belonging to them. O Bhairava! all these *mantras* are the *astramantras*. 123

नाथं कामेश्वरं तत्र एकवक्त्रं चतुर्भुजम्।
भस्मश्वेतं मध्यहृदि रक्तपुष्पैस्तु कुङ्कुमैः ॥१२४॥
त्रिशूलं च पिनाकं च वामहस्तद्वये स्थितम्[2]।
उत्पलं बीजपूरं च दक्षिणद्वितये तथा ॥१२५॥
श्वेतपद्मोपरिस्थं च ध्यात्वा मध्ये प्रपूजयेत्।

An adept should meditate upon lord Kāmeśvara, who has one face, four arms; who is as white as ashes and is adorned with red flowers and anointed with saffron in his chest, he holds a trident and the bow Pināka in his two left hands, a lotus and a citron in his two right hands and he stands on a white lotus. Having meditated upon Kāmeśvara as standing on a white lotus he is to be worshipped in the middle of the *maṇḍala*. 124-126a

कामाख्यां मूर्तितो ध्यात्वा कामाख्यामपि पूजयेत् ॥१२६॥

1. संरीतिश्चेति V.

1. चण्डोग्रा चण्डनायिका V. 2. —धृतम् M.

Thereafter the worshipper should meditate upon Kāmākhyā according to her image and then worship her. 126b

कामेश्वरीं तत्र देवीं पूजयेत् परमेश्वरीम् ।
वक्ष्यमाणेन रूपेण तत्र वेतालभैरवौ ॥१२७॥

O Vetāla and Bhairava ! the worshipper should worship Kāmeśvarī, the supreme goddess at that place in her image which I am just going to tell you. 127

करालं क्षेत्रपालं च कर्त्रिखर्परधारिणम् ।
पूजयेदीशमत्यर्थं दंष्ट्राभिन्नाधरं भयम्[1] ॥१२८॥

He should also worship the *kṣetrapāla* Karāla bearing a knife and a skullbow, whose lower lip is cleft by his upper teeth, who is excessively powerful and (manifestation) of Śiva. 128

तिन्तिडीं कल्पवृक्षं च सुच्छायं रत्नभूषितम् ।
त्रिकूटं कृष्णवर्णं च नीलशैलं महाद्युतिम् ॥१२९॥

He should also worship, at that place, the wishing-tree (*Kalpavṛkṣa*) standing as tamarind tree, adorned with jewels which provides cool shadows ; and the mount Nila which is with three peaks of dark colour and of extreme lusture. 129

मनोभवां गुहां तत्र पञ्चव्यामायतां शुभाम् ।
रत्नमण्डलसंयुक्तां रक्तवर्णां सुवर्त्तुलाम् ॥१३०॥
अपराजितां च वल्लीं च व्यामत्रयसुविस्तृताम् ।
आरक्तवर्णां सततं कुसुमैरुपशोभिताम् ॥१३१॥

(The worshipper should worship) the cave Manobhava (in the mountain), this round shaped auspicious cave is five fathoms in length, adorned with a *maṇḍala* and with jewels is of red colour and looks beautiful ; and the creeper Aparājitā, extended over three fathoms, which is redish in colour and always blossomed with flowers. 130-131

वटुकं कम्बलाख्यं तु स्वर्णगौरं गजासनम् ।
द्विभुजं दक्षिणे दण्डपाणिं वामे कपालकम्[2] ॥१३२॥
बिभ्रतं पुरतो देव्याः पूज्यो विघ्नविपत्तये ।

Baṭuka, named Kambala is to be worshipped there for the removal of obstacles ; Kambala is of white-golden colour, has an elephant for his mount, is with two arms, and who holds a staff in his right hand and a bowl in the left. 132-133a

भैरवः पाण्डुनाथश्च रक्तगौरश्चतुर्भुजः ॥१३३॥
गदां पद्मं च शक्तिं च चक्रं चापि करेषु च ।
बिभ्रद् देव्याः पुरोभागे पूज्योऽयं विष्णुरूपधृक् ॥१३४॥

Bhairava, called Pāṇḍunātha is of white-red colour, with four arms, who holds a club, a lotus, a jevelin and a discus in his four hands ; he is in the shape of Viṣṇu, and is to be worshipped in front of the goddess Kāmākhyā. 133b-134

श्मशानं हेरुकाख्यं च रक्तवर्णं भयङ्करम् ।
असिचर्मधरं रौद्रं भुञ्जानं मनुजामिषम् ॥१३५॥
तिसृभिर्मुण्डमालाभिर्गलद्रक्ताभिराजितम् ।
अग्निनिर्दग्धविगलद्दन्तप्रेतोपरिस्थितम् ॥१३६॥
पूजयेच्चिन्तनेनैव शस्त्रस्वाहनभूषणम् ।

The cremation ground at that place, named Heruka, is being of red colour, bearing a knife and hide looks extremely terrible ; (Heruka) is consuming human flesh, is resplendent by three wreaths of severed human heads from which bloods are dripping down, is crowded by ghosts, stands on a corpse, whose teeth have been bared because of being burnt by the fire is adorned with ornaments, provided with weapons, and has a mount; the worshipper should worship Heruka (cremation ground) by meditation only. 135-137a

महोत्साहां योगिनीं तु महामायास्वरूपिणीम् ॥१३७॥
ध्यानतो रूपतस्तां तु देव्या अग्रे प्रपूजयेत् ।

The *yoginī* Mahotsāhā, who is Mahāmāyā in reality, is to be worshipped by meditation on her shape in front of the goddess. 137b-138a

पुरीं चन्द्रवतीं देव्या नीलपर्वतपूर्वतः ॥१३८॥
योजनद्वयविस्तीर्णामर्धयोजनमायताम्[1] ।
उच्चैरनेकप्रासाद सौधसद्मविभूषिताम् ॥१३९॥

1. भवम् V. 2. कृपाणकम् M.

1. सार्धयोजनविस्तृताम् M.

मणिरत्नसुवर्णौघजातप्रासादविस्तृताम् ।
क्रीडासरोवरैः सद्भिः सञ्छन्नां विकचैः कचैः[1] ॥१४०॥
संयुतां पूजयेत् तत्र देव्या अग्रे समन्त्रकम् ।

The goddess's city, named Candrâvati situated to the east of the mountain Nila, two *yojanas* in length, and half a *yojana* in breadth, adorned with many high palatial buildings, white mansions and temples, studded with buildings constructed with precious gems, jewels and gold, and covered with beautiful pleasure lakes, covered with radiant blossoming lotuses, this city of Candrâvati is to be worshipped in front of the goddess with proper *mantras*. 138a-141a

लौहित्यं रक्तगौराङ्गं नीलवस्त्रविभूषितम् ॥१४१॥
रत्नमालासमायुक्तं चतुर्बाहुसमन्वितम् ।
पुस्तकं श्वेतपद्मं च बिभ्रतं दक्षिणे करे ॥१४२॥
वामे शक्तिध्वजं चैव शिशुमारस्थितं शुभम् ।
पीठेश्वरानिमान् मध्ये मन्त्रैरेतैः प्रपूजयेत् ॥१४३॥

The worshipper should worship Lauhitya (the river Brahmaputra) who possesses a body of red yellow colour, adorned with a dark-blue garment, provided with a wreath of jewels, has four arms, he bears in his right hands a book and a white lotus, and in the left two a spear and a banner; he stands on a dolphin and is auspicious. These lords of the seat (of the goddess (Kâmâkhyâ) are to be worshipped with the following *mantras* in the middle of the *maṇḍala*. 141b-143

नाथ कामेश्वरं देवं प्रासादेन प्रपूजयेत् ।
कामेश्वर्यास्तु मन्त्रेण यजेत् कामेश्वरी शुभाम् ॥१४४॥

The god Kâmeśvaranâtha is to be worshipped with *prâsâda-mantra*. The goddess Kâmeśvarī is to be worshipped with the *mantra* belonging to her. 144

द्वावुपान्तौ बलेनैव मदनान्ते च तत्क्रमात् ।
योजयेन्नादबिन्दुभ्यां [2]मायाकारणमन्त्रकम्[3] ॥१४५॥

The two penultimates i.e. *ha* and *sa*, together with *balabija* i.e. *ra* at the end of the *madana* (when put in this order with *nâda* and *bindu* constitute the *mâyākaraṇa-mantra* i.e. the *mantra* for the goddess. 145

चण्डिकानेत्रबीजस्य यच्छेषमक्षरं तु तत् ।
कल्पं तिन्तिडिकावृक्षमन्त्रमेतत् प्रकीर्तितम् ॥१४६॥

The last syllable of *netrabija* (*trim*) of Caṇḍikā is stated to be the *mantra* of the wishing-tree, tamarind. 146

उग्राया मध्यबीजं तु नीलशैलस्य मन्त्रकम् ।
मनोभवस्य बीजं तु महादेवेन संहितम् ॥१४७॥
[1]आदिस्थेनेन्दुना बिन्दुयुक्तं वान्तेन योजितम् ।
मनोभवगुहायां तु मन्त्रमेतत् प्रकीर्तितम् ॥१४८॥

The middle most *bija* of Ugratārā is the *mantra* of mountain Nila. The *kāmabīja* along with Mahâdeva, and provided with *candra* and *bindu* at the beginning, followed by *ra*—these constitute the *mantra* for (worshipping) Manobhavaguhâ. 147-148

वैष्णवीतन्त्रमन्त्रस्य यच्छेषं बीजमस्वरम् ।
तदधो वान्तसंश्लिष्टं चतुर्थस्वरसंयुतम् ॥१४९॥
चन्द्रबिन्दुसमायुक्तं तन्मन्त्रञ्चापराजितम् ।

The last *bija* of the *Vaiṣṇavī-tantra-mantra* bereft of the vowel and joint with *va* under it, provided with the fourth vowel and *candra* and *bindu* added to them—this is the *mantra* called *aparâjitā*. 149-150a

हयग्रीवस्वरूपस्य विष्णोर्यद्बीजमुत्तमम्[2] ॥१५०॥
कम्बलस्य तु तन्मन्त्रं पूजनं परिकीर्तितम् ।
केवलः सप्ररोहादिषष्ठस्वरसमन्वितः ॥१५१॥
चन्द्रबिन्दुसमायुक्तं हयग्रीवस्य बीजकम् ।

The excellent *bija mantra*, which is recommended to Hayagrīva, a manifestation of Viṣṇu, is the *mantra* for worshipping Kambâla (*baṭuka*). The *Hayagrīva-bīja* is constituted of *ha*, without the vowel at the end, and *ha* conjunct with the sixth vowel, and provided with *candra* and *bindu* at the beginning is the *bija* of Hayagriva. 150b-152a

भैरवं पाण्डुनाथं च वनमालिस्वरूपिणम् ॥१५२॥
वाराहेण तु बीजेन पूजयेत् तु विधानतः ।

1. विकचपङ्कजैः M. 2. मायाकारण V. 3. समन्त्रकम् M.

2. बीजमुत्तमम् ।

A worshipper should worship Bhairava Pāṇḍunātha, who possesses the nature of Viṣṇu with the *Varāhabīja* according to the rules. 152b-153a

सपरौ द्वावनुस्वारविसर्गाभ्यां तु संयुतौ ॥१५३॥
महाभैरवमन्त्रेण भैरवान्तेन पूजयेत् ।

The syllable following *sa* i.e. *ha*, (is used to be twice), the first one provided with *anusvāra* and the second with *visarga* is the *bījamantra* of Mahā-bhairava ; Bhairava is to be worshipped with *mantras* ending with the *Mahābhairava-bīja*. 153b-154a

महोत्साहां महामायां द्वितीयाष्टाक्षरेण तु ॥१५४॥
देवीतन्त्रोदितेनैव पूजयेद् भूतिवृद्धये ।

Mahotsāhā Mahāmāyā is to be worshipped with the second *mantra* consisting of eight syllables, which have been explained by me in *Devītantra*, for the increase of wealth. 154b-155a

आद्याक्षरं तु सामीन्दुबिन्दुभ्यां समलङ्कृतम् ॥१५५॥
स्वनाम्नश्चन्द्रवत्यास्तु पूजामन्त्रं प्रकीर्तितम् ।
सर्वलक्षणसम्पूर्णं सर्वालङ्कारभूषितम् ॥१५६॥

The first syllable of Candrāvatī's own name, provided with the moon (*ardhacandra*) and *bindu*, covered with all auspicious signs, and adorned with ornaments—these constitute the *mantra* for her (Mahāmāyā) worship. 155b-156

लौहित्यनदराजस्य ब्रह्मपुत्रस्य भूतिदम् ।
ब्रह्मबीजं तु मन्मत्रं वह्निभार्यान्तमिष्यते ॥१५७॥

The *Brahmabīja*, my own *mantra*, and ends with *svāhā* is the *mantra*, for worshipping Lauhitya, the prince of the river, known as Brahmaputra, this *mantra* gives wealth. 157

द्वितीयं त्रिपुरारूपं तथैव तु तृतीयकम् ।
आवाहनार्थं देव्यास्तु चिन्तयेद् योनिमुद्रया ॥१५८॥

A worshipper should meditate upon the second and the third image of Tripurā with the *Yonimudrā* in order to invoke the goddess. 158

बन्धूकपुष्पसङ्काशां जटाजूटेन्दुमण्डिताम् ।
सर्वलक्षणसम्पूर्णां सर्वालङ्कारभूषिताम् ॥१५९॥
उद्यद्रविप्रभां [1]पद्मपर्यङ्केषु सुसंस्थिताम् ।
मुक्तारत्नावलीयुक्तां पीनोन्नतपयोधराम् ॥१६०॥
वलीविभङ्गचतुरामासवामोदमोदिताम् ।
नेत्राह्लादकरीं शुभ्रां क्षोभणीं जगतां तथा ॥१६१॥
त्रिनेत्रां योनिमुद्रायामीषद्धाससमायुताम् ।
नवयौवनसम्पन्नां [2]मृणालाभचतुर्भुजाम् ॥१६२॥
वामार्धे पुस्तकं धत्ते अक्षमालां तु दक्षिणे ।
वामेनाभयदां देवीं दक्षिणार्धे वरप्रदाम् ॥१६३॥
स्रवद्रक्तौघसूर्याभां शिरोमालां तु बिभ्रतीम् ।
आपादलम्बिनीं[3] कल्पद्रुममासाद्य संस्थिताम् ॥१६४॥
कदम्बोपवनान्तस्थां कामाह्लादकरीं शुभाम् ।
द्वितीयां त्रिपुरां ध्यायेदेवंरूपां मनोहराम् ॥१६५॥

The goddess Tripurā (in her second image) resembles a *bandhūka* flower, is adorned with a clustered of matted hair, to which the crescent moon is studded, she possesses all the auspicious signs, and adorned with all kinds of ornaments, she is radiant like the rising sun, rests on a coach of lotuses, adorned with a string of pearls and jewels, has fully developed and uplifted breasts, looks very smart with threefold wrinkles, she is delighted with liquors, is a sourse of delight to the eyes, is of white hue, she also makes the world to agitate, she has three eyes and she smiles a little when the *yonimudrā* is exhibited to her ; she is in the prime of her youth, has four arms resembling lotus stalks ; in her upper left hand she bears a book, and in right upper hand a rosary, her left lower hand is in the posture of providing security, and the right lower one in the boon-granting posture, she shines like the sun by the stream of blood that comes forth, she bears a wreath of human heads reaching unto her feet, she sits reclining on a wishing tree (*kalpa-druma*), resides in a garden belonging to Kandarpa, causes delight to Kāma, is auspicious and ravishing. A devotee should meditate upon second (image of) Tripurā, in this form. 159-165

---

1. प्रत्यवस्थां पद्मपर्यङ्कसंस्थिताम् M. 2. मृडालाभ···V.
3. नलिनीं M.

तृतीयं त्रिपुरारूपं शृणु वेतालभैरवं ।
जवाकुसुमसङ्काशां मुक्तकेशीं शुभाननाम् ॥१६६॥
सदाशिवं हसन्तं तु प्रेतवद् विनिधाय वै ।
हृदये तस्य देवस्य ह्यर्द्धपद्मासनस्थिताम् ॥१६७॥
रक्तोत्पलैर्मिश्रितां तु मुण्डमालां पदानुगाम् ।
ग्रीवायां धारयन्तीं तु पीनोन्नतपयोधराम् ॥१६८॥
चतुर्भुजां तथा नग्नां दक्षिणार्धेऽक्षमालिनीम् ।
वरदां तदधो वामे जगन्मायां तथाभयाम् ॥१६९॥
अधस्तु पुस्तकं धत्ते त्रिनेत्रां हसिताननाम् ।
स्रवद्रुधिरभोगार्तां तथा सर्वाङ्गसुन्दरीम् ॥१७०॥

(O Vetāla and Bhairava !) now listen to the third image of Tripurā. Tripurā (in her third form) resembles a china rose, she is with the loosened hair and has a beautiful face, she is seated in the half lotus posture on the bosom of the god Sadāśiva, who she has laid under her as corpse and who is laughing, she wears round her neck a wreath of human beads mixed with red lotuses, reaching up to the feet ; she has fully developed and uplifted pair of breasts, she is naked, has four arms, in her upper right hand she has a rosary, with the right lower one she grants boons, her upper left hand is in the posture of providing security symbolising the creative power of the worlds, in her lower (left hand) she bears a book ; she has three eyes and is with a smiling face, she has been indulging in drinking streaming blood, she is perfectly beautiful in all aspects. 166-170

एवंविधं तृतीयं तु रूपं ध्यायेत् तु पूजकः ।
आद्यं तु वाग्भवं रूपं द्वितीयं कामराजकम् ॥१७१॥
डामरं मोहनं चापि तृतीयं परिकीर्तितम् ।

A devotee should meditate upon her as appearing in this form. The first is in the form of *vāgbhava bīja* the second one is in the form of *kāmarāja*, and the third one is known as *ḍāmarabīja* and *mohanabīja*. 171-172a

एकैकं तु त्रिरूपाणि प्राग्विचिन्त्यार्यसाधकः ॥१७२॥
मन्त्रत्रयेण प्रत्येकं हृदि षोडशकैस्तथा ।
पूजयेदुपचारैस्तु वहिर्यद्वत्तथैव च ॥१७३॥

After the worshipper has first meditated upon these three forms, everyone separately, he should worship everyone in his heart with two *mantras* and with sixteen items of worship, just in the case of external worship. 172b-173

मन्त्रत्रयं तथैकत्र कृत्वा च मनमूर्तयः ।
कर्तव्या एकतस्तत्र मध्यरूपे निवेशयेत् ॥१७४॥

After a devotee has made the three *mantras* into one, the three mental images are also to be made into one, when this is done, the three united images are to be imposed on the middle image. 174

नासापुटेन निःसार्य दक्षिणेनाथ तां पुनः ।
अवतार्य कराभ्यां तु देवीमावाहयेत् त्रिधा ॥१७५॥

A devotee should exhale the concept of the goddess through his right nostril and having lowered her by means of his both hands, he should invoke goddess three times. 175

गायत्रीत्रयमुच्चार्य स्नापयेत् प्रथमं तु ताम् ।
आवाहने तु मन्त्रोऽयं पठितव्यश्च साधकैः ॥१७६॥

He should first bathe her by pronouncing three *gāyatrī mantras*. This is the *mantras* which is to be uttered in invoking goddess. 176

एहि देवि शुभावर्ते यज्ञेऽस्मिन् मम सन्निधौ ।
अव्युच्छिन्नां ततः शुभ्रां वाचं कण्ठस्य देहि मे ॥१७७॥

"O goddess ! whose pose is auspicious, come into my presence in this sacrifice. Give unto me uninterruped bright speeches to my throat. 177

एह्येहि भगवत्यम्ब त्रिपुरे कामदायिनि ।
इमं भागबलिं गृह्य सान्निध्यमिह कल्पय ॥१७८॥

Come, come O holy mother Tripurā, who fulfils all desires, accept this sacrifice (*bali*) as thy share and come into my presence here. 178

नारायण्यै च विद्महे [1]वाग्मयायै च धीमहि ।
एवमुक्त्वा ततः पश्चात् तन्नो देवी प्रचोदयात् ॥१७९॥

Let us make Nārāyaṇī the aim of our wisdom, let us contemplate on Vāgmayī, let that very goddess inspire us." Saying thus the worshipper should invoke the goddess. 179

1. वाग्वादिन्यै Y.

नारायण्यै विद्महे त्वां चण्डिकाय च धीमहि ।
शेषभागे प्रयुञ्जीत तन्नः कुब्जि प्रचोदयात् ॥१८०॥

O goddess Nārāyaṇi! let us make the object of our wisdom, let us meditate upon Caṇḍikā. After this the worshipper should add : O Kubji! (thou doth) inspire us. 180

महामायायै विद्महे त्वां सम्मोहिन्यै च धीमहि ।
पश्चादेवं प्रयुञ्जीत तन्नश्चण्डि प्रचोदयात् ॥१८१॥

"Let Mahāmāyā be the aim of our object of wisdom, let us meditate upon thee; O Sammohini! direct our mind to thee, let Caṇḍi inspire us." 181

एतास्तु त्रिपुरादेव्या गायत्र्यः परिकीर्तिताः ।
प्रत्येकं स्नापनं कुर्यात् त्रिपुराणां च तिसृभिः ॥१८२॥

These three are called the *gāyatri-mantra* of Tripurā; a worshipper should give a bathe to each of the three separately uttering these three *gāyatri mantras*. 182

वाग्भवेन तु मन्त्रेण प्रथमं पूजयेच्छिवाम् ।
कामराजेन वै पश्चाड्डामरेणापि पूजयेत् ॥१८३॥
पश्चादेनां त्रिभिर्मन्त्रैरेकत्रैव तु पूजयेत् ।
ततो[1] मन्त्रेण वै दद्यादुपचारास्तु षोडश ॥१८४॥

A worshipper should first worship Śivā by uttering *vāgbhavabīja-mantra*, and there after by uttering *kāmarūja-bīja* and also *ḍāmara-bīja*. After this the worshipper should worship (the three images together) by uttering these three *bīja-mantras*. There after he should offer sixteen items of worship by pronouncing (proper) *mantra*. 183-184

कामाख्यातन्त्रगदितान् सम्पूज्याङ्गाक्षरान् पुनः ।
अङ्गन्यासस्य यन्मन्त्रैर्देव्या अङ्गानि पूजयेत् ॥१८५॥

A worshipper having worshipped all the goddess stated in the *Kāmākhyā-tantra* once more, he should worship the syllables mentioned against the limbs, accomplish the *aṅganyāsa* (placement of the syllables on the limbs) of the goddess by uttering the appropriate (six ?) *mantras*. 185

शेषं तु मूलमन्त्रेण चाष्टाङ्गानां प्रपूजनम् ।
एकैकं प्रक्रमं पूज्य त्रिपुरायै [2]नमस्ततः ॥१८६॥

The worshipper should conclude the worship by worshipping every limb (of the goddess) in the given order and then worship the eight limbs with *mūlamantra* and then he should pay his obeisance to Tripurā. 186

नवधा पूजयेद् देवीं त्रिपुरां कामरूपिणीम् ।
उत्तरादिचतुष्पत्रे पद्मस्यैतान् प्रपूजयेत् ॥१८७॥

The worshipper should worship the goddess Tripurā, who is self-assuming-shape, ninefold. The following deities are to be worshipped on the four petals of the lotus, beginning with the north. 187

ब्रह्माणं माधवं शम्भुं भास्करं च तथैव च ।
ऐशान्यादिषु तेष्वेवं क्रमाद् देव्याः प्रपूजयेत् ॥१८८॥

Brahmā, Viṣṇu, Śiva and Sūrya—(these four are to be worshipped) on the petals, in proper order. The goddess, named below are to be worshipped, one after another, on those petals, beginning with the north-east. 188

जयन्तीं प्रथमं पश्चाद् वायव्यामपराजिताम् ।
नैर्ऋत्यां विजयां चैव तथाग्नेय्यां जयाह्वयाम् ॥१८९॥

First of all Jayantī (in the north-east), then Aparājitā in the north-west, Vijayā in the south-west, and Jayā in the south (petals are to be worshipped). 189

त्रिकोणे केशरस्यान्ते कामं प्रीतिं रतिं तथा ।
पूजयेत् पञ्चबाणांश्च पुष्पं चापं च पुस्तिकाम् ॥१९०॥
अक्षमालां [1]पञ्चशरान् रत्नपर्यङ्कमेव च ।
प्रेतपद्मशिवं चैव सम्यक् तत्रैव पूजयेत् ॥१९१॥

On the filaments (of the lotus) in the triangle the worshipper should worship Kāma, Prīti, and Rati, and five (flowery) arrows, the bow of flowers, and a book. At the same spot he should fully worship the rosary, the streaming blood, and the coach of jewels, the ghost, the lotus and Śiva. 190-191

सम्पूज्य पूर्ववन्मालां स्फाटिकामेव भैरव ।
आदायाथोत्तरीयेण तामाच्छाद्य प्रयत्नतः ॥१९२॥
पूर्वोद्धृतं जपेत् सम्यक् साधकस्त्रिपुरामनुम् ।

1. तेन M. 2. स्वयतः V.

1. स्रवद्रक्तश्च V.

O Bhairava! the adept having worshipped the rosary made of crystal as before, should cover it with great care by his wraper and meditate upon Tripurā by mutely uttering the *Tripurā-mantra* quoted before. 192-193a

जप्त्वा स्तुतिं पठित्वा च प्रणम्य च मुहुर्मुहुः ॥१९३॥
त्रिपुरायै वलिं दद्यात् सम्भवात् तत् त्रिजातिकम् ।*

Having performed the *japa* the adept should recite the prayer and bow to the goddess again and again; he should sacrifice animals of three different species, as far as possible. 193b-194a

सफेनैस्तोयसंयुक्तैः शर्करामधुसैन्धवैः ॥१९४॥
अभ्युक्ष्य रुधिरं दद्यात् कामराजेन भैरव ।
छेदयेद् वाग्भवेनैव डामरैर्विहरेच्छिरः ॥१९५॥

The adept should besprinkle the blood (of the animals sacrificed) with water foamed with sugar, honey and salt whilst pronouncing the *kāmarājabīja* and then offer it to the goddess. He should cut off the head (of the sacrificial animal) by uttering *vāgbhavabīja* and offer them by uttering *ḍāmarabīja*. 194b-195

यत्र यत्र वलिं दद्यात् साधको देवतार्च्चने ।
वैष्णवीतन्त्रकल्पोक्तमादद्यात् पूजने वलिम् ॥१९६॥

Whenever a worshipper sacrifices animals to the goddess, he should select the animals for offering as has been prescribed in the *Vaiṣṇavītantra-kalpa.* 196

ततो देव्यै वलीन् दद्यादेतद्वर्णक्रमात् पुनः ।
गोक्षीरं ब्राह्मणो दद्याद् गव्यमाज्यं तु राजजः ॥१९७॥
वैश्यस्तु माक्षिकं दद्याच्छूद्रः पुष्पासवादिकम् ।[1]
घ्रात्वा पुष्पमथैशान्यां निर्माल्यं निक्षिपेद् बुधः ॥१९८॥

Thereafter the adept should present offerings to the goddess in order the caste to which he belongs; a brahmin should offer cow's milk, a kṣatriya the melted butter made of cow's milk, a vaiṣya should offer honey and a śūdra flower-juice (honey) etc. The wise adept then throw away the remains of flowers etc. (*nirmālya*) in the north-eastern direction after having smelt them. 197-198

निर्माल्यधारिणी चास्या देवी त्रिपुरचण्डिका ।
विसृज्यादौ योनिमुद्रां पद्ममुद्रां तथैव च ॥१९९॥
अर्धमुद्रां त्रिमुद्रां च प्रत्येकमपि दर्शयेत् ।
निर्माल्यमथ गृह्णीयात् कामराजद्वयेन तु ॥२००॥

The titular goddess who bears the *nirmālya* of Tripurā is Tripuracaṇḍikā. While bidding farewel to the goddess after worshipping her the adept should exhibit three *mudrās*, one after another; viz. *Yoni-mudrā*, *padma-mudrā* and *arddha-mudrā*. He then seize the *nirmālya* by uttering *kāmarājabīja*. 199-200

एवं यः पूजयेद् देवीं त्रिपुरां कामरूपिणीम् ।
स कामानखिलान् प्राप्य देवीलोकमवाप्नुयात् ॥२०१॥

Whoever worship the goddess Tripurā, who assumes shape at her will, following this procedure will obtain the fulfilment of all his desires and reach the abode of the goddess. 201

इति श्रीकालिकापुराणे त्रिपुरापूजने [1]त्रिषष्टितमोऽध्यायः ॥६३॥

Here ends the sixty third chapter of the holy Kālikā-purāṇa, called the ritual procedure of worshipping Tripurā.

1. शूद्रपुष्पासवादिकान् M.   * मुद्रितपुस्तकेऽधिकं दृश्यते ।

1. सप्तषष्टितमोऽध्याय, V.

चतुःषष्टितमोऽध्यायः

CHAPTER SIXTYFOUR

(The ritual procedure of worshipping Tripurā)

मार्कण्डेय[1] उवाच

देव्याः कामेश्वरीं मूर्ति शृणु वक्ष्यामि भैरव ।
यस्याश्चिन्तनमात्रेण साधको लभते प्रियान् ॥१॥

Mārkaṇḍeya said (The Lord said?)

O Bhairava ! I shall now speak about the shape of the goddess Kāmeśvarī ; listen to it. By mere meditation upon her the worshipper obtains what he desires. 1

तन्त्रं तस्याः प्रथमतस्ततोऽनुध्यानगोचरम् ।
ततः पूजाक्रमं वक्ष्ये क्रमाद् वेताल भैरव ॥२॥

O Vetāla and Bhairava ! first I shall speak about her *tantra* (codification of *mantras*) and then successively about everything relating to meditation upon her, and then the course of her worship. 2

प्रजापतिस्ततो वह्निरिन्द्रबीजं ततः परम्
चूडाचन्द्रार्धसहितं चतुर्थस्वरसंयुतम् ॥३॥
इदं कामेश्वरं बीजमन्त्रं सर्वार्थसाधनम् ।

(The *bīja* of) Prajāpati followed by the *bīja* of Agni and Indra together with the crescent moon studded with *bindu*, and the fourth vowel (ī) added to them constitutes the *bīja mantra* of Kāmeśvara, which is instrumental for achieving all desires. 3-4a

स्थानाभ्युक्षणयन्त्रादि पात्रन्यासादिकं यथा ॥४॥
भूतापसारणादींश्च वैष्णवीतन्त्रभाषितान् ।
तथोक्तानुत्तरे यन्त्रे गृह्णीयात् साधकोत्तमः[2] ॥५॥

The excellent adept should take up all that have been stated in the *Vaiṣṇavī-tantra* and also what has been said in the *Uttaratantra*. 4b-5

प्राणायामत्रयं कुर्याद् दहनं प्लवनं तथा ।
विशेषमण्डलं चास्याः शृणु वेताल भैरव ॥६॥

The adept should exercise *prāṇāyāma* (inhaling, retaining and exhaling breath) thrice and then accomplish the act of burning (*dahana*) and bathing *plavana*). O Vetāla and Bhairava ! now listen to (the description of) the special *maṇḍala* that belongs to her. 6

षट्कोणं मण्डलं कुर्याद्रक्तवर्णं तु चिन्तयेत् ।
विभेद्य शक्त्या शम्भुं तु त्रिपुरातन्त्रवद् बुधः ॥७॥
ततः शक्तिं शम्भुनापि भेदयेत् क्रमतः सुधीः ।

The wise adept should draw a hexagon *maṇḍala*, red in colour, and meditate upon it. Thereafter the wise adept cause *śambhu* (one line) intersect with *śakti* (another line) as has been advised in the *Tripurā-tantra*, and also cause *śakti* to intersect with *śambhu* consecutively. 7-8a

ऐशान्यादिनैर्ऋतान्तां रेखां कृत्वाथ दक्षिणे[1] ॥८॥
पश्चिमात् पूर्वगां रेखां पूर्वादपि तथोत्तराम् ।
उत्तरात् पश्चिमान्तां तु कृत्वा रेखास्तु योजयेत् ॥९॥

The wise adept should draw four lines : one running from the north-east to the south-west, one from the west to the east, one from east to the north and the last one from the north to the west and then he should connect these lines. 8-b9

धनुस्तोरणसङ्काशं द्वारे चोत्तरपश्चिमे ।
दक्षिणं तु त्रिकोणं स्यात् षट्कोणं पूर्वमुच्यते ॥१०॥

The northern and the western gates (of the *maṇḍala*) should resemble a bow like a city gate, the southern one a triangle, and the eastern one a hexagon. 10

जालन्धरं लिखेत् पीठमुत्तरे पश्चिमे लिखेत् ।
ओड्र[2]पीठं दक्षिणे तु कामरूपं तु पूर्वतः ॥११॥

The seat (*pīṭha*) named Jālandhara is to be drawn in the north and west, the seat of Oḍra in the south and the seat of Kāmarūpa in the east. 11

देव्या द्वादशगुह्यानि यानि द्वादशभिः करैः ।
लिखेन्मण्डलकोणेषु तानि दिक्षु त्रयं त्रयम् ॥१२॥

The twelve secrets that had beed performed by the twelve

1. ईश्वर M A. 2. साधकः स्वयं M.

1. पूर्वां रेखां तु···M. 2. ओष्ठ V.

hands of the goddess are to be drawn on the (four) corners i.e. three of them in each corner. 12

षड्भिः षड्भिस्तु रेखाभिः कर्तव्यो मण्डलक्रमः।
अन्यदुत्तरतन्त्रोक्तं वैष्णवीतन्त्रभाषितम् ॥१३॥
मण्डलस्य क्रमं सर्वं विद्धि वेताल भैरव।

The procedure for preparing the *maṇḍala* in this re pect is to be completed by drawing six lines in two directions (vertical and horizental). O Vetāla and Bhairava ! know it that, except this all the procedures that have been laid down in the *Uttaratantra* and the *Vaiṣṇavī tantra* are to be followed. 13-14a

ॐ क्लीं मण्डलतत्त्वाय[1] नम इत्यत्र मण्डलम् ॥१४॥
पूजयेत् प्रथमं ध्यात्वा मण्डलं योगपीठकम्।
पीठे शिलायां विलिखेन्मण्डलं योनिमण्डलम्[2] ॥१५॥
त्रिकोणं विलिखेत् पश्चाद् वेष्टयेत् कमलेन तु।
रूपं तु चिन्तयेद् देव्याः कामेश्वर्या मनोहरम् ॥१६॥

The adept should first meditate upon the *maṇḍala* and then worship it by uttering the words : "*Oṁ klīṁ,* obeisance to the essence of *maṇḍala*, the *yogapīṭha*." He should, on the stone of the *pīṭha*, paint the *yonimaṇḍala* and also a triangle, which should be covered by a lotus (drawn over it). On that *yonimaṇḍala* the adept should meditate upon the charming lovely figure of Kāmeśvarī. 14b-16

*प्रभिन्नाञ्जनसङ्काशां नीलस्निग्धशिरोरुहाम्।
षड्वक्त्रां द्वादशभुजामष्टादशविलोचनाम् ॥१७॥
प्रत्येकं षट्सु शीर्षेषु चन्द्रार्धकृतशेखराम्।
मणिमाणिक्यमुक्तादिकृतमालामुरःस्थले ॥१८॥
कण्ठे च बिभ्रतीं नित्यं सर्वालङ्कारमण्डिताम्।
पुस्तकं सिद्धसूत्रं च पञ्चबाणं तु तं तथा ॥१९॥
खड्गं शक्ति च शूलं च बिभ्रतीं दक्षिणैः करैः।
अक्षमालां महापद्मं कोदण्डं चाभयं तथा ॥२०॥
चर्म पश्चात् पिनाकं च बिभ्रतीं वामपाणिभिः।
शुक्लं रक्तं च पीतं च हरितं कृष्णमेव च ॥२१॥
विचित्रं क्रमतः शीर्षमैशान्यां पूर्वमेव च।
दक्षिणं पश्चिमं चैव तथैवोत्तरशीर्षकम् ॥२२॥

1. मदन M. 2. योनिमण्डले V.

* पाण्डुलिप्यां प्रथमान्तं दृश्यते। यथा'''सङ्काशा।

मध्यं चेति महाभाग क्रमाच्छीर्षाणि वर्णतः।
शुक्लं माहेश्वरीवक्त्रं कामाख्यारक्तमुच्यते ॥२३॥
त्रिपुरा पीतसङ्काशा शारदा हरिता तथा।
कृष्णं कामेश्वरीवक्त्र[1] चण्डायाश्चित्रमिष्यते ॥२४॥
धम्मिल्लसंयतकचं प्रतिशीर्षं प्रकीर्तितम्।
सिंहोपरिसितप्रेतं तस्मिल्लोहितपङ्कजम् ॥२५॥
कामेश्वरी स्थिता तत्र ईषत्प्रहसितानना।
विचित्रांशुकसंवीतां व्याघ्रचर्माम्बरां तथा ॥२६॥

Kāmeśvarī resembles mixed collyriam, her hair is dark-blue and glossy, she has six faces, twelve arms, and eighteen eyes ; on every head of her she wears a diadam, made like the crescent moon, she always wears wrath of jewels, rubies, pearls etc., on her breasts and round her neck ; she is adorned with all the auspicious signs ; by her (six) right hands she holds a book, a *siddha-sūtra*, the five arrows (of Kāma), a sword, a spear, and a trident ; in her (six) left hands she bears a rosary, a big lotus, a bow, and the gesture of providing security, and in the last two hands a hide and Śiva's bow (*pināka*).

Her six heads are in different directions, viz. in the north-east, in the east, in the south, in the west, in the north, and in the middle, these heads are respectively white, red, yellow, green, black, and of variegated colour.

Maheśvarī has the white face, Kāmākhyā the red face, Tripurā is with the face having yellow lustre, Śāradā's face is green, Kāmeśvarī is with the black face, while Caṇḍikā's face is of variegated colour.

The hairs on each of the six heads are braided and made into a topknot over the head. Kāmeśvarī stands on a red lotus placed on the bosom of the white ghost (Śiva), which itself in its turn is on a lion, she bears a little smile on her face, is covered with fine multicoloured cloth, and has a tiger skin for her garment. 17-26

एवं कामेश्वरीं ध्यायेद् धर्मकामार्थसिद्धये।
पीठेऽन्यत्राथवादेव्याः पूजायां कथ्यते क्रमः ॥२७॥

1. माहेश्वरी'''M.

पीठे विशेषो वक्तव्यः सामान्ये त्वन्यदिष्यते ।

An adept should meditate upon Kāmeśvarī in this way in order to obtain *dharma*, *Kāma* and *artha*. The ritual procedure regarding the worship of the goddess Kāmeśvarī on her seat or elsewhere will be explained to you. The special ritual procedure of worshipping the goddess, which I am telling is regarded as something different from the common one. 27-28a

अङ्गुष्ठादिक्रमादेव संयोज्याथ युगं युगम् ॥२८॥
मूलमन्त्रस्याक्षरेण दीर्घस्वरयुतेन च ।
षड्भिराद्यैर्न्यसेत् पूर्वमङ्गुलीयकमेव[1] च ॥२९॥

An adept should join two (corresponding) fingers of both his hands beginning with the thumb. The first syllable of the *mūlamantra* is to be provided with the six long vowels (separately) and with those six *mantras*, thus composed the *karanyāsa* (touching the hand) on the connected fingers is to be performed. 28b-29

हृच्छिरस्तु शीर्षवर्मनेत्रास्त्राणि पुनस्तथा ।
न्यसेद् दक्षिणहस्तेन षड्भिर्मन्त्रैस्तथा क्रमात् ॥३०॥

The same way the adept should perform the *aṅganyāsa* (touching of the limbs) by touching his heart, head, top of the head, the coat of mail, the eyes, and the weapons with his right hand whilst uttering those six *mantras* on every one, in order. 30

आस्यं बाहुयुगं कुक्षिं गुह्यं जानुयुगं तथा ।
पादयुग्मं क्रमात् तैस्तु षड्भिर्मन्त्रैर्न्यसेत् तथा ॥३१॥

An adept should touch with his right hand his mouth, the pair of arms, the belley, the anus, pair of knees and, the two feet, in proper order, uttering these six *mantras*. 31

अष्टधा मूलमन्त्रं तु जप्त्वाथार्घाहिते जले ।
तेनोपकरणं देयं चाभ्युक्ष्य क्रममारभेत् ॥३२॥

An adept should utter mutely the *mūlamantra* eight times on the water of the *arghya* (small vessel), and then besprinkle the ingradients of worship that are to be offered, with this water, (to the goddess) and then undertake the rituals proper. 32

दैशिकः पूजयेद् देवीं पीठेनादैशिकः क्वचित् ।
तस्यैव हि करस्पर्शाद् देवी नोद्विजते शिवा ॥३३॥

The goddess can be worshipped at her seat by a native only and never by a foreigner. Only when the goddess is touched with the hand by a native, the goddess Śiva does not agitate. 33

यदि देशान्तराद् यातः पीठं देशान्तरं प्रति ।
तद्दैशिकोपदेशेन तदा पूजां समारभेत् ॥३४॥

If a person comes from another country to the seat (of the goddess) of other country he should perform the worship of the goddess under the instruction of the person belonging to that native land. 34

यद्यन्यतः समायाता कामरूपादृते नरः ।
तद्देशजोपदेशेन सम्पूज्यफलमाप्नुयात् ॥३५॥

If a person comes from a country other than Kāmarūpa he should worship the goddess following the instructions given by an adept of that country, and then only he shall obtain the full result (of the worshipping the goddess). 35

यस्मिन् देशे तु यः पीठ ओड्रपाञ्चालकादिषु ।
तद्देशजोपदेशेन पूज्यः पीठे सुरो नरैः ॥३६॥

A deity on any *pīṭha* in any country, such as Oḍra, Pāñcāla etc. whatever that might be, the deity should be worshipped in accordance with the instructions of an adept of that country. 36

इतोऽन्यथा पूजने न सम्यक् फलमवाप्नुयात् ।
महाविभवसम्पूर्णैर्विहितैस्तु भैरव ॥३७॥

If, however, the deity is worshipped by a person in a different way, than the stated one, even by offering abundance of riches and also as per prescribed rules, he shall not obtain the full result. 37

अनुक्तो यः क्रमश्चात्र वैष्णवीतन्त्रगोचरे ।
तथैवोत्तरतन्त्रेऽपि प्रोक्तो ग्राह्यस्तु साधुकैः ॥३८॥

The course of worship that has been related in the *Vaiṣṇavītantra* and also in the *Uttaratantra*, should be adopted by the adepts. 38

पूर्वद्वारि प्रथमतः कामतत्त्वं प्रपूजयेत् ।
दक्षिणे प्रीतितत्त्वं तु रतितत्त्वं च पश्चिमे ॥३९॥
उत्तरे मोहनं तत्त्वं क्रमादेतानि पूजयेत् ।

1. अंगुलीमन्त्रमेव च M.

An adept should first worship the true principle of Kāma in the eastern gate, the true principle of Prīti in the southern gate, the true principle of Rati in the western gate and the true principle of Mohan in the northern gate—thus these four should be worshipped in successive order. 39-40a

ऐशान्यां पूजयेद् देव गणेशं द्वारपालकम् ॥४०॥
अग्नौ तु चाग्निवेतालं नैर्ऋत्यां कालमेव च ।
वायव्यां नन्दितं[1] चापि पूजयेत् क्रमतस्त्विमान् ॥४१॥

The worshipper should worship the god Gaṇeśa as the gatekeeper in the north-eastern direction, Agnivetāla in the south-eastern direction, Kāla in the south-western direction, Nandin in the north-western direction—all these deities are to be worshipped in their proper order. 40b-41

चतुष्कं पञ्चकं षट्कं चतुष्कं पञ्चकं चतुः ।
षट्कारं चैव यो वेद स योग्यः पीठपूजने ॥४२॥

That who knows the group of four, the group of five, the group of six, the group of four, i.e. the group of five and four, and thus who knows the six varieties he alone is qualified for *pīṭha*-worshipping (on the goddess's seat.) 42

ओड्राख्यं प्रथमं पीठं द्वितीयं जालशैलकम् ।
तृतीयं पूर्णपीठं तु कामरूपं चतुर्थकम् ॥४३॥

The first *pīṭha* is Oḍra, the second is Jālaśaila, the third is *Purṇa-pīṭha*, and the fourth is Kāmarūpa. 43

ओड्रपीठं पश्चिमे तु [2]तत्रैवोड्रेश्वरी शिवाम् ।
कात्यायनीं जगन्नाथमोड्रेशं च प्रपूजयेत् ॥४४॥

The Oḍra pīṭha is situated in the west; and adept should worship Śivā Kātyāyanī, the presiding goddess of the Oḍra pīṭha and also Jagannātha, the lord of that *pīṭha*. 44

उत्तरे पूजयेत् पीठं प्रशस्तं जालशैलकम् ।
जालेश्वरं महादेवं चण्डीं जालेश्वरीं तथा ॥४५॥
दीर्घिकां चोग्रचण्डां च तत्रैव परिपूजयेत् ।

A worshipper should worship the renowned *pīṭha* of Jāleśvara, situated in the north, and Mahādeva the presiding deity of Jāleśvara, and the goddess Caṇḍī, known as the goddess Jāleśvarī; the same way a worshipper should worship there the goddess Dīrghikā and Ugracaṇḍā. 45-46a

दक्षिणे पूर्णशैलं तु तथा पूर्णेश्वरीं शिवाम् ॥४६॥
पूर्णनाथं महानाथं सरोजामथ चण्डिकाम् ।
पूजयेद् दमनीं[1] देवीं शान्तामपि तथा शिवाम्[2] ॥४७॥

A worshipper should worship in the south the *pīṭha* of Purṇaśaila, and the presiding goddess Śivā, called Purṇeśvarī, and Mahānātha, the lord of Pūrṇapīṭha, the goddess Caṇḍikā, Sarojā, Damanī, Śivā and Śāntā. 46b-47

कामरूपं महापीठं तथा कामेश्वरीं शिवाम् ।
नीलं च पर्वतश्रेष्ठं नाथं कामेश्वरं तथा ॥४८॥
पूजयेद् द्वारि पूर्वे तु क्रमादेतांस्तु भैरव ।

O Bhairava ! the great Kāmarūpapīṭha, and the goddess Kāmeśvarī, the mount Nīla, the excellent of all the mountains, the lord Kāmeśvara—all these are to be worshipped in proper order, at the eastern gate. 48-49a

ओड्रादीनां तु पीठानां क्षेत्रपालान् गुरूंस्तथा ॥४९॥
अन्यांस्तु द्वारपालादीन् स्वे स्वे स्थाने प्रपूजयेत् ।

A worshipper should worship *kṣetrapālas* (titular deities) of the Oḍrapīṭha and other *pīṭhas* and the *gurus*, and also the gatekeepers and others in their respective places. 49b-50a

विशेषात् कामरूपस्य कामेश्वरीं प्रपूजयन् ॥५०॥
[3]तानेव नीलशैलस्थान्[4] शृणु वेताल भैरव ।
नाथः कामेश्वरो देवो देवी कामेश्वरी तथा ॥५१॥
करालः क्षेत्रपालश्च चिञ्चावृक्षस्तथैव च ।
त्रिकूटे नीलशैलस्तु गुहा चापि मनोभवा ॥५२॥
बटुकः कम्बलो नाम वल्ली चैवापराजिता ।
भैरवः पाण्डुनाथश्च श्मशानं हेरुकाह्वयम् ॥५३॥
योगिनी च महोत्साहा तथा चन्द्रवती पुरी ।
लौहित्यो नदराजश्च प्रान्ता दिक्करवासिनी ॥५४॥

O Vetāla and Bhairava ! when the goddess Kāmeśvarī of Kāmarūpa, who resides on Nīlaśaila, listen to those who are to be particularly worshipped: the lord Kāmeśvara, the goddess Kāmeśvarī, the *kṣetrapāla* Karāla, the tamarind tree,

1. वसितं M. 2. तत्रैव M.

1. दमनीं M. 2. तथाम्बिकाम् M. 3. तामेव B.
4. ...शैलस्थान B.

the mount Nila with three peaks, Manobhava-ghuā (the cave of Kāma), *baṭuka* named Kambala, the creeper Aparājitā, *bhairava* named Pāṇḍunātha, the cremation ground called Heruka, the *yoginī* named Mahotsāhā, and the city of Candrāvati, Lauhitya, the prince of the rivers, and at the extreme end (east) the goddess Dikkaravāsini. 50b-54

जल्पीशाख्यस्तु वायव्यां केदाराख्योऽथ राक्षसे ।
एतान् सम्पूजयेद् द्वारि[1] तथा देव्यास्तु मण्डले ॥५५॥

In the north-west Śiva, called Jalpīśa, in the south Śiva named Kedāra—all these are to be worshipped at the gate and also inside the *maṇḍala* of the goddess Kāmeśvarī. 55

द्वारपालो योगिनी च बटुकाद्या यथा तथा ।
कामरूपे पीठवरे ओड्रादिष्वथ तत् तथा ॥५६॥

Just as the gatekeepers, *yoginīs baṭuka* etc. are present in the most excellent *pīṭha* of Kāmarūpa the same way these are also present in Oḍra-pīṭha and other *pīṭhas*. 56

मध्ये तु मण्डलस्याथ द्रावणं शोषणं तथा ।
बन्धनं मोहनं चैव तथैवाकर्षणाह्वयम् ॥५७॥
मनोभवस्य बाणांस्तु पश्चैतान् परिपूजयेत् ।

A worshipper should worship the five arrows of Manobhava (Kāma); namely, *drāvaṇa* (fighting up) *śoṣaṇa* (drying up), *bandhana* (captivating), *mohana* (bewildering) and *ākarṣaṇa* (attracting). 57-58a

षट्कोणाग्रेषूत्तरादौ भगादिषट्कमेव च ॥५८॥
त्रिपुरातन्त्रमन्त्रोक्तं पूजयेत् क्रमतः सुधीः ।

On the six points of the hexagon *maṇḍala*, beginning with the north, the wise adept should worship in proper order the group of six goddess, headed by Bhagā, stated in the *Tripurātantra-mantra*. 58b-59a

गणाक्रीडादिकं तद्वत् तथा विद्याकलादिकान् ॥५९॥
बटुकान् सिद्धपुत्रादीन सिद्धाद्याश्च कुमारिकाः ।
चतुश्चतुष्कमित्येतच्चतुष्कमिति चोच्यते ॥६०॥

So also he should worship the groups of goddesses such as one (group) headed by Gaṇākrīḍā, the other headed by Vidyākalā, the group of *baṭukas* beginning with Siddhaputra, and the group of maidens beginning with Siddhā : these four are the groups of four, and hence called '*catuṣka*' i.e. the combination of four. 59b-60

कामं रतिं च प्रीतिं च अनङ्गमेखलादिकम् ।
सप्त वै त्रिपुरघ्नाद्या असिताङ्गादयो नव ॥६१॥
माहेश्वर्यादिका देव्यो दशभिः पञ्चभिर्गणैः ।
द्वितीयं पञ्चकं प्रोक्तं पीठे कामफलप्रदम् ॥६२॥

Kāma. Rati and Prīti and the group beginning with Anaṅgamekhalā, the group of seven beginning with Tripuraghnā, the group of nine beginning with Asitāṅgā, and the group of ten Mātṛkās headed by Maheśvarī, attended upon by their fifty *gaṇas*—all these are called the second five (groups); on being worshipped in the *pīṭha* they fulfil the heart's desire. 61-62

आधारशक्तिमुख्या ये नित्यं तत्र प्रतिष्ठिता ।
धर्माद्याश्च तथैवाष्टौ तथा सत्त्वादिका गुणाः ॥६३॥
एकत्र ग्रहदिक्पालाश्चतुष्कमपरं स्मृतम् ।

The deities headed by Ādhāraśakti, who have been there for ever, and the group of the eight beginning with *dharma*, and *guṇas* (quality) such as *sattva* and others, the planets, the guardians of the quarters of the sky—all of them together is called another *catuṣka* (group of four). 63-64a

देव्यास्तथोग्रचण्डाद्या नायिकाः परिपूजयेत् ॥६४॥
पूर्वोक्तदेशे मन्त्रेण भक्त्या वेताल भैरव ।

O Vetāla and Bhairava ! the goddess Ugracaṇḍā and others, who are *nāyikās*, are to be worshipped in the *pīṭhas* (regions) stated above with devotion. 64b-65a

आवाहनं षोडशोपचाराणां प्रतिपादनम् ॥६५॥
जपं च बलिदानं च अङ्गास्त्राणां प्रपूजनम् ।
मुद्रा पूर्वा विसृष्टिश्च षट्कमेतत प्रकीर्तितम् ॥६६॥

The invocation of the deities, the performance of the worship by offering sixteen items, must utterance, offering sacrifice, worship of the limbs and the weapons (of the goddess), and dismissing the goddess by exhibiting the *mudrā* prescribed in this regard—all these are called *ṣaṭka* i.e. the "group of six." 65b-66

---

1. पूर्वं M.

एतानि सप्त जानाति[1] प्रकारान् पूजकः सुधीः ।
स एवोड्रादिपीठानि सम्पूजयितुमर्हति ॥६७॥

Only the wise worshipper who knows these seven categories, he alone is qualified to worship Odrapītha and other *pīṭhas*. 67

योऽज्ञात्वा[2] सम्यगेतानि कुरुते पीठपूजनम् ।
न[3] सम्यक् फलमाप्नोति हीनायुरपि जायते ॥६८॥

A person who performs the worship of the *pīṭhas* without completely knowing these he does not obtain complete result of the worship, and he lives a short life. 68

त्रिपुरातन्त्रमन्त्रोक्तस्थानेष्वेतेषु भैरव ।
पूजयित्वा प्रथमतः पूजयेत् परमेश्वरीम् ॥६९॥

O Bhairava ! first the goddess having been worshipped in these seats stated in the *Tripurātantra-mantra* an adept should worship the supreme goddess Kāmeśvarī. 69

कामेश्वरि इहागच्छ सम्मुखी भव चेश्वरि ।
चिन्तयित्वाथ मनसाऽभ्यर्च्य कामेश्वरीं हृदि ॥७०॥
मानसैर्गन्धपुष्पाद्यैस्ततो दक्षिणनासया ।
निःसार्य वायुं तत् पुष्पमारोप्य मण्डलान्तरे ॥७१॥

"O Kāmeśvarī ! come here, O goddess ! be in front of mine facing me." After thus meditating upon Kāmeśvarī in his mind and worshipping her by offering mental perfumes, flowers etc. an adept should let out his breath through his right nostril and put that flower in the middle of the *maṇḍala*. 70-71

आवाहयेन्महादेवीं सर्वकामेश्वरेश्वरीम् ।

Thereafter the adept should invoke the great goddess Sarvakāmeśvarī (as follows) 72a

कामेश्वरि इहागच्छ सम्मुखी भव सन्निधौ ॥७२॥
कामेश्वरि विद्महे त्वां कामाख्यायै च धीमहि ।
तन्नः कुब्जि महामाये ततः पश्चात् प्रचोदयात् ॥७३॥

"O Kāmeśvarī ! come here, come into my presence and stand facing me. O Kāmeśvarī ! let us make thee aim of our knowledge, let us contemplate on Kāmākhyā." Then he should say : "O Mahāmāyā Kubji ! on this thou must inspire us." 72b-73

एह्येहि भगवत्यम्ब लोकानुग्रहकारिणि ।
कामेशे कामरूपे त्वं कामकान्ते प्रसीद मे ॥७४॥

"Come, come, O noble Mother ! Thou art the doer of welfare to the people. O goddess of Kāma ! thou doth possess the nature of Kāma (love), thou art the beloved of Kāma ! O goddess have mercy on me." 74

ततस्तु प्रथम स्नानं जलं दत्त्वा तु पूजकः ।
मूलमन्त्रेण वितरेदुपचारांस्तु षोडश ॥७५॥

After this the worshipper should offer first (to the goddess) the water for bath, and then present the sixteen items of worship by pronouncing the *mūlamantra*. 75

पूजयेन्मध्यभागे तु षडङ्गानि ततोऽर्च्चयेत् ।
अङ्गन्यासे तु ये मन्त्राः क्रमे पूर्वं तु भाषिताः ॥७६॥
तैरेव मन्त्रैरङ्गानि देव्या अपि च पूजयेत् ।
पूर्वाद्यष्टदलेष्वेता योगिनीः परिपूजयेत् ॥७७॥

After the adept had worshipped the goddess in the middle point of the *maṇḍala* then he should worship six limbs of the goddess with those *mantras*, which have been mentioned before in the course of *aṅganyāsa*. The eight *yoginīs* are to be worshipped on the petals of the lotus (of the *maṇḍala*) beginning with the eastern one. 76-77

यथाक्रमेण कामानां सिद्ध्यर्थं कामदायिकाः ।
गुप्तकामां तु श्रीकामां तथैव विन्ध्यवासिनीम् ॥७८॥
कोटेश्वरीं वनस्थां तु योगिनीं पादचण्डिकाम् ।
दीर्घेश्वरीं तु प्रकटां भुवनेशीं क्रमाद् यजेत् ॥७९॥

In order to obtaining all his desires fulfilled a worshipper should worship the following eight *yoginīs*, who are capable of granting the desired object, in proper order ; they are : Guptakāmā, Śrīkāmā, Vindhyavāsinī, Koṭeśvarī, Vanasthā, Pādacaṇḍikā, Dīrgheśvarī, and renowned Bhuvaneśvarī. 78-79

वैष्णवीतन्त्रमन्त्रस्य यान्यष्टावक्षराणि तु ।
तानि बिन्दिवन्दुयुक्तानि मन्त्रन्यासांश्च च प्रक्षते ॥८०॥

The eight syllable *mantra* stated in the *Vaiṣṇavī-tantra-mantra*, provided with the *candra* and the *bindu* are the *mantras* prescribed for worshipping these eight *yoginīs*. 80

---

1. यानाति V. 2. यो ज्ञात्वा V. 3. स V.

मन्त्रेषु षण्णां कोणानां षडिमाः परिपूजयेत् ।
ऐशान्यादिक्रमेणैव कामाख्यां त्रिपुरां तथा ॥८१॥
शारदां[1] च महोत्साहां प्रकटां भुवनेश्वरीम् ।
सिद्धकामेश्वरीं चापि देव्या रूपाणि भैरव ॥८२॥

O Bhairava ! a worshipper should worship the following six goddesses on the six corners (of the *maṇḍala*) with the prescribed *mantras*, in proper order, beginning with the north-east. Kāmākhyā, Tripurā, Śāradā, Mahotsāhā, the renowned Bhuvaneśvarī, and Siddhakāmeśvarī, all of them are the manifestation of the goddess. 81-82

अष्टपुष्पिकया देवीं पुनः सम्पूज्य चाष्टधा ।
जप्त्वा स्तुत्वा बलिं दत्त्वा नत्वा मुद्रां प्रदर्श्य च ॥८३॥
देव्यास्तु सिद्धचण्डया वै निर्माल्यं प्रतिपाद्य च ।
विसृज्य मण्डलाद् देवीं स्थापयेद् योनिमण्डले ॥८४॥

Thereafter the worshipper should worship the goddess eight times by presenting a wrath made of eight flowers, perform *Japa*, offer prayers and offer *bali* (sacrifice), bow down in reverence to the goddess, exhibit *mudrā*, appropriate the remainder of the flowers offered to Siddha Caṇḍikā, and then he should perform the act of bidding farewel to the goddess and place her on the *yonimaṇḍala* lifting her from the *maṇḍala*. 83-84

एतत् कामेश्वरीतन्त्रं कथितं युवयोः सुतौ ।
शारदाया महातन्त्रं समन्त्रं शृणु भैरव ॥८५॥

O my sons ! what has been explained to you, is *Kāmeśvarī-tantra* (the code of worshipping the goddess Kāmeśvarī). Now, O Bhairava ! listen to the great *tantra* of Śāradā with *mantras*. 85

इति श्रीकालिकापुराणे त्रिपुरापूजनं नाम[2] चतुःषष्टितमोऽध्यायः ॥६४॥

Here ends the sixtyfourth chapter of the holy *Kālikāpurāṇa*, called the ritual procedure of worshipping the goddess Tripurā

1. शैरदाञ्च V. 2. नामाष्टषष्ठितमो... V.

पञ्चषष्टितमोऽध्यायः

CHAPTER SIXTY FIVE

(The ritual procedure of worshipping the goddess Śāradā)

श्रीभगवानुवाच

शरत्काले पुरा यस्मान्नवम्यां बोधिता सुरैः ।
शारदा सा समाख्याता पीठे लोके च मानव[1] ॥१॥

The lord said:

As she was awakened in the past by the gods in the autumn on the ninth day (of the bright fortnight of the moon) she was called Śāradā on her seat and also by the people. 1

तस्यां तु नेत्रबीजाख्यं मन्त्रं प्राक् प्रतिपादितम् ।
दुर्गातन्त्रं च तन्मन्त्रमङ्गमन्त्रं पुरोदितम् ॥२॥

The main *mantra* (by reciting which she is to be worshipped) of hers is *netrabīja*, which has been stated before, and her other *mantras* called *Durgātantra*, and also the *aṅgamantra*—all these have been explained before. 2

ताभ्यामेव तु मन्त्राभ्यां पूजयेत् तां जगन्मयीम् ।
तृतीयं पीठमन्त्रं तु शारदाया अनुत्तमम् ॥३॥

She, the embodiment of the world, is to be worshipped with these *mantras*; the third *mantra*, the most excellent one is the *pīṭha-mantra* of Śāradā. 3

शृणुतं चैकमनसा चतुर्वर्गप्रदयाक्रम् ।
चतुर्थस्वरसंयुक्तमुपान्तो वह्निना युतः ॥४॥
कामराजं तथा नान्तमुपान्तस्वरसंयुतम् ।
वह्निना चापि सन्दीप्तः सर्वबिन्दुबिन्दुसंयुतः ॥५॥
हादिः समाप्तिमहित एतद्बीजं चतुर्थकम् ।
चतुर्भिरेभिः कथितो मन्त्रोक्तैश्च षडक्षरैः ॥६॥

Now listen to this *mantra* with undivided attention, which fulfils the four-fold aims of life The penultimate (syllable) provided with the syllable of vahni (svāhā) and added by the fourth vowel (ī); and *kāmarāja bīja* the syllable following

1. नामतः M.

na, provided with the penultimate vowel, and added with the syllable of Agni, when these are provided with *candra* and *bindu*; the preceding *ha* along with the syllable *visarga*—all these constitute the fourth *bīja*. These four *mantras* now have been explained along with the *mantra* consisting of six syllables. 4-6

अयं तृतीयो मन्त्रस्तु शारदायाः प्रकीर्तितः ।
अनेन पूजयेत् पीठे सर्वसिद्धिमवाप्नुयात् ॥७॥

This is highly commended as the third *mantra* of Śāradā; if a devotee worships the goddess Śāradā at her *pīṭha* with this *mantra*, he acquires all the eight kinds of *vibhūti*, *aṇimā* etc. 7

रूपमस्याः पुरा प्रोक्तं सिंहस्थं दशबाहुभिः ।
तत्र पूजाक्रमं सम्यक् शृणुतं पुत्रको मम ॥८॥

The figure of the goddess has already been described as with ten arms and standing on a lion. O my sons! listen to the proper ritual procedure of her worship. 8

चतुर्द्वारमण्डलं[1] तु कुर्यात् तत्र विभूतये ।
महामायामण्डलं तु शारदायास्तु मण्डलम् ॥९॥

With a view to obtaining super normal power a devotee should draw a *maṇḍala* (circle) with four gates. The *maṇḍala* of Mahāmāyā is the *maṇḍala* of Śāradā. 9

वैष्णवीतन्त्रकल्पोक्तैर्मन्त्रैस्थानादिमार्जनम् ।
कृत्वा तु नेत्रबीजेन मण्डलं प्रस्तरे लिखेत् ॥१०॥

The cleaning of the spot etc. is to be carried on with the *mantras* mentioned in the *Vaiṣṇavī-tantra-kalpa*. Thereafter a devotee should draw the *maṇḍala* on a flat surface uttering the *netrabīja*. 10

योनावष्टदलं कृत्वा त्रिकोणं मध्यतो न्यसेत् ।
अयं विशेषः कथितो वैष्णवीमण्डलात् पुनः ॥११॥

A devotee having drawn an eight petalled lotus on the *yoni*, he should lay down a triangle in the middle of it. The difference (of this) from the *maṇḍala* of *Vaiṣṇavī* has now been told. 11

मण्डलोल्लेखनं चैव तथा भूतापसारणम् ।
पात्रस्य प्रतिपत्तिस्तु अमृतीकरणं तथा ॥१२॥

1. वहुद्वार…M.

गन्धपुष्पाम्भसां क्षेप आत्मासनप्रपूजनम् ।
प्राणायामश्च त्रिविधो भूतशुद्धिप्रवेशनम् ॥१३॥
दहनप्लवने चैव पाणिकच्छपिका तथा ।
योगपीठस्य च ध्यानं वैष्णवीतन्त्रभाषितम् ॥१४॥
तथैवोत्तरतन्त्रोक्तं कुर्याद् देव्याः प्रपूजनम्[1] ।
अमृतीकरणं कुर्यात् सलिले धेनुमुद्रया ॥१५॥

Then follows the drawing of the *maṇḍala* and the act of driving away the demons, the ritual to be performed on the vessal and the act of turning water into nectar, the act of throwing perfumes, flowers and water, and the worship of self and that of the seat, the inhaling etc. of the breath in three ways, the purification of (five) elements, and the act of preparation for the entrance of the goddess, the act of burning and bathing, and exhibiting *pāṇikacchapikā-mudrā* and the meditation upon the seat by way of contemplation—all these have been expounded in the *Vaiṣṇavītantra*; and also what has been stated in the *Uttaratantra* is to be accomplished in worshipping the goddess. The act of making water into nectar is to be carried on by exhibiting *dhenu mudrā*. 12-15

रूपं त्वेवं दशभुजं पूर्वोक्तं तु विचिन्तयेत् ।
अङ्गन्यासकरन्यासौ दुर्गातन्त्रेण भैरव ॥१६॥
नवाक्षरेण वै कुर्यादङ्गुष्ठादि क्रमेण तु ।
हृदयादिक्रमात् पश्चाद् वक्त्रादावपि पूर्ववत् ॥१७॥

Then the devotee should meditate upon her figure as with ten arms as has been stated before. O Bhairava! thereafter the devotee should perform the *aṅganyāsa* and *karanyāsa* by putting the nine syllables as has been mentioned in *Durgā-tantra*, the *karanyāsa* is to begin from the thumb, and the *aṅganyāsa* from the heart and also from the mouth etc. as has been done earlier. 16-17

एतदेवार्घपात्रे चाष्टधा मन्त्रं जपेत् सुधीः ।
तत् तोयैः सेचयेच्छीर्षं पुष्पगन्धादिकं तथा ॥१८॥

The wise adept should mutter the same *mantra* on *arghya-pātra* eight times; then he should be-sprinkle with the water of that vessal his head, flowers and the perfume etc. 18

1. प्रपूजने V.

एवं पूजाक्रमं तत्र कुर्याद् देव्यास्तु मण्डले ।
आदित्यं चण्डिकारूपं ध्यात्वा पूर्वं शिलातले ॥१९॥
तस्मै निवेदयेदर्घ्यं सिद्धार्थाक्षत[1]पुष्पकैः ।
आधारशक्तिप्रभृतीन् क्लीं[2] मन्त्रेण च साधकः ॥२०॥

The adept should follow the course of ritual in this way in the *maṇḍala* of the goddess. Prior to this he should meditate upon the sun, who is present in the form of Caṇḍikā on that slab of stone, and offer to him white mustard seeds, rice, and flowers. The adept there after should worship the deities such as Ādhāra-śakti and others by uttering the *mantra klīṁ* (*hrīṁ* ?). 19-20

पूजयेत् प्रथमं मध्ये धर्मादीनपि पूर्ववत् ।
सत्त्वादीन् गुरुपादान्तान् पूर्वतन्त्रोदितान् बुधः ॥२१॥

The wise adept should first worship *Dharma* and others in the middle of the *maṇḍala* as before ; and also *Sattva* and others ending with the feet of the preceptor. 21

पूजयेन्मध्यपद्मे तु सुमेरुमपि मध्यतः ।
पूर्वभागे मण्डलस्य देव्याः शक्तीः प्रपूजयेत् ॥२२॥

The adept should worship Sumeru on the middle lotus located in the middle, and worship *śaktis* of the goddess on the eastern part of the *maṇḍala*. 22

नाथकामेश्वरादींस्तु लौहित्यान्तान् विशेषतः ।
सर्वान् वै पीठदेवांस्तु मण्डलस्योत्तरे यजेत् ॥२३॥

The adept should worship all the deities of the *pīṭha* beginning with Nātha Kāmeśvara and specially ending with Lauhitya on the northern part of the *maṇḍala*. 23

मणिकर्णं[3] चित्ररथं भस्मकूटं तथैव च ।
श्वेतं नीलं च चित्रं[4] च वाराहं गन्धमादनम् ॥२४॥
मणिकूटं[5] नन्दनं च पश्चिमे पूजयेदिमान् ।
जल्पीशमथ केदारं देवीं दिक्करवासिनीम् ॥२५॥
धात्रीं स्वधां तथा स्वाहां[6] मानस्तोकापराजिते ।
दक्षिणे पूजयेदेताश्चतुःषष्टिं च योगिनीः ॥२६॥

The adept should worship in the western (part of the *maṇḍala*) the following mountains such as Maṇikarṇa, Citraratha, Bhasmakūṭa, Śveta, Nīla, Citra, Varāha, Gandhamādana, Maṇikūṭa and Nandana. The adept should worship (the gods) Jalpīśa and Kedāra, the goddess Dikkaravāsinī, Dhātrī, Svadhā, Svāhā, Manastokā, Aparājitā and also the sixty four *yoginīs* on the northern part of the *maṇḍala*. 24-26

ग्रहांश्च दशदिक्पालान् पूर्वादिक्तक्रमेण तु ।
पूर्ववत् पूजयेद् धीमान् भैरवं भैरवीमपि ॥२७॥

The adept should worship the planets, the ten guardians of the directions, in order that begins with the east, as has been stated before, and also Bhairava and Bhairavī. 27

ततः कच्छपिकां बद्ध्वा पुनरेव तु पूजकः ।
ध्यायेच्च पूर्ववद् देवीं हृदिस्थां मनसापि च ॥२८॥

Then the worshipper with his hands converting into a tortoise-position once again meditate upon the goddess who is in his mind as before. 28

मानसैर्गन्धपुष्पाद्यैः पूजयित्वा हृदि स्थिताम् ।
नासापुटेन निःसार्य दक्षिणेनाथ मण्डले ॥२९॥
पुष्पमारोप्य[1] कामाख्यां शारदामाह्वयेन्मुहुः ।

The worshipper having performed worshipping the goddess, who is residing in his mind, with mental perfume, flowers etc. he should cause the goddess to come out from his mind through his right nostril (with the breath) and then put a flower on the *maṇḍala* and invoke the goddess Kāmākhyā (manifested as) Śāradā again. 29-30a

एह्येहि परमेशानि सान्निध्यमिह कल्पय ॥३०॥
पूजाभागं गृहाणेमं[2] मखं रक्ष नमोऽस्तु ते[3] ।
दुर्गे दुर्गे इहागच्छ सर्वैः परिकरैः सह ॥३१॥
पूजाभागं गृहाणेमं[4] मखं रक्ष नमोऽस्तु ते ।
नारायण्यै विद्महे त्वां चण्डिकायै तु धीमहि ॥३२॥
श्रोपभागं तु गायत्र्यास्तन्नश्चण्डि प्रचोदयात् ।

"O Supreme goddess ! come, come here and please be present here, take thy share of worship. O Śāradā ! come here to the *maṇḍala* ; O Durgā, ! come here to the *maṇḍala* with all thy attendants ; accept thy share of worship, protect

1. ...छत्र... V. 2. ह्रीं V.
3. मणिकूर्णं V. 4. मणिकूर्णं V. 5. मानस्तोके V

1. पूजामारोप्य M. 2. सरहस्यत्र मण्डले M. 3-4. ग्रहाणिमं V.

this sacrifice, honour to thee. Let Nārāyaṇī be the aim of our knowledge. Let us contemplate thee, Caṇḍikā in the last part of the gāyatrī, hence, O Caṇḍī thou must inspire us. 30b-33a

दत्त्वा स्नानमनेनैव दुर्गा तन्त्रेण वै पुनः ॥३३॥
नेत्रबीजेन च तथा पीठमन्त्रेण चान्तरम् ।
चतुरक्षरेण शेषेण त्रिभिर्मन्त्रैः प्रपूजयेत् ॥३४॥

By reciting the above *mantra* the worshipper should give a bath to the goddess and then once again worship her with (the *mantras* of) the *Durgātantra*, *netrabīja* and the four-syllable *Pīṭha mantras*. 33b-34

चतुरक्षरमन्त्रेण पाद्यादीनथ षोडश ।
वितरेदुपचारांस्तु पूर्वोक्तांस्तांस्तु भैरव ॥३५॥

With four-syllable *mantra* the sixteen items of worship beginning with the water for washing feet etc., as mentioned before, are to be presented to the goddess. 35

दुर्गातन्त्रेण मन्त्रेण देव्यङ्गानि प्रपूजयेत् ।
दुर्गेत्यनेन हृदयं पुनर्दुर्गेत्यनेन कम् ॥३६॥
शिखाकवचनेत्रञ्च[1] पाणिपादांश्च पञ्चभिः ।
वादिपञ्चाक्षरैः शेषैः पूजयेत् क्रमतः सुधीः ॥३७॥

The wise adept should worship the limbs of the goddess with *Durgā-tantra-mantras*, with 'Durgā' he should worship the heart, and again with 'Durgā' the head ; with the remaining five syllables beginning with *va* he should worship the five limbs—top knot, the coat of mail, the two eyes, the two arms and the two feet respectively. 36-37

पूर्वादिष्टदलेष्वेताः पूजयेन्नायिकक्रमात् ।
जयन्तीं पूर्वपत्रे तु आग्नेय्यादौ तु मङ्गलाम् ॥३७॥
कालीं च भद्रकालीं च तथा चैव कपालिनीम् ।
दुर्गां शिवां क्षमां चैव क्रमादेव तु नामतः ॥३८॥

The adept should worship the following eight *nāyikās* in their proper order on the eight petals beginning with the east : Jayantī on the eastern petal, Maṅgalā, Kālī, Bhadrakālī, Kapālinī, Durgā, Śivā and Kṣamā on the south-eastern and other petal in serial order with their names 38-39

1. च B.

केशवस्य तु मध्ये तु अष्टावेतास्तु नायिकाः ।
नेत्रबीजस्य मध्येन बीजेन षट्सु[1] नायिकाः ॥४०॥
अमीषां च तथवासौ षड्भिरेतान्तराहितैः ।
ह्रां ह्रीं[2] श्रोमित्युपान्तां तु प्रान्तामाद्यस्वरेण वै ॥४१॥

These five *nāyikās* are to be worshipped in the middle of the filaments with the middle *bīja* of the *netrabīja* ; on the six petals the *nāyikās* are to be worshipped. The six *mantras* applicable for worshipping them are *hrāṁ* (*hrīṁ*), *hrāṁ* (*hrīṁ*) *śrīṁ* being added to the first vowel as the penultimate syllable, the ultimate syllable and side (?) syllable.* 40-41

उग्रचण्डां प्रचण्डां च चण्डोग्रां चण्डनायिकाम् ।
चण्डां चण्डवतीं चैव चण्डरूपां च चण्डिकाम् ॥४२॥

An adept should worship Ugracaṇḍā, Pracaṇḍā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā and Caṇḍikā. 42

त्रिकोणकेशरान्तं च कामं प्रीतिं रतिं तथा ।
पञ्चबाणान् पुष्पधनुः पूजयेत् काममन्त्रकैः ॥४३॥

An adept should worship Kāma, Prīti and Rati, the five arrows, and the bow of flower uttering the *Kāma-mantra* in the middle of the filaments of the triangle. 43

अष्टपुष्पिकया पश्चात् सम्पूज्य परमेश्वरीम् ।
देव्यांस्तु करगृह्याणि शस्त्राण्यस्त्राणि[3] वाहनम् ॥४४॥
पञ्चाननं केशरं च देव्यग्रे तु प्रपूजयेत् ।

After this was done the adept should worship the supreme goddess by offering wreath made of eight flowers, the weapons meant for striking and throwing, which are held by the goddess in her hands, (her limbs ?) ; and her mount, the lion, the yak-tail (the demon Keśara or Damara ?) in front of the goddess. 44-45a

1. जटासु M. 2. ह्रौं V. 3.—ण्यङ्गानि B.

*It is not clear if eight or six *nāyikās* are to be worshipped on six petals. Its six *nāyikās* are to be worshipped, two of the eight *nāyikās* are to be left out, and again if they are to be worshipped on six petals, two petals are to be avoided. The two petals and the two *nāyikās* that are omitted has not been stated. Again the statement about the six *mantras* are also confusing.

पीठदेवीं शारदां तु कामाख्यामधिदेवताम् ॥४५॥
त्रिपुराख्यां महादेवीं पीठमत्यधिदेवताम् ।
कामेश्वरीं महोत्साहां मध्य एव प्रपूजयेत् ॥४६॥

Then he should worship Śāradā, the deity of the seat, and Kāmākhyā, the presiding deity, the great goddess Tripurā, the supreme goddess of the seat; Kāmeśvarī and Mahotsāhā are to be worshipped in the middle of the *maṇḍala*. 45b-46

चतुरक्षरमन्त्रेण दद्यात् पुष्पाञ्जलित्रयम् ।
जप्त्वा स्तुत्वा बलिं दत्त्वा नमस्कृत्यावगुण्ठ्य च ॥४७॥
योनिमुद्रां प्रदर्श्याथ निर्माल्यं दिशि शूलिनः[1] ।
चण्डेश्वर्यै नमः इति निक्षिप्य च विसर्जयेत् ॥४८॥

The adept should offer three handful of flowers by uttering the four-syllable *mantra*. Then he should silently recite the given *mantra*, pray her, offer sacrifice to her, pay his obeisance to her and perform the dismissal rites by covering her with a veil (*avaguṇṭhana*) and showing yonimudrā. Then the remains of offerings (flowers etc.) are to be thrown by uttering the words "*Oṁ caṇḍeśvaryai namaḥ*" in the direction of Śivā (north-eastern). 47-48

ततस्तु भास्करायार्घ्यं दद्याच्छिद्रावधारणम् ।

Thereafter the adept should offer *arghya* (respectful offering) to the sun god, which is meant for rectifying all the (probable) defects in the worship. 49a

देवीं च हृदये स्थाप्य स्थापयेद् योनिमण्डले ॥४९॥

Thereafter the adept should first place the goddess in his own heart and then on the *yonimaṇḍala*. 49b

एवं देवीं तु कामाख्यां योनिमुद्रां[2] जगन्मयीम् ।
शारदाख्यां महादेवीं योगेन विधिना यजेत् ॥५०॥
सर्वकामान् सुसम्प्राप्य शिवलोकमवाप्नुयात् ।

Whoever worships the goddess following the instructions thus goddess Kāmākhyā, who is in the form *yoni*, the embodiment of the world, called Śāradā, the great goddess, he obtains all his desires fulfilled, and thereafter he may reach the abode of Śivā. 50-51a

1. निर्माल्यानि त्रिशूलिनः M. 2. योगनिद्रां M.

यदि पीठं विनान्यत्र पूजयेत् कामरूपिणीम् ॥५१॥
नीलकूटे तदाप्येतत् सर्वमेव समाचरेत् ।
यदान्यत्र यजेद् देवीं जले वा स्थण्डिलेऽपि वा ॥५२॥
शिलादिषु[1] च वह्नौ वा देवपीठे यथेच्छया ।
यजेद् वा न यजेद् वापि पीठेऽवश्यं प्रपूजयेत् ॥५३॥

If, however, a devotee worships the goddess of Kāmarūpa elsewhere outside her seat on the mount Nīla, in that case also he must accomplish all the rituals completely. When the goddess is worshipped elsewhere on water or at a spot prepared for the purpose of worship, on a piece of stone etc., in a fire or on the seat of a god, he may perform it as he prefers to do; he may or may not worship the gods and goddesses of the *pīṭha*, but he must worship them, without exception, when the worship is carried on in a *pīṭha*. 51b-53

एवं यः पञ्चभिर्मन्त्रैः पञ्चमूर्तिधरां शिवाम् ।
एकैकेनाथ वा तस्य स्वयं स्याद् वरदायिका[2] ॥५४॥

Whoever worships the five-fold goddess in this way with five *mantras* jointly or severally, the goddess spontaneously grants boons to him. 54

विघ्ना न तस्य जायन्ते नाधयो व्याधयस्तथा ।
न तस्य सदृशोऽन्यः स्याद् धनधान्यसमृद्धिभिः ॥५५॥

There are no obstacles for him, neither he suffers from mental agony nor from disease; there shall be no equal to him in respect wealth, grains and prosperity. 55

गवां कोटिप्रदानात् तु यत्फलं जायते नृणाम् ।
तत्फलं समवाप्नोति कामाख्यां पूजयन्नरः ॥५६॥

A devotee obtains all the merits by worshipping the goddess Kāmākhyā, which men obtain as a result of gifting away ten thousand cows. 56

दशपूर्वान् दशपरान् वंशानुद्धृत्य पापतः ।
सकृत् सम्पूजनेनैव मम लोकमवाप्नुयात् ॥५७॥

Even by worshipping once the goddess Kāmākhyā a person rescues, by his action, ten past and ten future generations of his dynasty (and himself also) from the sins and he reaches my abode. 57

1. शिलादिषु तदा देवीं पीठदेवान् M. 2. वरदाम्बिका ।

द्वि: सम्पूज्य महादेवीं कामाख्यां योनिमण्डले ।
शतं वंशमान् समुद्धृत्य देवीलोकमवाप्नुयात् ॥५८॥

Be worshipping the goddess Kāmākhyā twice in *yoni-maṇḍala* a person raises hundred generations of his dynasty and reaches the abode of the goddess. 58

यस्त्रिवारान् पूजयेत् तु विधिनानेन मानवः ।
नीलपर्वतमारुह्य कामाख्यां योनिमण्डले ॥५९॥
स सहस्रं तु वंशानामुद्धृत्य पापकोषतः[1] ।
इहलोके सुखैश्वर्यंचिरायुष्यमवानुयात् ॥६०॥
देहान्ते मद्गृहं प्राप्य गणानामधिपो भवेत् ।

If a person climbs up the mountain Nīlakūṭa and worships the goddess Kāmākhyā thrice in the *yoni-maṇḍala* following this procedure shall rescue a thousand generations of his dynasty from accumulated sins, and he himself in this world enjoys happiness and a long life and obtains sovereignty; and after death he shall reach my abode and shall be the leader of the *gaṇas*. 59-61a

यस्यां कस्यामथाष्टम्यां नवम्यां वापि साधकः ॥६१॥
पञ्चरूपां तु कामाख्यां पञ्चमन्त्रैः सतन्त्रकैः ।
पूजयेद् वरदां देवीं मण्डलैश्च पृथक् पृथक् ॥६२॥
ध्यात्वा तु पञ्चरूपाणि जप्त्वा मन्त्रांश्च पञ्च वै ।
कल्पकोटिसहस्राणि[2] मम लोके च मानवः ॥६३॥
स्थित्वा देवोप्रसादेन परे[3] निर्वाणमाप्नुयात् ।

If an adept on any eighth or ninth day of the moon worships the goddess Kāmākhyā who is manifested in five different shapes, and grants boon, with five *mantras* together with other *mantras* in (five) different *maṇḍalas* separatety, meditates upon those five shapes and silently recites her five *mantras*, this man shall stay in my abode for hundred of thousands of ten million world periods and then obtains liberation by the grace of the goddess. 61b-64a

इह लोके वाञ्छितार्थं सुखं प्राप्य यशस्तया ॥६४॥
रिपूञ्जित्वा स धर्मात्मा मातङ्गानिव केसरी ।
चिरायुः पुत्रपौत्रैश्च विभवैश्च समन्वितः ॥६५॥
क्रीडयित्वा ह्यमरवद् युवतीभिश्च सादरात् ।
यक्षरक्षःपिशाचानां नेता भवति नित्यशः ।
सर्वान् कामानवाप्यैव द्विजराजसमो भवेत् ॥६६॥

In this world that holy man obtains all his desired objects, enjoys happiness, fame, conquers his enemies, just like a lion the elephants, he lives a very happy life in the company of sons and grand sons, possess innumerable wealth; and after death (in the heaven) be like a god, amuses himself with young women, who hold him with affection. He forever becomes the leader of the *yakṣas*, *rākṣasas*, and *piśācas*; he obtains all his desires fulfilled lives shinning like the moon. 64b-66

इति श्रीकालिकापुराणे [1]पञ्चषष्टितमोऽध्यायः ॥६५॥

Here ends the sixty fifth chapter of the holy *Kālikāpurāṇa*, called the ritual procedure of worshipping the goddess Śāradā

---

1. पापकोपनः V.
2. स कल्पकोटिलक्षाणि V. 3. देवै M.

1. एकोनसप्ततितमो......V.

षट्षष्टितमोऽध्याय:

CHAPTER SIXTYSIX

(Definition of mudrās)

और्व उवाच

एतत्तन्त्रं समस्तं तु श्रुत्वा वेतालभैरवौ।
पप्रच्छतुस्त्र्यम्बकं च हर्षोत्फुल्लविलोचनौ ॥१॥

Aurva Said:

Velāla and Bhairava having heard this *tantra* wholly from beginning to the end became extremely delighted, their eyes widened in joy, and then they asked Tryambaka (once again). 1

वेतालभैरवावूचतु:

कामाख्याया: श्रुतं तन्त्रं साङ्गं युष्मत्प्रसादत:।
नमस्कारं तथा मुद्रां बलिदानं तथैव च ॥२॥
तथैव मातृकान्यासं पूजायां चान्यत: क्रमम्।
एतत् सर्वं समाचक्ष्व विस्तरेण जगत्प्रभो।
श्रृण्वतो नहि नो तृप्तिर्जायते मोदभूमिषु ॥३॥

Vetāla and Bhairava said:

O Lord of the world! We have heard this entire *tantra* with its ancilliaries from you by your grace; now tell us, O Lord! in details about *namaskāra* (salutation), *mudrā* (fixing fingers and joining palms), *balidāna* (offering sacrifice), *mātṛkā-nyāsa* (touching the limbs of the body with uttering an alphabet) and other ritual procedure of worshipping the goddess. We have not yet been satisfied even though we have heard enough (from you). 2-3

श्रीभगवानुवाच

वक्ष्यामि यदहं पृष्टो भवद्भ्यां पुत्रकोत्तमौ।
श्रृणुतं नरशार्दूलावेकाग्रमनसाधुना ॥४॥

O my best sons: whatever you have asked I shall tell you now. O heroes of men: listen to it with rapt attention. 4

त्रिकोणमथ षट्कोणमर्धचन्द्रं प्रदक्षिणम्।
दण्डमष्टाङ्गमुग्रं च सप्तधा नतिलक्षणम् ॥५॥

Triangle, six angle, crescent moon, circumbulation, *daṇḍa* (lying on the ground for saluting) *aṣṭāṅga* (lying on the ground touching it with eight limbs), and *ugra* these seven are the varieties of paying obeisance. 5

ऐशानी वाथ कौबेरी दिक् कामाख्याप्रपूजने।
प्रशस्ता स्थण्डिलादौ च सर्वमूर्तेश्च सर्वत: ॥६॥

The north-east and north directions are highly recommended for worshipping the goddess Kāmākhyā. The image of all gods and goddess could be worshipped on a *sthaṇḍila* (a spot prepared for worshipping etc.). 6

त्रिकोणादिव्यवस्था तु यदि पूर्वमुखो यजेत्।
पश्चिमाच्छाम्भवीं गत्वा व्यवस्थां निर्दिशेत् तदा ॥७॥
यदोत्तरामुख: कुर्यात् साधको देवपूजनम्।
तदा याम्यां तु वायव्यां गत्वा कुर्यात् तु संस्थितिम् ॥८॥

The shape of the triangle is now stated; the instruction is as follows: if an adept worships a god facing the east he should proceed from the west to north-east; and when an adept worships a god facing the north then he should proceed from the south to the north-west direction and sit there. 7-8

दक्षिणाद् वायवीं गत्वा दिशं तस्माच्च शाम्भवीम्।
ततोऽपि दक्षिणां गत्वा नमस्कारस्त्रिकोणवत् ॥९॥
त्रिकोणाख्यो नमस्कारस्त्रिपुराप्रीतिदायक:।

When an adept proceeds from the south to the north-west, and from there to the north-east and then to the south again, thus when obeisance, is paid, that is called 'triangle' (*trikoṇa namaskāra*); which gives delight to the goddess Tripurā. 9-10a

दक्षिणाद् वायवीं गत्वा वायव्याच्छाम्भवीं तत: ॥१०॥*
ततोऽपि दक्षिणां गत्वा तां त्यक्त्वाग्नौ प्रविश्य च।
अग्नितो राक्षसीं गत्वा तत्पश्चादुत्तरां दिशम् ॥११॥*

---

*मुद्रितपुस्तकेऽधिकं दृश्यते।

उत्तराच्च तथाग्नेयीं भ्रमणं द्विस्त्रिकोणवत् ।
षट्कोणोऽयं नमस्कारः प्रीतिदः शिवदुर्गयोः ॥१२॥

When an adept proceeds from the south to the north-east, from north-west to the north-east, from there to south, then leaving the south enters into the south-east, from the south east proceeds to the south, then proceeds to the north direction, from north to the south-east; this circumbulation is called double triangle (*dvi trikoṇa*); this six angle obeisance gives pleasure to Śiva and Durgā. 10b-12

दक्षिणाद् वायवीं गत्वा तस्मादावृत्य दक्षिणम् ।
गत्वा योऽसौ नमस्कारः सोऽर्धचन्द्रः प्रकीर्तितः ॥१३॥

If an adept proceeds from the south to the north west and then, by making an about-turn proceeds from the north west to the south again and pays his obeisance that is called crescent moon (*ardhacandra namaskāra*). 13

सकृत् प्रदक्षिणं कृत्वा वर्तुलाकृति साधकः ।
नमस्कारः कथ्यतेऽसौ प्रदक्षिण इति द्विजैः ॥१४॥

If an adept makes a single round and pays his obeisance that is called circumbulation (*pradakṣiṇa*) by the twice borns. 14

त्यक्त्वा स्वमासनस्थानं पश्चाद् दुर्गानमस्कृतिः ।
प्रदक्षिणं विना यातु निपत्य भुवि दण्डवत् ॥१५॥
दण्ड इत्युच्यते देवैः सर्वदेवौघमोददः ।

If an adept leaves his seat behind and does not perform circumbulation and pays his obeisance to the goddess Durgā by prostrating himself on the ground like a staff that obeisance is called *daṇḍa*, which causes delight to the host of gods. 15-16a

पूर्ववद् दण्डवद् भूमौ निपत्य हृदयेन तु ॥१६॥
चिबुकेन मुखेनाथ नासया हनुकेन च ।
[1]ब्रह्मरन्ध्रेण कर्णाभ्यां यद्भूमिस्पर्शनं क्रमात् ॥१७॥
स चाष्टाङ्ग इति प्रोक्तो नमस्कारो मनीषिभिः ।

If an adept pays his obeisance (to the goddess) prostrating himself on the ground like a staff as has been stated above, and touches the ground by his chest, the chin, the mouth, the nose, the two check-bones, the top of the head, and two ears in proper order that is called eight limb obeisance (*aṣṭāṅga namaskāra*) by wise persons. 16b-18a

प्रदक्षिणत्रयं कृत्वा साधको वर्तुलाकृतिः ॥१८॥
ब्रह्मरन्ध्रेण संस्पर्शः क्षितेर्यस्मान्नमस्कृतौ ।
स उग्र इति देवौघैरुच्यते विष्णुतुष्टिदः ॥१९॥

If an adept performs three circular circumbulation and then touches the ground with the top of his head and pays his obeisance that is called *ugra namaskāra* by the host of gods, which pleases all gods. 18b-19

नदानां सागरो यद्वद् द्विपदां ब्राह्मणो यथा ।
नदीनां जाह्नवी यादृग् देवानामपि चक्रधृक् ॥२०॥
नमस्कारेषु सर्वेषु तथैवोग्रः प्रशस्यते ।

What is Viṣṇu among the gods, ocean among the male water streams, Gaṅgā among all the rivers similarly *ugra namaskāra* is the best of all *namaskāras*, and is highly praised. 20-21a

त्रिकोणाद्यैर्नमस्कारैः कृतैरेव तु भक्तितः ॥२१॥
चतुर्वर्गं लभेद् भक्तो नचिरादेव साधकः ।
नमस्कारो महायज्ञः प्रीतिदः सर्वतः सदा ॥२२॥
सर्वेषामेव देवानामन्येषामपि भैरव ।

If an adept pays his obeisance to the goddess by *trikoṇa* and other methods of *namaskāra* with devotion he obtains the fourfold aims of life. O Bhairava : *namaskāra* (paying obeisance) is a great service, which always causes pleasure to all gods and others. 21b-23a

योऽसावुग्रो नमस्कारः प्रीतिदः सततं[1] हरेः ॥२३॥
महामायाप्रीतिकरः स नमस्करणोत्तमः ।
उक्तास्तत्र नमस्काराः शृणुतं परतो युवाम् ॥२४॥
मुद्राणां परिसंख्यानं स्वरूपं च यथाक्रमम् ।

The *namaskāra*, called *ugra*, the best of all *namaskāras*, always causes delight to Hari, that also causes delight to the goddess Māhāmāyā. I had just now narrated the methods of

1. ब्रह्म M.

1. सततो B.

all *namaskāras*. Now listen to the under *mudrās*. I am telling two of you, the names and definition of them in serial order. 23b-25a

धेनुश्च सम्पुटश्चैव प्राञ्जलिर्बिल्वपद्मको ॥२५॥
नाराचो मुण्डदण्डो च योनिरर्धं तथैव च।
[1]वन्दनी च महामुद्रा महायोनिस्तथैव च ॥२६॥
भगश्च पुटकश्चैव निषङ्गोवाऽर्धचन्द्रकः।
अङ्गश्च द्विमुख चैव शङ्खमुद्रा च मुष्टिकः ॥२७॥
वज्रं चैव तथा रन्ध्र[2] षड्योनिर्विमल तथा।
घटः शिखरिणीतुङ्गः पुण्ड्रोऽथ ह्यर्धपुण्ड्रकः[3] ॥२८॥
सम्मिलनी च कुण्डश्च[4] चक्रं शूलं तथैव च।
सिंहवक्त्रं गोमुखं च प्रोन्नामोन्नमनं तथा ॥२९॥
[5]विम्बं पाशुपतं शुद्धं त्यागोऽथोत्सारिणी तथा।
प्रसारिणी चोग्रमुद्रां कुण्डलीव्यूह एव च ॥३०॥
त्रिमुखा चासिवल्ली च योगो भेदोऽथ मोहनम्।
बाणो धनुश्च तूणीरं मुद्रा एताश्च सत्तमाः ॥३१॥

Dhenu, Samputa, Prāñjali, Bilva, Padmaka, Nārāca, Muṇḍa, Yoni Ardha, Vandanī, Mahāmudrā Mahāyoni, Bhaga, Puṭaka, Niṣaṅga, Ardhacandra, Aṅga, Dvimukha, Śaṁkha, Muṣṭika, Vajra, Randhra, Ṣadyoni, Vimala, Ghaṭa, Śikhariṇī, Tuṅga, Puṇḍra, Ardhapuṇḍraka, Sammilanī, Kuṇḍa; Cakra, Śūla, Siṁhavaktra, Gomukha, Pronnāma, Unnamana, Bimba, Pāśupata, Śuddha, Tyāga, Utsāriṇī, Prasāriṇī, Ugramudrā Kuṇḍalī Vyūha, Trimukhā, Asivalli, Yoga, Bheda, Mohana, Bāṇa, Dhanu, Tuṇīra these(55) are the excellent *mudrās*. 25b-31

अष्टोत्तरशतं मुद्रा ब्रह्मणा याः प्रकीर्तिताः।
तासां तु पञ्चपञ्चाशदेता ग्राह्यास्तु पूजने ॥३२॥

Of the one hundred and eight *mudrās*, which have been stated by Brahmā fifty five are to be accepted for worshipping (gods and goddesses). 32

1. नन्दनी च M.
2. बद्ध स्म V.
3. ध्यर्द्धचन्द्रकः V.
4. धर्मार्पणीच कुण्डं च M.
5. विश्वं V.

शेषास्तु यास्त्रिपञ्चाशन्मुद्रास्ताः समयेषु च।
द्रव्यानयनसंकेत नटनादिषु ताः स्मृताः ॥३३॥

The rest fifty three *mudrās* are exhibited at the time of invocation of the goddess and dancing and other occasions. 33

देवानां चिन्तने योगे ध्याने जप्ये विसर्जने।
आद्यास्तु पञ्चपञ्चाशन्मुद्रा भैरव कीर्तिता ॥३४॥

O Bhairava ! the first fifty five *mudrās* are prescibed on meditation, *japa*, *yoga* and contemplation of the goddess. 34

मुद्रां विना तु यज्जप्यं प्राणायामः सुरार्चनम्।
योगो ध्यानासने चापि निष्फलानि च भैरव ॥३५॥

Japa, *Prāṇāyāma*, worship (of gods and goddesses), *Yoga*, meditation, *āsana* (posture of sitting) all of them become ineffective if performed without *namaskāra*. 35

प्रत्येकं लक्षणं तेषां शृणुतं तनयो युवाम्।

O my two sons ! listen to the definition of every one of them individually.

दक्षिणामध्यमाग्रेण सव्यहस्तस्य तर्जनीम् ॥३६॥
योजयेत् सव्यमध्यां तु तर्जन्या दक्षिणेन वै।
तथा दक्षिणानामिकया वामहस्तकनिष्ठिकाम् ॥३७॥
अनामिकां तु वामस्य दक्षिणस्य कनिष्ठया।
योजयेद् भक्तिमान् सम्यग् दक्षिणावर्तनेन तु ॥३८॥
धेनुमुद्रा समाख्याता सर्वदेवस्य तुष्टिदा।

In order to form Dhenumudrā a devotee should join the tip of the middle finger of the right hand with the forefinger of the left hand, the middle finger of the left hand with the fore finger of the right hand, the same way he should join the ring finger of the right hand with the little finger of the left hand, again the ring finger of the left hand with the little finger of the right hand, while the process should begin from the left to right (*dakṣiṇāvarta*)...thus formed Dhenumudrā causes delight to the gods. 36.39

संयोज्य द्वौ तलौ सर्वाण्यंगुल्यग्राणि हस्तयोः ॥३९॥
संयोज्य पार्श्वतोऽङ्गुष्ठौ सम्पुटः प्रोच्यते सुरैः।
सर्वेषामथ देवानां सम्पुटः प्रीतिदायकः[1] ॥४०॥
ध्यानचिन्तनयोगादौ सम्पुटः शस्यते सदा।

If the palms of two hands are joined together and also

1. प्रीतिदः सदा M.

the fingers of the two hands, and the two thumbs by the side, thus the *mudrā* formed is called Sampuṭa by gods, it gives pleasure to gods. Sampuṭa is always highly recommended for use in meditation contemplation, *Yoga* and other acts. 39b-41a

निकुब्जयुगलं पाण्योस्तं संयोज्याग्रं एव च ॥४१॥
मध्यशून्यः पुटाकारः प्राञ्जलिः परिकीर्तितः।

When the bottoms of the two palms are joined together leaving a hollow space between the palms and made it into the shape resembling concavity, it is called Prāñjali. 41b-42a

अङ्गुष्ठमन्तरं कृत्वा पाण्योर्मुष्टिं विधाय च ॥४२॥
संयोज्य विल्ववत्ते तु विल्वमुद्रा प्रकीर्तिता।

If the fingers of the two hands are formed together into a fist, leaving out the thumbs resembling a *bilva* fruit, that is called Bilva mudrā. 42b-43.

मणिबन्धादाकरभं संयोज्य करयोर्द्वयोः ॥४३॥
अङ्गुष्ठे चापि संयोज्य तथैव च कनिष्ठिके।
तिस्रस्तिस्रस्तयोः पाण्योरङ्गुलीर्विरलास्तथा ॥४४॥
पद्ममुद्रा समाख्याता चतुर्वर्गफला नृणाम्।

If those parts of both hands from the rist to the root of the fingers are joined together, and also the two thumbs and the two little fingers are joined, while the other three fingers of both hands are kept outside, and one (group of three) apart from the other (group of three) this posture constitute Padmamudrā which fulfils the fourfold aims of life. 43b-45a

अङ्गुष्ठाग्रेण तर्जन्या संयोज्यायोर्ध्वरेखया ॥४५॥
अन्याङ्गुलीस्तथानम्य नाराचः स्यात् प्रसार्य ते।
मम चैव शिवायाश्च प्रीतिदेयं प्रियङ्करी ॥४६॥
नाराचमुद्रा सततं प्रीत्यै वेतालभैरव।

If the thumbs of both hands touch the top line of the fore fingers respectively that becomes Nārāca-mudrā, which is dear to me and Śivā. O Vetāla and Bhairava! Nārāca-mudrā causes always delight to me and Śivā. 45b-47a

अन्तराङ्गुष्ठमुष्टिं च कृत्वा वामकरस्य तु ॥४७॥
मध्यमाया दक्षिणस्य तथानम्य प्रयत्नतः।
मध्यमेनाथ तर्जन्या अङ्गुष्ठाग्रं नियोज्य च ॥४८॥
दक्षिणं योजयेत् पाणिं वाममुष्टौ च साधकः।
दर्शयेद् दक्षिणे भागे मुण्डमुद्रेयमिष्यते ॥४९॥

When all the fingers of the left hand together formed into a fist keeping the thumb out of it, the middle finger of the right hand is lowered with effort, joined with the tip of the thumb the forefinger and the middle finger and the left palm is put on it that is called Muṇḍa-mudrā.

इयं तु गणनाथस्य प्रीतिदा मुद्रिकोत्तमा।
सर्वेषामपि देवानां तुष्टिदा सर्वकर्मसु ॥५०॥

This is the best of all *mudrās* and dear to Gaṇanātha, and it also gives pleasure to all gods in all kinds of worship. 50

अङ्गुष्ठमध्यमादींश्च सम्यगानम्य तर्जनीम्।
प्रसार्य दण्डमुद्रेति दक्षिणस्य करस्य च ॥५१॥

If the thumb, the middle finger and other fingers of the right hand are caused to bend down with effort and the fore finger is stretched out that is called Daṇḍa-mudrā. 51

सर्वाङ्गुलीस्तु संयोज्य करयोरुभयोरपि।
संवेष्ट्य रज्जुवद् वेति पाण्योरपि कनिष्ठिके ॥५२॥
वामस्यानाममूले वै उदग्रं विनियोजयेत्।
दक्षस्य मध्यमामूले तथाग्रं वाममेव च ॥५३॥
योजयेद् योजनात् पश्चादावर्त्य करशाखिकाः।
योन्याकारं तु तन्मध्यं योनिमुद्रा प्रकीर्तिता ॥५४॥

When all the fingers of both hands are joined together and the two little fingers of both hands are put together resembling a rope, the thumb of the right hand is put at the root of the ring finger of the left hand and the thumb of the left hand is put at the root of the ring finger of the right hand, and then the fingers (with the palms) turned upward that resembles the cavity of vulva, and is called Yonimudrā. 52-54

कामाख्यायाः पञ्चमूर्तेर्दुर्गाया अपि भैरव।*
प्रीतिदा योनिमुद्रेयं मम कामस्य च प्रिया ॥५५॥

O Bhairava! this Yonimudrā gives pleasure to the five-fold goddess Kāmākhyā and Durgā, myself and Kāma. 55

संसक्ता अङ्गुलीः सर्वाः प्रसार्याङ्गुष्ठपर्वणा।
अग्रेण च कनिष्ठाया अग्रेणापि च योजयेत् ॥५६॥

* अधिकं दृश्यते मुद्रित पुस्तके

If all the fingers of both hands are stretched out joining together, the tip of the thumb of right hand is joined with the tip of the little finger that is called Ardhayoni. 56

करस्य दक्षिणस्यैवमर्धयोनिः प्रकीर्तिता ।
महायोनिस्तु कथिता वैष्णवीतन्त्रणे वरे ॥५७॥

When that *mudrā* is shown by touching an ear is called Mahāmudrā, and when it is made to touch the right part of the body it is called Vaiṣṇavi. This is called Mahāyoni in the *Vaiṣṇavi tantra*. 57

सम्पुटं प्राञ्जलिं वापि यदि शीर्षे प्रदर्शयेत् ।
वन्दनीया समाख्याता मुद्रा विष्णुप्रमोदिनी[1] ॥५८॥

When Sampuṭa or Prāñjali is shown putting them on the head that is called Vandaniya, which causes pleasure to Viṣṇu. 58

सैव चेच्छ्रवणासक्ता[2] महामुद्रा प्रकीर्तिता ।
दक्षिणाङ्गे तु सा सक्ता वैष्णवी परिकीर्तिता ॥५९॥

If that (Vandaniyā) is shown touching an ear (left) is called Mahāmudrā; when that *mudrā* is exhibitted by touching the right side of the body that is called Vaiṣṇavi. 59

महायोनिस्तु कथिता वैष्णवी तन्त्रगोचरे ।
द्वयोस्तु मूलेऽङ्गुष्ठाग्रमङ्गुलीं च कनिष्ठयोः ॥६०॥
नियोज्य प्रसृतीकृत्य द्वौ पाणी योजयेत् पुनः ।
भगमुद्रा समाख्याता लक्ष्मीवाणीशिवप्रिया ॥६१॥

If the tip of the each thumb touches the root of the respective little finger while other fingers of both hands are stretched out and both palms are joined together that is Bhaga mudrā. This is the favourite *mudrā* to the goddess Lakṣmī, Vāṇī and Śivā. 60-61

सर्वाङ्गुलीनामग्रौघं दक्षिणस्य च ।
संयोज्यैकत्र पुरतो निर्देशः पुटकः स्मृतः ॥६२॥

If the tip of all the fingers of the right hand are joined together and exhibited in front of the deity that is called Puṭaka mudrā. 62

1. ···प्रमोदनी V. 2. शिवया सक्ता M.

कनिष्ठानामिकाङ्गुष्ठाङ्गुलीना योजयेद् बुधः ।
अग्राण्येकत्र मध्यां तु तर्जनीं च प्रसार्य वै ॥६३॥
कुब्जीकृत्य करद्वन्द्वं पृथगग्रे निदर्शयेत् ।
निःसङ्गनाममुद्रेयं नरसिंहवराहयोः ॥६४॥

When an adept joins the tips of the little finger, the ring finger, and both the thumbs separately and stretched out the middle and the fore fingers and then lowers down both hands separately this is called Niḥsaṅgamudrā, which is dear to Varāha and Narasimha. 63-64

कनिष्ठानामिकामध्यमाकुञ्चन् दक्षिणेन तु ।
करस्य तर्जन्यङ्गुष्ठे प्रसार्य क्रियते तु या ॥६५॥
सा मुद्रा ह्यर्धचन्द्राख्या ग्रहाणां प्रीतिदायिनी ।

If the little finger, the ring finger and the middle finger of the right hand are bend a little lower and the fore finger and the thumb are extended that constitutes Ardhacandramudrā, which gives pleasures to the planets. 65-66ᵃ

ऊर्ध्वीकृत्य तथाङ्गुष्ठं करस्य दक्षिणस्य तु ॥६६॥
कृत्वा मध्यां तदङ्गुष्ठं वाममुष्टिं तयोर्ध्वतः ।
ऊर्ध्वाङ्गुष्ठां तथा कुर्यादङ्गमुद्रा प्रकीर्तिता ॥६७॥

If the thumb of the right hand is kept erect and grasped by the left hand while the thumb of that hand is also kept in upright position that is called Aṅga-mudrā. 66ᵇ-67

एतस्या एव मुद्रायाः कनिष्ठादिवियोगतः ।
अष्टौ मुद्राः समाख्याता नाम तासां पृथक् शृणु[1] ॥६८॥

By adopting the process of keeping out the fingers, one by one, beginning with the little finger out of Aṅga mudrā eight different *mudrās* are formed. (O my sons !) listen to their names. 68.

द्विमुखं चैव मुष्टिं च वज्रमाबद्धमेव च ।
विमलश्च घटश्चैव तुङ्गः पुण्ड्रस्तथैव च ॥६९॥

These are—Dvimukha, Muṣṭi, Vajra, Abadha, Vimala, Ghaṭa, Tuṅga, and Puṇḍra. 69.

नवानां विष्णुमूर्तीनां सार्धसङ्ख्येन मुद्रिकाः ।
क्रमान्नव समाख्याता नायिकानां तथैव च ॥७०॥

1. पृथक् पृथक् M.

These eight *mudrās* along with Aṅga mudrā are the favourite of nine-different images of Viṣṇu and their Nāyikās, too. 70

संयोज्य करयोः पृष्ठे तथावर्त्य तु वै समम् ।
प्रसार्य तर्जनीयुग्मं संयुक्तं सर्वतः पुनः ॥७१॥
अङ्गुष्ठोच तथासक्तो शङ्खमुद्रा प्रकीर्तिता ।

If the back of the two palms are joined and turned (towards the chest) together, the two fore fingers are streched out by joining them together from the root to the tip, and the two thumbs also are made to touch each other that is called Śaṁkha mudrā. 71-72ª

उत्तानमञ्जलिं कृत्वा अङ्गुष्ठे द्वे कनिष्ठयोः ॥७२॥
मूले निक्षिप्य तु करौ संयोज्याथ प्रदर्शयेत् ।
सा योनिरिति विख्याता मुद्रा देवौघतुष्टिदा ॥७३॥

When the two palms are kept upward after they were joined, and the tip of the each thumb joins the root of the respective little finger that is called Yonimudrā, which when exhibited delights the host of gods. 72-ᵇ73

मुष्टिर्दक्षिणहस्तस्य यदोर्धाङ्गुष्ठिका भवेत् ।
सा स्याञ्छिखरिणीमुद्रा ब्राह्मीसूर्यप्रिया च सा ॥७४॥

The *mudrā* which is formed by keeping erect the thumb out of the first of the right hand that is named Śikhariṇī, which belongs to Brahmā and gives pleasure to Sūrya (the sun). 74

अनामिके कनिष्ठे च संयोज्य वायुना पुनः ।
मध्यमा तर्जनीनां तु धेनुमुद्रेव बन्धनम् ॥७५॥
सार्धधेनुरिति ख्याता चन्द्रप्रीति विवर्धिनी ।

If the ring fingers and the little fingers of both hands are joined in straight way and the middle fingers and the fore fingers are made into a knot like Dhenumudrā that is called Ardhadhenu mudrā; which causes pleasure to Candra (the moon). 75-76ª

करयोरङ्गुलीनां तु सर्वाग्राण्येकतः स्थिता ॥७६॥
नियोज्य द्वे तले चैव तदधोऽपि नियोज्य च ।

If the tips of all the fingers of both hands are kept apart and then the fingers of one hand join the corresponding fingers of the other hand, the two palms and lower parts are also joined together that is called Sammilanī mudrā, which gives pleasure to (the planet) Maṅgala, Viṣṇu (?) and Śivaliṅgas those are on the earth. 76-ᵇ77ª

अग्रैरग्रैयोजयेत् तु मुद्रा सम्मीलनी तु सा ॥७७॥
भौमभूमिमुनीशानामियं प्रीतिविवर्धिनी ।
सर्वाङ्गुलीस्तु संयोज्य दक्षिस्य करस्य च ॥७८॥
कियद्भागं तथानम्य तलं कुर्यात् तु कुण्डवत् ।
समाख्याता कुण्डमुद्रा बुधवाणीशिवप्रिया ॥७९॥

When all the fingers of the right hand are joined together and then lowered a little, and two palms are made like a vessel (*kuṇḍa*) that is called Kuṇḍa mudrā, which causes pleasure to the planet Budha, the goddess Sarasvatī and Śivā. 77-ᵇ79

सर्वाङ्गुलीनां मध्यं तु वामहस्तस्य चाङ्गुलीः ।
प्रसार्याङ्गुष्ठयुगलं संयोज्याग्रेण भैरव ॥८०॥
तदङ्गुष्ठद्वयं कार्यं सम्मुखं वितरेम् ततः ।
चक्रमुद्रा समाख्याता गुरुविष्णुशिवप्रिया ॥८१॥

O Bhairava ! if the fingers of the left hand are made to cross through all the fingers of the right hand, the two thums are stretched out for joining together and then brought to the front (of the adept) that is called Cakra mudrā, which causes pleasure to the preceptor, Viṣṇu and Śiva. 80-81

अङ्गुष्ठं मध्यमां चैव नामयित्वा करस्य तु ।
दक्षिणस्य परास्तिस्रो योजयेदग्रतः पुनः ॥८२॥
शूलमुद्रा समाख्याता मम शुक्रग्रहप्रिया ।

If the thumb and the middle finger of the right hand are made to bend a little low and the tips of the other fingers are joined together that is called Śula (Dhenu) mudrā, which delights me and Śukra planet (Kārtika ?) 82-83ª

निकुब्जीकृत्य तु करौ वामङ्गुलिगणस्य तु ॥८३॥
अग्राणि योजयेन्मध्ये तलस्यासव्यहस्ततः[1] ।
अधः कृत्वा वामहस्तं मुद्रा सिंहमुखी स्मृता ॥८४॥
इयं प्रीत्यै तु दुर्गायाः सूर्यपुत्रस्य चक्रिणः ।

1. तलस्य सव्यहस्ततः M.

If the two palms are made to join and lowered a little and the tips of the fingers of the left hand are put in the middle of right palm (left palm) and the left hand is made a little lower than the right one that is called Simhamukhi mudrā. This *mudrā* causes pleasure to the goddess Durgā, the son of Sūrya (Śanaiścara) and Viṣṇu. 83-[b]85[a]

भगमुद्रा कर्णमूले गोमुखाख्या प्रकीर्तिता ॥८५॥
मम विष्णोस्तथा राहोः सर्वदा प्रीतिदायिनी ।

If the finger of both hand are made to resemble Gomukha (mouth of a cow) and put into the ear that is called Bhaga mudrā. This *mudrā* always gives pleasure to me, Viṣṇu and the planet Rāhu. 85[b]-86[a]

मुष्टिद्वयमथोत्तानं कृत्वा संयोज्य पार्श्वतः ॥८६॥
दक्षिणस्य कनिष्ठादीन प्रसार्य क्रमतः पुनः ।
तथा वामकनिष्ठाभ्यामेकैकेन प्रसारयेत् ॥ ८७ ॥
अष्टौ मुद्राः समाख्याता नामतः क्रमतः शृणु ।*
प्रोल्लासोन्नमनं चैव विम्बं पाशुपतं तथा ॥८८॥
शुद्धं त्यागः सारणी च तथा चैव प्रसारणी ।

If the fists of the hands are put upward and kept side by side touching each other, and then the (four) fingers of the right hand are stretched out beginning with the little finger, one by one, the same way the (four) fingers of the left hand beginning with the little finger, one after another eight different *mudrās* are formed. Listen to their names in serial order. These are Prollāsana, Unamana, Vimba, Pāśupata, Śuddha, Tyāga, Sāraṇī, Prasāraṇī.

आकुञ्चकरशाखास्तु दक्षिणा सा तु मुद्रिका ॥८९॥
उग्रमुद्रा समाख्याता स्वहस्तस्य विपर्ययात् ।*
इन्द्रादिलोकपालानां दशमुद्राः प्रकीर्तिताः ॥९०॥
सर्वेषामेव देवानां परमप्रीतिवर्धनाः[1] ।

If the fingers (of both hands) are drawn inward that constitutes Dakṣina mudrā; when the two hands are made to cross then it is called Ugra mudrā. These ten *mudrās* are ascribed to Indra other guardians of the quarters, and these give supreme pleasure to all gods and goddesses. 89[a]-91[a]

1. तथा तुष्टिकरं महत् M. * अधिकं लभ्यते मुद्रितपुस्तके ।

अङ्गुष्ठाग्रं तु तर्जन्या अग्रे भागेन योजयेत् ॥९१॥
आकुञ्चमध्यमाद्यास्तु दक्षहस्तस्य चाङ्गुलीः ।
दर्शयेत् कुण्डलाकारं कुण्डलीशक्तितुष्टिदम् ॥९२॥
सर्वेषामपि देवानां यथा तुष्टिकरं महत् ।

If the tip of the thumb is joined with the middle part of the forefingers are drawn inward resembling a earring (*kundala*) that is called Kuṇḍalī mudrā, when shown it gives pleasure to Kuṇḍaliśakti (the imaginary serpent power of energy which when awaken rises from the aanus to the head), it also gives pleasure to all gods and goddesses. 91[b]-93[a]

अङ्गुष्ठतर्जनीमध्या अग्रभाग नियोज्य च ॥९३॥
मध्यमां च कनिष्ठां च आकुञ्च्य दक्षिणे करे ।
त्रिमुखाख्या समाख्याता विश्वदेवप्रिया सदा ॥९४॥
केतोः प्रियेयं सतत मातृणामपि तुष्टिदा ।

If the thumb, the forefinger and the middle finger of the right hand are joined at the tip and the ring finger and the little finger are drawn inward that is called Trimukha mudrā, which is ever favourite of the group of Viśvadeva. This is also a favourite *mudrā* of Ketu ; it also gives pleasure to the group of Mātṛs. 93[b]-95[a]

तर्जन्यङ्गुष्ठयोरग्रभागौ संयोज्य चाङ्गुलीः॥९५॥
अन्या आकुञ्चयेत् तिस्रः साऽसिवल्ली प्रकीर्तिता ।
पितृणामथ साध्यानां रुद्राणां विश्वकर्मणः ॥९६॥
सर्वदा प्रीतिजननी साऽसिवल्ली प्रकीर्तिता ।

If the thumb and the fore finger are joined at their tips and other three fingers are drawn inward, that constitutes Asivallī mdurā, which gives pleasure to Pitṛs, Sādhyas, and Viśvakarmā. 95[b]-97[a]

पादौ तलाभ्यां संयोज्य तदङ्गुष्ठद्वयं यतः ॥९७॥
ऊर्ध्वं सयोजयेन्नाभौ तस्योपरि तथाञ्जलिः ।
योगमुद्रा समाख्याता योगिनां तत्त्वदायिनी ॥९८॥
सर्वेषामपि देवानां पूजने चिन्तने तथा ।
योगमुद्रा समाख्याता तुष्टप्रीतिकरी सदा ॥९९॥

If the two feet are joined on their bottom and (raising the feet) the two toes are brought up to touch the naval, the

hands in the form an *añjali* are put on it that is called Yogamudrā, which enlightens the mind of *yogins*. This yogamudrā is commended in worshipping and meditation upon all gods and goddesses. This *mudrā* gives pleasure and satisfaction to them. 97b-99

प्राञ्जलिर्नाम मुद्रा तु ऊर्ध्वाधो भावयोजिता।
विभिद्य दर्शयेद्धस्तौ ऊर्ध्वाधः प्रसृतीकृतौ ॥१००॥
भेदमुद्रा समाख्याता मम विष्णोर्विधेः प्रिया।

This *mudrā* if shown by putting the two palms in up and down position that is called Prāñjali mudrā. When two palms are joined in the fashion that the upper part of one touches the lower part of other and exhibited in different poses that is called Bheda mudrā, which is dear to me, Viṣṇu and Brahmā 100-101a

अङ्गुष्ठे द्वे तु निक्षिप्य करयोरुभयोरपि ॥१०१॥
अग्रेण योजयेत् पश्चात् कनिष्ठायुगलं ततः[1]।
उभयोर्हस्तयोश्चान्यास्तर्जन्याद्याश्च योजयेत् ॥१०२॥
अग्राग्रैस्तु पृथक्कृत्य दर्शयेत् तु कनिष्ठिकाम्।
मुद्रा सम्मोहनं नाम कामदुर्गारमाप्रिया[2] ॥१०३॥
सर्वेषामिह देवानां मोहनं प्रीतिदं स्मृतम्।

If the two thumbs of both hands are placed on the respective palm and are joined with the respective little finger, the fore finger and others two fingers also join the respective little finger, while the two little fingers are kept erect separately that is called Sammohana mudrā. This is the favourite *mudrā* of Kāma, Durgā and Rati; Sammohana mudrā, causes pleasure to all gods and goddesses. 101b-104a

अनन्यासव्यहस्तस्य मध्यमानामिके तथा ॥१०४॥
तयोः पृष्ठे सुसंयोज्य अङ्गुष्ठाग्रं ततः परम्।
कनिष्ठां तर्जनीं चैव अग्रेणायोजयेत् ततः ॥१०५॥
बाणमुद्रा समाख्याता सर्वदेवस्य तुष्टिदा।

If the middle and the ring fingers of the right hand are made to bend inwards, and then the tip of the thumb is put on them in perfect order, then the tips of the fore finger and the little finger join it that is called Bāṇa mudrā, which causes satisfaction to all gods and goddesses. 104b-106a

सर्वाङ्गुलीस्तु सङ्कोच्य अङ्गुष्ठमथ तर्जनीम् ॥१०६॥
प्रसार्य करयोः पश्चादङ्गुष्ठाग्रं तु योजयेत्।
अङ्गुष्ठाग्रेण तर्जन्या अग्रेणापि च तर्जनीम् ॥१०७॥
यथाशक्ति प्रसार्यापि धेनुमुद्रा प्रकीर्तिता।

When all the fingers (except two) of both hands are drawn inward bending, the two thumbs and the two fore-fingers are extended, the tip of the thumb of one hand joins that of the other hand, the tip of the fore finger of one hand joins that of the other hand, and extended as far as possible, then Dhenu mudrā is formed. 106b-108a

सर्वाङ्गुलीनामग्राणि ब्राह्मे तीर्थे नियोजयेत् ॥१०८॥
अनामिकायाः पृष्ठे तु अङ्गुष्ठाग्रं नियोज्य च।
शून्यं तूणीरवत् कृत्वा तेषामन्तस्तु भैरव ॥१०९॥
तूणीरमुद्रा चाख्याता सर्वेषां प्रीतिवर्धिनी।

O Bhairava! when the tips of all the fingers touch the Brāhma tīrtha (at the root of the little finger) and the tip of the thumb is put on the back of the ring finger, and thus the cavity on the palm is made to resemble a quiver that is called Tūṇīra mudrā, which pleases all. 108b-110a

मुद्रासु संस्थिता पूजा सर्वेषु परिचिन्तनम् ॥११०॥
मुद्रासु संस्थिता योगा मुद्रा मोदकरास्ततः।
यदा यदा पूजनेषु चिन्तने ध्यानकर्मणि ॥१११॥
यज्ञादौ स्तवने वापि हस्तकृत्यं[1] न विद्यते।
तदा मुद्रान्वितं कुर्यादिष्टापूर्ते करद्वयम् ॥११२॥

The worship of gods is based on *mudrās*, and the meditation is also lies in it. The *yoga* also depends on *mudrā*; therefore *mudrā*, gives pleasure to gods. In the process of worshipping deities, on contemplating and meditating upon them, in performing sacrifices, offering prayers etc. if there is no impediment to the hands one should use both hands in

1. तर्जन्याद्याश्च योजयेत् M. 2. शिवदुर्गाविधातुगा M.

1. हस्तकृत्यं V.

exhibiting *mudrās* in *iṣṭa* (performance of sacred rites) and *pūrta* (pious work such as digging a well etc.) 1:0b-112

यज्ञकृत्येषु चेच्छक्तो हस्तो मुद्रासु च क्षमः ।
तदा मुद्रां विधायैव तत्तत् कृत्यं समाचरेत् ॥११३॥

Should an adept is capable of exhibiting *mudras* by keeping two hands free while engaged in perf(rmance sacrifice, in such cases he should begin with the sacrifice by exhibiting *mudrās* first. 113

मुद्राविमुक्तहस्तैं तु क्रियते कर्म दैविकम् ।
कृत्वा तन्निष्फलं यस्मात् तन्मान्मुद्रान्वितो भवेत् ॥११४॥

If an adept performs rituals for the gods without showing *mudrās*, all his performances are bound to be barren, hence he should do it by exhibiting *mudrās*. 11

विसर्जने तु देवानां यस्य या परिकीर्तिता ।
मुद्रां तां पूजनादौ तु तस्य नैव* प्रयोजयेत् ॥११५॥

Which ever *mudrā* is commended to be used in dismissing ceremony of a deity that *mudrā* must not be used in worshipping that deity.[1] 115

विसृज्योक्तामृते मुद्रां मुद्रायुक्तः समाचरेत् ।
पूजनादि समस्तं तु कर्मवृद्धो विचक्षणः ॥११६॥

An expert adept should perform all the rituals for their excellence such as worshipping a deity by exhibiting *mudrās* except those which are stated for use in dismissing ceremony. 116

यतो मुद्रा परं नाम मुद्रा पुण्यप्रदायिनी ।
देवानां मोददा मुद्रा तस्मात् तां यत्नतश्चरेत् ॥११७॥

Because of this *mudrās* are stated to be supreme, *mudrās* bring virtues, they delight the gods, therefore one should exhibit *mudrās* with great efforts. 117

अर्धयोनिर्महायोनिर्योनिर्ब्राह्मी च वैष्णवी ।
मुद्रा विसर्जने प्रोक्ता शिवात्रिपुरयोः सदा ॥११८॥
दुर्गायाः सर्वरूपेषु मुद्रा एताः प्रकीर्तिताः ।

Ardhayāni, Mahāyoni, Brāhmiyoni and Vaiṣṇaviyoni—these are the *mudrās* prescribed for dismissing of Śivā, and Tripurā, so also for (dismissal) of Durgā in her all manifestations. 118-119a

योनिं च सम्पुटं चैव महायोनिं तथैव च ॥११९॥
वर्जयित्वा व्यस्तभावादुक्तादन्यत्र योजयेत् ।
भवेद् यास्तु त्रिपञ्चाशदन्या मुद्राः समन्ततः ॥१२०॥

Yoni, Sampuṭa, and Mahāyoni—except these three all other *mudrās* can be used separately in other ritual performances also over and above, for which they are prescribed. The fifty three other *mudrās* if they are used for other rituals except for which they are commend, yield contrary result. The *mudrās* are so named because they delight gods and goddesses. 119b-120

ता व्यस्तभावाद्[1] वामाः स्युर्मुद्रा मोदकराः पराः ।
एवं वां कथिता मुद्राः पूजने पूज्यतुष्टिदा ।
क्रमस्तु बलिदानस्य शृणु वेतालभैरव ॥१२१॥

O Vetāla and Bhairava ! thus the *mudrās* which delight the deities when exhibited have been explained you. Now listen to the serial order of offering sacrifice (*balidāna*).

इति श्रीकालिकापुराणे मुद्राकथने षट्षष्टितमोऽध्यायः[2] ॥६६॥

Here ends the sixty sixth chapter of the holy *Kālikāpurāṇa*, called the description of *mudrās*.

---

* सर्वासु मातृकासु 'चैव' पाठो लभ्यते । 'नैव' पाठः समीचीनः ।

1. All the texts read चैव From the contents the reading should be नैव The Beng. ed. reads चैव and gives meaning as "should not be used."

1. मान्यस्तु...M. 2. सप्ततितमोऽध्यायः V.

सप्तषष्टितमोऽध्यायः

CHAPTER SIXTYSEVEN

(*The Rudhirādhyāya : description of offering bali*)

श्रीभगवानुवाच

क्रमस्तु बलिदानस्य स्वरूपं रुधिरादितः[1]।
यथा स्यात् प्रीतये सम्यक् तद् वां वक्ष्यामि पुत्रकौ ॥१॥

The Lord said :

O my (two) sons! I shall now narrate the proper order of offering own blood by an adept which gives pleasure to the goddess. 1

वैष्णवीतन्त्रकल्पोक्तः क्रमः सर्वत्र सर्वदा।
साधकैर्बलिदानस्य ग्राह्यः सर्वसुरस्य च ॥२॥

The procedure laid down in the *Vaiṣṇavītantrakalpa* is to be followed on this occasion, and is to be observed in offering sacrifices to all deities by the devotee. 2

पक्षिणः कच्छपा ग्राहा[2] मत्स्या नवविधा मृगाः।
महिषो गोधिका गावश्छागो रुरुश्च[3] शूकरः[4] ॥३॥
खड्गश्च कृष्णसारश्च गोधिका शरभो हरिः।
शार्दूलश्च नरश्चैव स्वगात्ररुधिरं तथा ॥४॥
चण्डिकाभैरवादीनां बलयः परिकीर्तिताः।

Birds, tortoises, alligators, fish, nine species of wild animals, buffaloes, big lizards, bulls, he-goats, *ruru* (a species of antelope), wild boars, rhinoceros, black antelopes, lizards (*godhikā*)*, *śarabha* (a eight footed mythical animal), lion, tiger and men and blood drawn from the adept's own body are considered as the proper sacrifice (*bali*) to the goddess Caṇḍikā, Bhairava and others. 3-5a

बलिभिः साध्यते मुक्तिर्बलिभिः साध्यते दिवम् ॥५॥
बलिदानेन सततं जयेच्छत्रून्नृपान् नृपः।

It is through offering sacrifices that devotee obtains liberation (from the bondage of the world) the heaven and a prince gets victory by conquering his enemies. 5b-6a

मत्स्यानां कच्छपानां तु रुधिरैः सततं शिवा ॥६॥
मासैकं तृप्तिमाप्नोति ग्राहैर्मासांस्तु त्रीनथ।
मृगाणां शोणितैर्देवी नराणामपि शोणितैः[1] ॥७॥
अष्टौ मासानवाप्नोति तृप्तिं कल्याणदा च सा।
गोधिकानां [2]वारुधिरैर्वार्षिकीं तृप्तिमाप्नुयात् ॥८॥

The pleasure which the goddess Caṇḍikā receives from the oblation of the blood of sacrifices such as fish and tortoises, is for a month, with that of crocodile for three months. The goddess remains satisfied with the blood of the (nine species of) wild animals and that of men for eight months, and always grants welfare for that period. The blood of the bull and big lizards gives her pleasure for one year. 6b-8

कृष्णसारस्य रुधिरैः शूकरस्य च शोणितैः।
प्राप्नोति सततं देवी तृप्तिं द्वादशवार्षिकीम् ॥९॥

The blood of black antelopes and wild boars causes constant satisfaction to the goddess for twelve years. 9

अजाविकानां रुधिरैः पञ्चविंशतिवार्षिकीम्।
महिषाणां च खड्गानां रुधिरैः शतवार्षिकीम् ॥१०॥

With the blood of the he-goats and rams the goddess is satisfied for twentyfive years, and with that of buffaloes and rhinos for full one hundred years. 10

तृप्तिमाप्नोति परमां शार्दूलरुधिरैस्तथा।
सिंहस्य शरभस्यापि स्वगात्रस्य च शोणितैः ॥११॥
देवी तृप्तिमवाप्नोति सहस्रं परिवत्सरान्।
मांसैरपि तथा प्रीतिं रुधिरैर्यस्य यावती ॥१२॥

Similarly with the blood of lions, tigers, and *śarabha*, and blood drawn from the body of the sacrificer's own body

---

1. स्वरूपरुधिरादिभिः M. 2. ग्राध्याः V. 3. वभ्रुश्च M.V. 4. सूकर : V.

* *godhikā* is mentioned twice, seems to be a wrong reading.

1. विस्तृतैः M. 2. च रुधिरैः V.

the goddess remains satisfied for one thousand years. The flesh of these, severally, gives goddess pleasure for the same duration of time as their blood gives. 11-12

कृष्णसारं मृगं खड्गं तथा मत्स्यं च रोहितम् ।
वार्ध्रीणसयुगं चापि फलं तेषां पृथक् पृथक् ॥१३॥

Now listen to the merits, of each one separately, for offering sacrifice, a black antelope, a deer, a rhino, a fish called *rohita*, and a pair of *vārdhriṇasa.** 13

कृष्णसारस्य मांसेन तथा खड्गेन चण्डिका ।
वर्षाणां च शतान्येव तृप्तिमाप्नोति केवलम् ॥१४॥

The flesh of black antelopes and rhinoceros keeps the goddess satisfied for one hundred years. 14

रोहितस्य तु मत्स्यस्य मांसैर्वार्ध्रीणसस्य च ।
तृप्तिं प्राप्नोति वर्षाणां शतानि त्रीणि मत्प्रिया ॥१५॥

My beloved Durgā remains satisfied for three hundred years with the flesh of *rohita* fish and that *vārdhriṇasa.* 15

¹तृप्नुवन्त्विन्द्रियक्षीणं स्वेतं वृद्धमजापतिम् ।
वार्ध्रीणसः प्रोच्यतेऽसौ हव्ये कव्ये च सत्कृतः ॥१६॥

A white colour old he-goat, the progenitor of the herd, with imatiated limbs is called *vārdhrīṇasa*, who is recommended as the befit of *havya* (offering to gods) and *kavya* (offering to the ancestors*. 16

* *vārdhriṇasa* means "an animal with extended nose". It seems the word is used as a technical one. *Trikāṇḍaśeṣa* gives *gaṇḍaka*' (rhinoceros) a synonim of it. M.M. Wiliam also gives this meaning. *Śabdakalpadruma* spells the word with *ṇa* and *na*. The word spelt with *na* (dental) means rhinoceros, while that spelt with *ṇa* (cerebral) means an old goat, and a species of bird as has been given in the KP.

* The verse "*tripnuvan-tvrindriindriya-kṣiṇam......*" is corrupt; the grammatical inaccuracy makes the meaning doubtful. *Śabdakalpadruma* quotes this verse as "*triplavstvindriya*" which is not clear.

1. श्री पिवत्रि V.

नीलग्रीवो रक्तशीर्षः कृष्णपादः सितच्छदः ।
वार्ध्रीणसः स्यात्पक्षी¹ च मम विष्णोरपि प्रियः ॥१७॥

That species of bird whose throat is blue, and the head red, legs are black and with white feathers is called *vārdhriṇasa*, and a favourite of mine and also of Viṣṇu. 17

नरेण बलिना देवी सहस्रं परिवत्सरान् ।
विधिदत्तेन चाप्नोति तृप्तिं लक्षं त्रिभिर्नरैः ॥१८॥

If a human being is sacrificed following the rules laid down on that behalf the goddess remains pleased for full one thousand years, and when three men are sacrificed for one hundred thousand years. 18

नरेणैवाथ मांसेन त्रिसहस्रं च वत्सरान् ।
तृप्तिमाप्नोति कामाख्या भैरवी मम रूपधृक् ॥१९॥

With the human flesh the goddess Kāmākhyā and Bhairavī (Bhairava ?), who assumes my shape are pleased for three thousand years. 19

मन्त्रपूतं शोणितं तु पीयूषं जायते सदा ।
मस्तकं चापि तस्यात्ति मांसं चापि तथा शिवा² ॥२०॥

तस्मात् तु पूजने दद्याद् बलेः शीर्षं च लोहितम् ।

भोज्ये होमे च³ मांसानि नियुञ्जीयाद्⁴ विचक्षणः ॥२१॥

An oblation of blood of the sacrifice when purified with the relevant *mantras* always turns into ambrosia; the goddess Śivā partakes the head and flesh of the sacrifice. Therefore, an expert adept should offer the red heads of the sacrifices (besmered with blood) to the goddess when she is worshipped; the flesh is to be offered as eatables *bhojya* and used in *homa* oblation to the fire. 20-21

पूजासु नाममांसानि दद्याद् वै साधकः क्वचित् ।
ऋते तु लोहितं शीर्षममृतं तत्तु जायते ॥२२॥

An expert adept should not offer raw flesh in worship, except the reddish head, because that becomes ambrosia. 22

1. पक्षीशः स च M. 2. तुष्टिदः यतः M. 3. विलोमे M.
4. विपञ्जीयाद् M.

कूष्माण्डं इक्षुदण्डं च मद्यमासवमेव च ।
एते बलिसमाः प्रोक्तास्तृप्तौ छागसमाः सदा ॥२३॥

The pumkin, the sugarcane, the spirituous liquor and fermented liquor are looked upon as equal to sacrifice (animal) and please the goddess as the meat of he-goats. 23

चन्द्रहासेन कर्त्र्या वा छेदनं मुख्यमिष्यते ।
दात्रासिधेनुक्रकचशंकुलाभिस्तु मध्यमम्[1] ॥२४॥
क्षुरक्षुरप्रभल्लैश्च वाधम परिकीर्तितम् ।
एभ्योऽन्यः वाणाद्यैर्वलिश्छेद्यः कदापि न ॥२५॥

The performance of sacrifice (of the animals) by a *candrahāsa* (a glittering smitter resembling the crescent moon at the head) and *Kartri* (big knife) is praised as the best mode; by a *dātra* (a sort of sickle), an *asi* (sword), a *krakaca* (saw), a *śaṁkula* (a kind of lacent) is stated to be second best mode; and beheading with a *kṣuru* (razor), a *kṣurapra* (razor like sharp-edged thing), and a *bhalla* (a missile with a pointed head) is stated to be the inferior mode. Exclusive of these weapons no other weapons like javeline, arrow etc. should ever be used in beheading a sacrifice. 24-25

नाति देवी बलिं तत्तु[2] दाता मृत्युमवाप्नुयात् ।
हस्तेन छेदयेद् यस्तु प्रोक्षितं साधकः पशुम्[3] ॥२६॥
[4]पक्षिणं वा ब्रह्मवध्यामवाप्नोति सुदुःसहाम्[5] ।
नामन्त्र्य खड्गं तु बलिं नियुञ्जीत विचक्षणः ॥२७॥

The goddess never accepts such sacrifice, and the person who performs such sacrifice meets with death. He who, with his hands, tears off the head of the consecrated animal, or bird is considered committing the same guilt, as killing a brāhmaṇa and is bound to undergo great sufferings. Let not the wise adept use the sword for beheading a sacrifice before it is invoked with proper *mantras*. 26-27

1. ···खड्गनासिसुमध्यमम् M. 2. तन्तु V. 3. पशुपक्षिणम् M. 4. क्षीणं 5. सुरुदुःसहाम् V. 6. ब्रह्मवध्यामवाप्नोति प्राप्नोति च दुरुद्धराम् M.

खड्गस्यामन्त्रणे मन्त्रा यावन्तः कथिताः पुरा ।
महामायावलौ ते वै योज्यास्तत्रोदिता बुधैः ॥२८॥

All those *mantras*, which have been mentioned here-to-fore, and framed by the wise ones on the occasion of sacrificing are to be used in beheading a *bali* offered to Mahāmāyā. 28

तैः सार्धमेते मन्त्रास्तु योज्याः खड्गादिमन्त्रणे ।
पूजने शारदादीनां कामाख्याया विशेषतः ॥२९॥

The following *mantras* along with those are also to be used in invocating sword etc. while worshipping the goddess Śāradā and others particularly the goddess Kāmākhyā. 29

द्विः कालीति ततो देव्या वज्रेश्वरिपदं ततः ।
ततोऽनु लौहदण्डायै नमः क्षेपे तु योजयेत् ॥३०॥

An adept should begin the process by uttering the name '*kālī*' twice, then he is to utter the word '*vajreśvarī*' and thereafter he should say "I pay my obeisance to the iron bar" (*lauha daṇḍāya namaḥ*). 30

सम्पूज्यानेन मन्त्रेण खड्गमादाय पाणिना ।
कालरात्र्यास्तु मन्त्रेण तं खड्गमभिमन्त्रयेत् ॥३१॥

Having worshipped the sword with this *mantra* the adept is to take the sword by his hand and then invocate it by the *mantras* belonging *kālarātri*. 31

नेत्रबीजस्य मध्यं[1] तु द्विराषत्यं प्रयोजयेत् ।
ततोऽनु कालिकालीति करालोष्ठी ततः परम्[2] ॥३२॥
ह्रान्तादींश्च तृतीयेन स्वरेणैकादशेन वै[3] ।
योजिता नादविन्दुभ्यां द्वौ तत् पश्चान्नियोजयेत् ॥३३॥
फेत्कारिणिपदं तस्मात् खादयच्छेदयेत्यतः ।
सर्वान् दुष्टानिति ततो द्विर्मारय ललायकम् ॥३४॥
खड्गेन छिन्धि छिन्धीति ततः किलकिलेति वै ।
ततः[4] चिकिचिकीत्येवं ततः पिवपिवेति च ॥३५॥

1. मन्त्रं M. 2. विकटदंष्ट्रोन्नतं पदम् M. 3. वा M. 4. किचि किचीत्येवं V.

ततोऽनु रुधिरं चेति स्फें स्फेंकरि किरीति च ।
कालिकायै नम इति कालरात्र्यास्तु मन्त्रकम् ॥३६॥

An adept at first mutter the middle portion of *netrabīja* twice and apply the same to the sword, then he should utter the word *kālī kālī* and *karālosṭhī*; there after he should mutter two syllables ending with *ha* (*sa* and *ha*) provided with the third vowel (*i*) or the eleventh vowel (*e*) and also *nāda* and *bindu**. Thereafter he should utter the word *phetkāriṇī*, the words *khādaya*, *māraya* and the words *sarvān duṣṭān māraya* (kill all the wickeds) and add the word *lulāyaka* (the leader of the *gaṇa*), cutt, cutt with the sword, and the words *kila kila*, *ciki ciki*, and the words *piba*, *piba* followed by the word *rudhira* i.e. *rudhiram piba piba* (drink, drink the blood), then utter the words *sphetn*, *sphetn* and *kiri kiri*; O goddess Kālikā ! obeisance to thee" This is *Kālarātri's mantra*. 32-36

इत्यनेन तु मन्त्रेण करवालेऽभिमन्त्रिते ।
कालरात्री स्वयं तत्र प्रसीदत्यरिहानये ॥३७॥

The sword having been worshipped with this *mantra* of *Kālarātri* becomes satisfied and presents herself for anihilating the enemies. 37

बलेः पूर्वोदिता मन्त्रा नित्यं गुह्यास्तु [1]साधकैः ।
अयं मन्त्रस्तु वक्तव्यस्तस्य हत्याविहानये[2] ॥३८॥

An adept should always keep secret the above mentioned *mantras* meant for sacrificing an animal. In order to wipe away the likely sin that may visit an adept for killing an animal. 38

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयम्भुवा ।
अतस्त्वां घातयिष्यामि[3] तस्माद् यज्ञे वधोऽवधः ॥३९॥

The animals are created by the self born Creator for offering in the sacrifice, hence killing an animal in a sacrifice is deemed to be a non-killing, i.e. such killing does not attrac sin. 39

ततो दैवतमुद्दिश्य काममुद्दिश्य चात्मनः ।
छेदयेत् तेन खड्गेन[1] बलिं पूर्वाननं तु तम् ॥४०॥

Thereafter the adept should put the sacrifice facing the east, and cut it by the sword while uttering the name of the desired deity to whom the sacrifice is offered, and also mentions his own desire. 40

अथवोत्तरवक्त्रं तं स्वयं पूर्वमुखस्तथा ।
पूर्वोक्तान् सैन्धवादींस्तु[2] वक्त्रेऽवश्यं नियोजयेत् ॥४१॥

Alternately the adept should put the sacrifice facing the north while he himsef stands facing the east and behead the sacrifice; the salt etc. as has been mentioned above is to be put inside the mouth of the sacrifice 41

सौवर्णं राजतं ताम्रं रैत्यं[3] पत्रपुटं च वा ।
माहेयं कांस्यमथवा यज्ञकाष्ठमयं च वा ॥४२॥
पात्रं रुधिरदानाय कर्तव्यं विभवावधि ।

The vessel in which the blood of the sacrifice is to be presented, is to be, in accordance with the financial capability of the sacrificer, of gold, silver, copper, lulenague (*raitya*) or of leaves sewed together or of earth, or of brass, or by those species of woods used in sacrifice (*yajña*). 42-43a

न लोहे वल्कले वापि वैत्रे राङ्गेऽथ सैसके[4] ॥४३॥
दद्याद्रक्तं बलीनां तु भूमौ स्रुचि स्रुवे तथा[5] ।
न घटे भूतले वापि देयं क्षुद्रे न भाजने[6] ॥४४॥
रुधिराणि प्रदद्यात्तु भूतिकामो नरोत्तमः ।

The best of men who desires his prosperity must not present the blood in an iron vessel, nor in one made of bark of a tree, nor in a vessel made of canes, nor in tin (*rān*) or leaden vessel. Let it not be offered on ground, or in *sruk* and *sruva* (laddels used in performance of sacrifice); the blood must not be presented in an earthen pot, nor pouring down on the earth nor in a small vessel. 43b-45a

---

* or "O Kālika ! obeisance to thee".

1. साध्याः M. 2 हृद् योऽरिहानये M. 3. घातयाम्यत्र M.

1. मन्त्रेण M. 2. स्वेसुरादींस्तु M. 3. ऐन्द्रं M. 4. सेक्ते V
5. यथा M. 6. स पदोनं चप्येवापि न चापि पानभाजनं M.

नरस्य तु सदा रक्तं माहेये तैजसेऽथ वा ॥४५॥
दद्यान्नरपतिस्तत्तु न पत्रादौ[1] कदाचन ।

A king should always offer the human blood in a metalic or earthen vessel and never on any account in a vessel made of leaves etc. 45b-46a

हयमेधमृते दद्यान्न कदाचिद्धयं बलिम् ॥४६॥
तथा दिक्पालमेधे तु गजं दद्यान्नराधिपः ।
न कदाचित् तदा देव्यै प्रदद्याद्धयहस्तिनौ ॥४७॥
हयाकर्षे चामरं तु बलिं दद्यान्नराधिपः ।

Except in the performing *Asvamedha*, a horse should never on any account be sacrificed. So also a king should sacrifice an elephant in *dikpala-medha* (sacrifice performed for the guardians of the quarters) only. And on no account, whatsoever, a king should offer horse and elephant to the goddess Durgā Devi. The king may offer an yak as sacrifice substituting a horse if occasion arises. 46b-48a.

सिंहं व्याघ्रं नरं चापि स्वगात्ररुधिरं तथा ॥४८॥
न दद्यात् ब्राह्मणो मद्यं महादेव्यै कदाचन ।
सिंहं व्याघ्रन्नरं[2] दत्वा ब्राह्मणो नरकं व्रजेत् ॥४९॥
इहापि स्यात् स हीनायुः सुखसौभाग्यवर्जितः ।
स्वगात्ररुधिरं दद्याच्चात्मवध्यामवाप्नुयात् ॥५०॥

A brāhmaṇa should never offer a lion or a tiger, or a man and also the blood from his own body and spirituous liquor to the great goddess Durgā. If a brāhmaṇa sacrifices either a lion or a tiger, or a man he goes to hell; and lives but a short period of life in this world suffering mysery and misfortune. Should a brāhmaṇa offer blood drawn from his own body he becomes guilty of killing a brāhmaṇa. 48b-50

मद्यं दत्वा ब्राह्मणस्तु ब्राह्मण्यादेव हीयते ।
न कृष्णासारं वितरेद् बलिं तु क्षत्रियादिकः ॥५१॥
ददतः कृष्णसारं तु ब्रह्महत्या भवेद् यतः ।

1. पत्रादौ V. 2. व्याघ्रं नरं V.

If a brāhmaṇa offers intoxicating liquor to the goddess he is no longer a brāhmaṇa, let not a kṣatriya offer an antelope, if he does so, he becomes guilty of brāhmaṇa-slayer. 51-52a

यत्र सिंहस्य व्याघ्रस्य नरस्य विहितो वधः ॥५२॥
ब्रह्मणोक्ता तु बल्यादौ तत्रायं विहितः क्रमः ।
कृत्वा घृतमयं व्याघ्रं नरं सिंहं च भैरव ॥५३॥
अथवा पूपविकृतं यवक्षोदमयं च वा ।
घातयेच्चन्द्रहासेन तेन मन्त्रेण संस्कृतम् ॥५४॥

Whenever the sacrifice of a lion, or of a tiger, or of a human being is required, as has been stated by Brahmā, the process is laid down as follows : The sacrifices should form an image of a lion or a tiger, or a human being with purified butter or rice-paste, or barley meal and he should cut those images, as if he is cutting some living beings with a *candra-hāsa* after getting it purified with proper *mantras*. 52b-54

प्रभूतबलिदाने तु द्वौ वा त्रीन् वाग्रतः कृतान् ।
पूजयेत् प्रमुखान् कृत्वा सर्वान् मन्त्रेण साधकः ॥५५॥

When a good number of animals are to be offered as sacrifice it will be proper to bring two or three of them in front of the goddess, and the adept should worship them as the representative of the lot, with the *mantras*. 55

सामान्यपूजा कथिता बलीनां पूर्वतो मया ।
विशेषो यत्रः यत्रास्ति तन्मत्तः शृणु भैरव ॥५६॥

O Bhairava ! I have narrated earlier the common procedure of worshipping (an animal of) sacrifice; now listen to special ritual procedure of worshipping a sacrifice, wherever it is required. 56

महिषं प्रददेद् देव्यै भैरव्यै भैरवाय वा[1] ।
अनेनैव तु मन्त्रेण तदा तं पूजयेद् बलिम् ॥५७॥

When a buffalo is offered as sacrifice to the goddess Bhairavī or the god Bhairava, the sacrifice is to be worshipped with the following *mantras*. 57

1. वै V.

यथा वाहं भवान् द्वेष्टि यथा वहसि चण्डिकाम् ।
तथा मम रिपून् हिंस शुभं[1] वह लुलायक ॥५८॥

"O *lulāyaka* (buffalo)! thou art hostile to horse and thou doth carry the goddess Caṇḍikā on your back, the same way kill my enemies and bring prosperity to me." 58

यमस्य वाहनस्त्वं तु वररूपधराव्यय ।
आयुर्वित्तं यशो देहि कासराय नमोऽस्तु ते ॥५९॥

"O bufallo! thou art the mount of Yama (the god of death), and of exquisite and unperishable form! grant me long life, wealth and fame; salutation to thee, O Kāsara (bufallo)!". 59

खड्गस्य तु यदा दानं क्रियते तन्त्रमन्त्रकम् ।
जलेनाभ्युक्ष्य कुर्वीत गुहाजातेति भाषयन् ॥६०॥
दैवे पैत्रे च शुभगः खड्गस्त्वं खड्गसन्निभः ।
छिन्धि विघ्नान् महाभाग गुहाजात नमोऽस्तु ते ॥६१॥

When the sword is taken up with (the prescribed) *tantra-mantra* then let the devotee address it calling it *guhājāta* (born in mountain cave) and besprinkle it with water, thus saying: "O auspicious sword! thou art the smitter used in the worship of gods and ancestors. O *khadga*! O majestic one! thou art of equal might with the horn of rhinoceros, destroy all my evils. O cave-born! salutation to thee again and again." 60-61

प्रदाने कृष्णसारस्य मन्त्रोऽयं परिकीर्तितः ।
कृष्णसार ब्रह्ममूर्ते ब्रह्मतेजोविवर्धन ॥६२॥
चतुर्वेदमयं प्राज्ञ प्रज्ञां देहि यशो महत्[2] ।

At the sacrifice of a black antelope the following *mantra* is recommended. "O black antelope! thou art in the form of Brahmā, thou doth instil the energy of Brahmā, (in the devotee), thou art the embodiment of the four Vedas; O wise one! grant me superior wisdom and grant me fame." 62-63a

तथा शरभपूजायां मन्त्रमेतत् प्रकीर्तितम् ॥६३॥
त्वमष्टपादो [3]विभ्रष्टचन्द्रभागसमुद्भव ।
अष्टमूर्ते महाबाहो भैरवाख्य नमोऽस्तु ते ॥६४॥
यथा भैरवरूपेण वराहो[1] निहतस्त्वया ।
तथा शरभरूपेण रिपून् विघ्नान् निषूदय ॥६५॥

At the sacrifice of a *śarabha* the following *mantras* are to be used. "O eight-footed animal! O native of the Candrabhāga mountain! thou art eight-formed, long armed animal, thou art indeed Bhairava. I pay my obeisance to thee, again and again. Assuming the terrific form thou destroyeth the wild boar (the boar incarnation). O *śarabha*! the same way destroy my enemies and obstacles. 63b-65

हरिस्त्वं हररूपेण यथा वहसि चण्डिकाम् ।
तथा शुभानि मे नित्यं बहुविघ्नांश्च सूदय ॥६६॥

O Hari (lion)! you in the form of Hara always carries the goddess Caṇḍikā on your back, the same way bring me always auspicious things, and destroy my innumerable obstacles. 66

त्वं हरिः सिंहरूपेण जगत्प्रत्यूहरूपिणम् ।
जघान येन सत्येन हिरण्यकशिपुं हरन् ॥६७॥
इत्येवं सिंहपूजायां क्रम उक्तो मयानघ ।
नरे स्वगात्ररुधिरे पर्यायं शृणु भैरव ॥६८॥

O Hari! you assumed the form of lion (in the past) and killed Hiraṇyakaśipu, the terror of the world, by the same truth (destroy my enemies). O auspicious one! this procedure is stated by me in worshipping the lion. O Bhairava! now listen to the order for human sacrifice and in offering one's own blood. 67-68

पीठे चेद् दीयते मर्त्यो बलिं दद्यात् श्मशानके ।
श्मशानं हेरुकाख्यं तु तत्पूर्वं प्रतिपादितम् ॥६९॥

If a human being is sacrificed in the *pīṭha* (of the goddess), it is to be sacrificed in the cemetry, called Heruka, which has already been stated. 69

कामाख्यानिलये शैले ओडादौ[2] विद्धि तत् क्रमम् ।
मम रूपं श्मशानं तद् भैरवाख्यं च कथ्यते ॥७०॥

---

1. शुभां V. 2. महः M. 3. विभ्रं'स'''V.

1. वाराहो V. 2. तत्रादौ M,

Let you know the serial order of places for offerings as the mountain seat of Kāmākhyā, the seat named Oḍra and others. The cemetry represents me and is called Bhairava. 70

तत्राङ्गत्वं तपःसिद्धो त्रिभागां तु भविष्यति ।
पूर्वाङ्गे भैरवाख्ये तु समुत्सृष्टिर्नरस्य तु ॥७१॥

The cemetry is divided into three parts for the fulfilment of penance; the first part is called Bhairava. where human being is to be sacrificed. 71

दक्षिणाङ्गे शिरो दद्याद् भैरव्या मुण्डमालया ।
रुधिरं पश्चिमाङ्गे तु हेरुकाख्ये नियोजयेत् ॥७२॥

In the southern part the head is to be presented to Bhairavī, named Muṇḍamālā, and the blood is tc be presented in the western part, called Heruka. 72

दत्त्वा सम्पूज्य तु नरं विसृज्यागमनक्रमे ।
पीठश्मशानेषु बलिं नेक्षेत्तु बलिदीपकम्[1] ॥७३॥

The human sacrifice is to be made in the cemetry of the *piṭha* after the sacrifice was worshipped following the procedure laid down in the *Āgama*; the sacrificer should not cast his glance at the lamp of *bali*. 73

अन्यत्रापि यतो यत्र दीयते यन्महाबलिः ।
तत्राप्यन्यत्र चोत्सृज्यच्छित्वान्यत्र शिरोऽसृतम्[2] ॥७४॥
नियोजयेत् साधकस्तु विसृज्य न विलोकयेत् ।

Similarly, whenever a *mahābali* (human sacrifice) is presented the adept should offer it at one place, cut the head at other place, and offer the head at some other place. After the human being was sacrificed the adept should not cast his eyes on it. 74-75a

सस्नातं मनुजं दीप्तं पूर्वाह्नियताशनम् ॥७५॥
मांसमैथुनभोग्येन हीनं स्रक्चन्दनोक्षितम् ।

The human being, who is offered as sacrifice must be a bright looking one; the sacrifice is to be prepared with proper ablution, he should eat restricted food on previous day, abstain from taking meat and including in coition, and enjoyment, and he is to be adopted with sandal paste and garlands. 75b-76a

कृत्वोत्तरामुखं तं तु तदङ्गेष्वङ्गदेवताः ॥७६॥
पूजयेत् तं तु नाम्ना तु दैवतेन च मानुषम् ।
तद्ब्रह्मरन्ध्रे ब्रह्माणं तन्नासायां च मेदिनीम् ॥७७॥
कर्णयोस्तु तथाकाशं जिह्वायां सर्वतोमुखम् ।
ज्योतींषि नेत्रयोर्विष्णु वदने परिपूजयेत् ॥७८॥
ललाटे पूजयेच्चन्द्रं शक्रं दक्षिणगण्डतः ।
वामगण्डे तथा वह्निं ग्रीवायां समवर्तिनम् ॥७९॥
केशाग्रे निर्ऋतिं मध्ये भ्रुवोश्चापि प्रचेतसम् ।
नासामूले तु श्वसनं स्कन्धे चापि धनेश्वरम् ॥८०॥
हृदये सर्पराजं तु पूजयित्वा पठेदिदम् ।

After causing the man thus adorned the adept should worship him, and also (some) deities identifying them on different parts of the body of the man offered for sacrifice. The adept should worship Brahmā at *brahmarandhra* (the cavity of the skull), the earth on his nostrils, the sky on the two ear-holes, *sarvatomukha* (water) on the tongue, the light on the two eyes, the god Viṣṇu on the mouth, Candra (moon) on his forehead, and Indra on his right cheek, *Samavarti* (?) on the neck, *Nirṛti* on the hairs, pracetasa (Varuṇa) in the midst of two eyebrows, Vāyu at the root of the nose, Kubera on the two shoulders, and Ananta, the king of the serpents on the chest. Having worshipped the man thus the adept should recite the followings :

नरश्रेष्ठ्यं महाभाग सर्वदेवमयोत्तम ॥८१॥
रक्ष मां शरणापन्नं सपुत्रपशुबान्धवम्[1] ।
सराज्यं मां सहामात्यं चतुरङ्गं समन्वितम् ॥८२॥
रक्ष परित्यज्य प्राणान्मरणे नियते सति ।

O best of men ! O most auspicious man ! thou art the embodiment of all gods, thou art the best one. I am taking refuge in thee; save me, save my sons, my kindred and my

1. बलिदायकम् V. 2. सृचो M.

1. बन्धुवर्गं M.

live-stock, preserve my state and the ministers along with the four-fold armies. Since death is inevitable protect me by giving up your life. 81-83a

महातपोभिर्ज्ञानैश्च यज्ञैर्यत् साध्यतेऽमृतम्[1] ॥८३॥
तन्मे देहि महाभाग त्वं चापि प्राप्नुहि श्रियम् ।

O most auspicious one! bestow upon me that great virtues which could only be obtained by practising great austerity, by superior wisdom and by performance of sacrifices. O most excellent one! attain supreme bliss thyself. 83b-84a

राक्षसाश्च पिशाचाश्च वेतालाद्याः सरीसृपाः ॥८४॥
नृपाश्च रिपवश्चान्ये न मां ते घ्नन्तु त्वत्कृते ।

Let not the demons, the genie (piśāca) the Vetālas, the serpents, the kings and all other enemies of mine attack me because of thy. 84b-85a

त्वत्कण्ठनालगलितैः शोणितैरङ्गसंयुतैः ॥८५॥
आप्यायस्वात्मवन्मृत्वा मरणे नियते सति ।
एवं सम्पूज्य विधिवत् पूर्वतन्त्रैश्च पूजयेत् ॥८६॥

The death being inevitable while dying let you cherish yourself by the copious stream of blood spouting from your arteries of your neck, which besmeared your limbs. Having thus worshipped the man in accordance with the rules the adept should also worship him following the prescribed rules of the *tantras* stated before. 85b-86

पूजितो मत्स्वरूपोऽयं दिक्पालाधिष्ठितो भवेत ।
अधिष्ठितस्तथान्यैश्च ब्रह्माद्यैः सकलैः सुरैः ॥८७॥

When thus worshipped the sacrifice (man) turns to be myself and the guardian deities of quarters take place on him, then he is possessed by Brahmā and all other gods. 87

कृतपापोऽपि मनुजो निष्पाप्मा स तु जायते ।
तस्य निष्कलुषस्याशु पीयूषं शोणितं भवेत् ॥८८॥

The man having been thus worshipped becomes pure from sins even though he was a sinner; the blood of that pure man turns immediately into ambrosia. 88

प्रीणाति च महादेवी जगन्माता जगन्मयी ।
सोऽपि कायं परित्यज्य मानुषं नचिरान्मृतः ॥८९॥
भवेद् गणानामधिपो मयापि बहुसत्कृतः ।

The great goddess, Kāmākhyā, the mother of the world. who is universe herself becomes pleased with him. The man (the sacrifice) soon after his death becomes the lord of the *gaṇas* by abandoning him human body, and he is also much respected by me. 89-90a

इतोऽन्यथा पापयुक्तं मलमूत्रवसायुतम् ॥९०॥
तं बलिं न हि गृह्णाति कामाख्यान्यापि नामतः ।

Otherwise the sacrifice (the man) who is impure with stool, urine and fat is not acceptable to the goddess Kāmākhyā and other goddess even in name. 90b-91a

अन्येषां महिषादीनां बलीनामथ पूजनात् ॥९१॥
कायो मेध्यत्वमायाति रक्तं गृह्णाति वै शिवा ।

The bodies of buffallo and other sacrifices become pure after they were worshipped and hence the goddess Śivā takes the blood of those sacrifices. 91b-92a

अन्येभ्योऽपि च देवेभ्यो यदा यत्तु प्रदीयते ॥९२॥
तदर्चितं प्रदद्यात् तु पूजिताय सुराय वै ।

Whatever (sacrifice etc.) is offered to other gods and goddesses also that to be presented after worshipping the deities and the item as well. 92b-93a

काणं पङ्गुं चातिवृद्धं रोगिणं च गलद्व्रणम् ॥९३॥
क्लीबं हीनाङ्गमथवा वृद्धलिङ्गं कुलक्षणम् ।
श्वित्रिणं चातिह्रस्वं च महापातकिनं तथा ॥९४॥
अद्वादशकवर्षीयं शिशुं सूतकसंयुतम् ।
ऊर्ध्वं संवत्सराच्चापि महागुरुनिपातिनम् ॥९५॥
बलिकर्मणि चेतांस्तु वर्जयेत् पूजितानपि ।

The blind, the crippled, the aged, the sick, one afflicted with ulcer, the eunuch, one with less or more limbs, the inauspicious one, the leper, the dwarf, one who is sinner of committing heinous crime, the child below twelve years, one who is in the period of impurity, and one who is impure due

1. नृपा M.

to the death of one's parents within a year—these are not to be offered as sacrificer, even though they are worshipped. 93b-96a

पशूनां पक्षिणां वापि नराणां च विशेषतः ॥९६॥
स्त्रियं न दद्यात् तु बलीन् दत्त्वा नरकमाप्नुयात् ।
सज्ञातबलिदानेषु योषितं पशुपक्षिणः ॥९७॥
बलिं दद्यान्मानुषीं तु त्यक्त्वा सज्ञातपूजितम् ।
न त्रिमासीयकान्यूनं पशुं दद्याच्छिवाबलिम् ॥९८॥
न च त्रैपक्षिकान् न्यून प्रदद्याद् वै पतत्रिणम् ।
काणव्यङ्गादिदुष्टं तु न पशुं पक्षिणं तथा ॥९९॥
देव्यै दद्यात् तथा मर्त्यं तथैव पशुपक्षिणो ।
छिन्नलाङ्गूलकर्णादीन् भग्नदन्तांस्तथैव च ॥१००॥
भग्नशृङ्गादिकं वापि न दद्यात् तु कदाचन ।
न ब्राह्मणं बलिं दद्याच्चाण्डालमपि पार्थिव ॥१०१॥

Similarly, let not birds and animals with mutilated tails, or ears, or with broken teeth, or horns, be presented as sacrifice on any account. Neither a brāhmaṇan or a Caṇḍāla should ever be sacrificed, O king. 96b-101

नोत्सृष्टं द्विजदेवेभ्यो भूपतेस्तनयं तथा ।
रणेन विजितं दद्यात्तनयं रिपुभूभृतः ॥१०२॥

Those who have already been given to gods or brāhmaṇas, should not be sacrificed, so also a prince ever be offered as a sacrifice. The sons of the enemy kings, who are captured in battle, could, however, be offered. 102

स्वपुत्रं भ्रातरं वापि पितरं चाविरोधिनम् ।
विट्पतिं च न दद्यात्तु भागिनेयं च मातुलम् ॥१०३॥

One should not offer one's own son, brother, unopposed father, son-in-law, nephew, and maternal uncle. 103

अनुक्तान्नापि दद्यात् तु तथाज्ञातान् मृगद्विजान् ।
उक्तालाभे प्रदद्यात्तु गर्दभं चोष्ट्रमेव च ॥१०४॥
लाभेऽन्येषां न वितरेद् व्याघ्रमुष्ट्रं खरं तथा ।
सम्पूज्य विधिवन्मर्त्यं पशुं पक्षिणमेव वा ॥१०५॥

The birds animals not prescribed should not be offered. If the recommended species are not available asses or camels may be sacrificed. If however, the prescribed species of birds and animals are available, neither tiger, nor ass nor camel should be sacrificed. The adept should always offer birds and animals after they are worshipped following the prescribed rules. 104-5

सञ्छिन्नं[1] चापि मन्त्रेण मन्त्रेणैव निवेदयेत् ।
नारं मर्त्यशिरोरक्तं देव्याः सम्यग् निवेदयेत् ॥१०६॥

After the head of the sacrifice was severed by uttering the *mantras* it is to be presented (to the goddess) by uttering the relevent *mantras*. The blood of the human head is to be offered to the goddess, in proper order, by uttering the *mantras*. 106

छागं तु वामतो दद्यान्माहिषं वितरेत् पुरः ।
पक्षिणं वामतो दद्यादग्रतो देहशोणितम् ॥१०७॥

The blood of goats is to be presented on the left side, that of buffalos in the front, that of birds on the left and the devotee's own blood in front of the goddess. 107

क्रव्यादानां पशूनां तु पक्षिणां तु शिरोऽसृजम् ।
वामे निवेदयेत् पार्श्वे जलजानां च सर्वशः ॥१०८॥

The blood of the carnivarous animals and birds and that of all acquatic animals is to be presented to the goddess on the left (of the goddess). 105

कृष्णसारस्य कूर्मस्य खड्गस्य शशकस्य च ।
ग्राहाणामथ मत्स्यानामग्र एव निवेदयेत् ॥१०९॥

The blood of the black antelopes, of tortoises, of rhinos, of hares, of alligators and that of fish is to be presented in front of the goddess. 109

सिंहस्य दक्षिणे दद्यात् खड्गिनोऽपि च दक्षिणे ।
पृष्ठदेशे न दद्यात् तु शिरो वा रुधिरं बलेः ॥११०॥

The blood of lions, and that of rhinos* also is to be presented on the right side of the goddess. Neither the blood

---

1. संछिन्न M.

* Rhinocessors are mentioned twice; it seems to be wrong reading.

nor the head of the sacrifice is to be presented on the back of the goddess. 110

नैवेद्यं दक्षिणे वामे पुरतो न तु पृष्ठतः।
दीपं दक्षिणतो दद्यात् पुरतो वा न वामतः ॥१११॥

The eatables may be presented on the right and left side and also in front of the goddess; on no account it is to be presented behind (the goddess). Let the consecrated lamp be placed either on the right hand or in front, but on no account on the left. 111

वामतस्तु तथा धूपमग्रे वा न तु दक्षिणे।
निवेदयेत पुरोभागे गन्धं पुष्पं च भूषणम्[1] ॥११२॥

The incense may be burnt on the left, and in front but not on the right hand. Let perfumes, flowers and ornaments be presented in front. 112

मण्डले चेन्मध्यभागे वामदक्षादि पूर्ववत्।
मदिरां पृष्ठतो दद्यादन्यत् पानं तु वामतः ॥११३॥

In the event of performance of worship on a *maṇḍala* these are to be placed in the middle; the instructions relating to left and right as given above will held good. The intoxicating liquor is to be presented behind and all other drinks in front (of the goddess). 113

अवश्यं विहित यत्र मद्यं तत्र द्विजः पुनः।
नारिकेलजलं कांस्ये ताम्रे वा विसृजेन्मधु ॥११४॥

Where it is absolutely necessary to offer intoxicating liquor a brāhmaṇa should offer cocoanut water in vessel of brass metal or honey in a container of copper. 114

नापद्यपि द्विजो मद्यं कदाचिद् विसृजेदपि।
ऋते पुष्पासवादुक्ताद गृञ्जनाद् वा विशेषतः ॥११५॥

Even in a time of calamity a brāhmaṇa should not offer spirituous liquor, except that made of flowers and that of red turnips. 115

राजपुत्रस्तथामात्यः सचिवः सौप्तिकादयः[2]।
दद्युर्नरबलिं भूप सम्पत्त्यै विभवाय च ॥११६॥

1. धूपनं M. 2. शौत्रिकादयः M.

Princes, ministers, counsellors and *sauptikas* (persons engaged in nocturnal adventure ?) may offer human sacrifice for the purpose of attaining prosperity and wealth. 116

नृपाननुमते मर्त्यं दत्त्वा पापमवाप्नुयात्।
उपप्लवे रणे वापि यथेच्छं वितरेन्नरम् ॥११७॥
यः कश्चिद्राजपुरुषो नान्यस्त्वपि कदाचन।
बलिदानदिनात् पूर्वं दिवसे तु बलिं नरम् ॥११८॥

If a human being is sacrificed without permission of the reigning king the sacrificer goes to the hell. In the event of anarchy or war human sacrifice could be performed at pleasure by the royal persons and none by else. 117-18

मानस्तोकेति मन्त्रेण देवीसूक्तेन येन च।
गन्धद्वारेत्यनेनापि खड्गं शीर्षे निधाय च ॥११९॥
तस्मिन् खड्गे सुगन्धादि दत्त्वा तेनाधिवासयेत्।
गन्धादिकं तु खड्गस्य[1] गले तस्य प्रदापयेत्[2] ॥१२०॥
अम्बेऽम्बिकेति मन्त्रेण रौद्रेण भैरवस्य च।
एवं तु संस्कृते मर्त्ये देवी रक्षति तं बलिम् ॥१२१॥

The day previous to human sacrifice the adept should utter the following *mantras* ! "*manastoka*" "*devīsūkta*" and "*gandhadvārā*" (*Śrīsūkta*) while placing the sword on the head of the human sacrifice. The sword is to be consecrated by besmearing it with sandal paste and perfumes and by putting flowers on it. The flowers and perfumes, which are on the sword should be put on the neck of the sacrifice by uttering the *mantra* "Ambike" "Ambike" and also the *mantras* belonging to Rudra and Bhairava. When the sacrifice is thus purified he is protected by the goddess. 119-21

न तस्य व्याधयश्चापि क्षुण्णतारजसी न च।
न सूतकं दूषयेत्तज्ज्ञात्युत्पत्तिमृतादिकम् ॥१२२॥

(After being purified) the *bali* does not suffer from any disease, no harm is caused to his body, he remains free from mental agony and impurity. Impurity due to the death of his kinsman or birth of a child among them does not effect him. 122

1. खड्गं तं M 2. प्रपातयेत् M.

छिन्नं ... स्य शीर्षं तु पतितं यत्र यत्र च।
यच्छुभं ... शुभं वा ... श्वादीनां च तच्छृणु ॥१२३॥

Now listen to the good and bad omens indicated by the severed head of the man where it falls, so also the heads of animals etc. sacrificed. 123

छिन्नं शिरस्तथैशान्यां नारं दिश्यथ राक्षसे।
पतितं राज्यहानिं च विनाशं च विनिर्दिशेत् ॥१२४॥

If the head of the man sacrificed falls in the north-east or south-west direction it indicates loss of kingdom and the death of the reigning king respectively. 124

पूर्वाग्नियाम्यवारुण्य-वायव्यादिगतं क्रमात्।
श्रियं पुष्टिं भयं लाभं पुत्रलाभं धनं तथा ॥१२५॥
क्रमाद् विनिर्दिशेन्नारं छिन्नशीर्षं तु भैरव।

O Bhairava if the human head severed from the body falls in the following directions the following omens are to be drawn respectively. (If it falls) in the east, wealth; if in the south-west, power; if in the south, terror; if in the west, profit; if in the north-west, (birth of) a son; if in the north, riches. 125-26a

उत्तरादिक्रमादेव महिषस्यापि मस्तकः ॥१२६॥
पतितो वायुकाष्ठान्ते सूचयेद् यच्छृणुष्व तत्।
भाग्यं हानिन्स्तथैश्वर्यं वित्तं रिपुक्षयं भयम् ॥१२७॥
राज्यलाभं श्रियं चापि क्रमाद् विद्धि तु भैरव।

Listen now to the (good and bad) omens to be inferred from the falling of the head of the buffallo, when severed from the body, beginning with the direction north, north-east & others. O Bhairav ! let it be known to you. If it falls in the north, fortune; in the north-east, loss; in the east, supremacy; in the south east, wealth; in the south victory over enemies; in the south east, fear; in the west, gaining of kingdom; in the north-west, glory. 126b-128a

पशूनां चैव सर्वेषां छागादीनामशेषतः ॥१२८॥
एवं फलं क्रमाद् विद्यादृते जलजवाण्डजौ।

1. नरः M. T. 2. खड्गशीर्षे T.

In the same order the similar good and bad omen are to be inferred from the falling of the severed heads of goat and all other animals except the acquatic animals and fish and those born out eggs (birds). 128b-129a

जलजानां पक्षिणां तु याम्यनैर्ऋत्ययोर्भयम् ॥१२९॥
अन्यत्र तु श्रियं दद्यात् पतितं शातितं शिरः।

If the severed head of acquatic animals or fish and birds falls in the south or south west, it indicates danger, and in all other directions good fortune. 129b-130a

यः स्यात् कटकटाशब्दो दन्तानां छिन्नमस्तके ॥१३०॥
नराणां पशुपक्ष्यादिग्राहादीनां च रोगदः।
लोतकं चक्षुषोर्जातं यदि स्रवति मस्तके ॥१३१॥
छिन्ने नरस्य राज्यस्य ता हानिं विनिर्दिशेत्।

The head of a man and that of all other animals, birds, *grāha* (alligator) etc. having been severed if there be any sound by the chattering of teeth like *kaṭa kaṭa* that results into disease. If tears roll down from the severed head of a man that indicates loss of kingdom of the king. 130b-132a

माहिषे मस्तके नेत्राद् यदि स्रवति लोतकम् ॥१३२॥
छिन्ने निवेदितं वैरिभूपमृत्युं तदादिशेत्।
अन्येषामथ पश्वादिबलीनां शिरसोर्दितात् ॥१३३॥
निर्गतं लोतकं धत्ते परां भीतिं गदं तथा।

If tears roll down from the eyes of the severed head of buffalo it indicates the death of the enemy king. However, the tears that flow from the severed heads of the animals and others invite great danger and disease. 132b-134a

हसति च्छिन्नशीर्षं चेन्नारं स्यात् तु रिपुक्षयः ॥१३४॥
श्रीवृद्धिरायुषो वृद्धिः सदा दातुरसंशयः।
यद् यद्वाक्यं निगदति तथा भवति चाचिरात् ॥१३५॥

If the severed head of man laughs, it suggests destruction of enemies, enhancement of glory and long life of the sacrificer; there is no doubt about it. Whatever words it (the severed head) utters that become true. 134b-135

[1]हूंकाराद्राज्यहानिः स्याच्छ्लेष्मस्रावाच्च पञ्चता ।
देवानां यदि नामानि भाषते छिन्नमस्तकः ॥१३६॥
विभूतिमतुलां विद्यात् षण्मासाभ्यन्तरे तदा ।

If the sound *huṁi huṁi* proceeds from the severed head of human sacrifice it indicates loss of kingdom, and if phlegum is oozing out, it indicates the death of the sacrificer. If the severed head utters the name of deities it indicates unequalled wealth to the sacrificer within six months. 136-137a

रुधिरादानकाले तु शकृन्मूत्रे यदि स्रवेत् ॥१३७॥
कायं तदाधस्त्वोर्ध्वं वा दातुः स्यान्मरणं तदा ।
आक्षेपाद् वामपादस्य महारोगः प्रजायते ॥१३८॥
अन्यदाक्षेपचलनैः कल्याणमुपजायते ।

If at the time of sucking out the blood the body of the man bereft of the head, discharges or passes urine either thr; ugh top or bottom, it indicates the sure death of the sacrificer; if the man kicks with his left leg it indicates dreaded disease. The kicking and other movement of the other leg indicates prosperity. 137b-139a

माहिषस्य तु रक्तस्य मानुषस्य तु साधकः ॥१३९॥
अङ्गुष्ठानामिकाभ्यां तु किंचिदुद्धृत्य भूतले ।
महाकौशिकमन्त्रेण निक्षिपेद् बलिमुत्तमम् ॥१४०॥
देवेभ्यः पूतनादिभ्यो नैर्ऋत्यां दिशी पूर्वतः ।

An adept should pick up a little drop of blood of buffalo, on man by his thumb and ring finger, and present this excellent *bali* to the deities Putanā and others by uttering *Mahākauśiki-mantra* and put the same on the ground in the south western to the east. 139b-141a

महिषः[2] पञ्चवर्षीयः[3] पञ्चविंशतिवार्षिकः[4] ॥१४१॥
बलिर्देयो नरो देव्यै तस्य रक्तं तु भूतये ।

The sacrifice is to be offered to the goddess, if a buffalo, five years old, and if a human, twenty five years old; the blood of such sacrifice causes prosperity. 141b-142a

1. हूंकारात् V. 2. महिषं M. 3. षयि M. 4. वार्षिकम् M.

नेत्रबीजत्रयं कामबीजं हन्ता प्रजापतिः ॥१४२॥
वह्निबीजं षट्स्वराभ्यां संपृक्तश्च तथा परः ।
स एवंतास्तथैतावदादिवर्गान्तसंयुतः ॥१४३॥
षष्ठस्वरशिखाबिन्दुश्चन्द्रयुक्तस्तथापरः ।
[1]द्विर्मासिकाबीजकान्तः कौशकीत्यभिमन्त्रणम् ॥१४४॥
एष बलिः स्वाहेति मन्त्रोऽयं कौशिकी स्मृतः ।

"Thrice *netrabīja*, *kāmabīja*, *hantā* (?) *prajāpati*, *bahnibīja* provided with six* vowels and also with the last one, all these added by the last syllable of the first *varga*, provided with the sixth vowel, *śikhā* and *bindu* and *candra*, provided with *dvirmāsika bīja*, and addressing (the goddess) O Kauśiki! this *bali* is offered to you." This is *Kauśikīmantra*. 142b-145a

नृपो वैरिबलिं दद्यात् खड्गमामन्त्र्य पूर्वतः ॥१४५॥
महिषं चाथ छागं वा वैरिनाम्नाभिमन्त्र्य च ।
सूत्रेण वदने[2] बद्ध[3] त्रिधा तस्य तु मन्त्रकैः ॥१४६॥
छित्त्वा तस्योत्तमाङ्गं तु देव्यै दद्यात् प्रयत्नतः ।
यदा यदा रिपोर्वृद्धिर्बलिदानं तदा परम् ॥१४७॥

A king may thus sacrifice his enemies; he should first invoke the sword with proper *mantra*, and substitute the buffalo or the goat (for the enemy) calling them by the name of the enemies. He should bind the animal (meant for sacrifice) with a cord on its mouth by thrice reciting the proper *mantra*, and then severe the head of the sacrifice with great effort and present it to the goddess. Whenever the enemies become strong more sacrifices are to be offered. 145b-147b

दद्यात् तदा शिरश्छित्त्वा रिपोस्तस्य क्षयाय च ।
प्राणप्रतिष्ठां च रिपोः कुर्यात् तस्मिन् पशावथ ॥१४८॥

* The description of *Kauśikimantra* is confusing, hence the translation does not give a clear meaning.

1. द्विर्मासिक M. 2. वदनं M, 3. बद्ध्वा M.

An adept (king) should in such circumstances, severe the head of the sacrifice and present it to the goddess for the destruction of his enemies; prior to this the soul of the enemy is to be infused in the body of the animal. 148

तस्मिन् क्षीणे रिपोः प्राणाः क्षीयन्ते विपदा युताः ।
आदौ विरुद्धरूपिणि चण्डिके च ततः परम् ॥१४९॥
वैरिणन्त्वमुकं चेति याहीत्याम्रेडितं[1] पुनः ।
वह्निभार्या ततः पश्चात् खड्गमन्त्रं प्रकीर्तितम् ॥१५०॥

With the sacrifice of that animal the enemy being involved in danger is deprived of his life. Let him first say "O goddess of horrid form! O Caṇḍikā! eat, devour my enemy so and so." This is to be repeated thrice. The above invocation is to be provided with (bīja) *svāhā*; this constitutes the *Khaḍga mantra*. 149-150

स्वयं स वैरी यो द्वेष्टि तमिमं पशुरूपिणम् ।
विनाशय महामारी स्फें स्फें खादय खादय ॥१५१॥
इत्यनेन तु मन्त्रेण बद्धयः शिरसि पुष्पकम् ।
दद्यात् ततस्तद्रुधिरं द्व्यक्षराभ्यां[2] निवेदयेत् ॥१५२॥

"O Mahāmārī! this is the enemy of mine, who has done mischief, now personated by an animal, destroy him *spheṅg spheṅg*, eat, devour." With this *mantra* a flower should be placed on the head of the sacrifice. The blood of the sacrifice is to be presented to the goddess with two syllables. 151-152

महानवम्यां शरदि यद्येवं दीयते बलिः ।
तदा तदष्टाङ्गभवैर्मांसैर्होमं समाचरेत् ॥१५३॥

If such a sacrifice is offered on the great ninth day of the moon of the autumn the adept should perform *homa* (oblation to the fire) with the flesh collected from eight limbs of the sacrifice. 153

दुर्गातन्त्रेण मन्त्रेण प्रणीते दहने शुचौ ।
एवं दत्त्वा बलिं मर्त्यो रिपुक्षयमवाप्नुयात् ॥१५४॥

1. याहि त्वमिति तं M. 2. अक्षराभ्यां M.

After the fire called *śuci* has been purified by *mantras* as laid down in *Durgā-tantra*, and if the adept performs oblation to the fire he gets his enemies destroyed. 154

नाभेरधस्ताद्रुधिरं पृष्ठभागस्य च क्वचित् ।
स्वगात्ररुधिरं दद्यान्न कदाचन साधकः ॥१५५॥

If an adept offers his own blood, on no account, he should present blood drawn from the body below the navel or back. 155

नोष्ठस्य चिबुकस्यापि नेन्द्रियाणां च मानवः ।
कण्ठाधो नाभितश्चोर्ध्वं बाह्वोः पाणिमृते तथा ॥१५६॥

Let not blood be drawn from the lips, or chin or from any organs be presented. Blood drawn from any part of the body between the neck and the navel, from the two arms except the hands may be presented; but violent incision for the purpose of obtaining blood must not be made by an adept. 156

प्रदद्याद्रुधिरं घातं नातिकुर्याच्च साधकः ।
गण्डयोश्च ललाटस्य भ्रुवोर्मध्यस्य शोणितम् ॥१५७॥
कर्णाग्रस्य च बाह्वोश्च गलयो[1] रुदरस्य च ।
कण्ठाधो नाभितश्चोर्ध्वं हृद्भागस्य यतस्ततः ॥१५८॥
पार्श्वयोश्चापि रुधिरं दुर्गायै विनिवेदयेत् ।

Blood drawn from the cheek, forehead between the eyebrows, from the tip of the ears, from the arms, from the neck, from the stomach, from any part of the body below the neck and above the navel, any parts of the breasts and from the sides may be presented to the goddess Durgā. 157-159a

न गुल्फतोऽसृक्प्रदद्यान्न जत्रोर्नापि वक्त्रतः ॥१५९॥
न च रोगविलादङ्गान्नान्यघाताच्च भैरव ।
तदर्थं च कृताघातः सश्रद्धोऽक्षुब्धमानसः ॥१६०॥

O Bhairava! the blood drawn from the ankles, or from the knees, or from the mouth, or from such limbs which are affected by disease should not be presented; nor the blood which has been drawn from the wound caused otherwise,

1. स्तनयोः M. तलयोः V.

should be presented. The blood drawn for the express purpose from the wound of the man, who is unperturbed in his mind and devoted, may be presented. 159b-160

क्षते[1] रक्तं प्रदद्यात्तु पद्मपुष्पस्य पत्रके।
सौवर्णे [2]राजते कांस्ये लौहे फाले न वा नरः ॥१६१॥
निधाय देव्यै दद्यात् तु तद्रक्तं मन्त्रपूर्वकम्।

The blood having been flowed from the wound caused, is to be caught in a lotus petal; the adept may present the blood to the goddess by putting it in a gold, silver, brass or iron vessel, by reciting the *mantra* in proper order. 161-162a

खननं क्षुरिकाखड्गशङ्कुलादि यदस्त्रकम् ॥१६२॥
घातेन बृहदस्त्रस्य महाफलमवाप्नुयात्।

Weapons like a razor, a sword, a knife may be used for creating the wound on the body. If the wound is caused with a big weapon the adept obtains great result. 162b-163a

पद्मपुष्पस्य पत्रं तु यावद् गृह्णाति शोणितम् ॥१६३॥
तत्प्रमाणे चतुर्भागाधिकं रक्तं तु साधकः।
न कदाचित् प्रदद्यात्तु नाङ्गच्छेदमथाचरेत् ॥१६४॥

An adept on no account should present more than one-fourth of the blood which a lotus petal could contain; he must not cut a limb (for the purpose). 163b-164

यः स्वहृदयसञ्जातमांसं माषप्रमाणतः।
तिलमुद्गप्रमाणाद् वा देव्यै दद्यात् तु भक्तितः ॥१६५॥
षण्मासाभ्यन्तरे तस्मात् काममिष्टमवाप्नुयात्।

He, who, offers the flesh from his chest of the size of pulse, sesame, or *mudga*, (a fine variety of pulse, Phasiolus Mungo) with devotion, he obtains his desire fulfilled within six months. 165-166a

बाह्वोस्तु स्कन्धयोर्वापि यो दद्याद् दीपवर्त्तिकाम् ॥१६६॥
हृदये वा स्नेहपात्रं विना भक्त्या तु साधकः।
क्षणमात्रेण तद्दीपप्रदानस्य फलं शृणु ॥१६७॥

1. एवं M. 2. राजते पात्रे कांस्ये काले च M.

Now listen to the merit obtained by offering the burning wick of a lamp without the container of oil, placed even a moment, upon the arms, or on the shoulder joints or on the breast. 166b-167

भुक्त्वा च विपुलान् भोगान् देवीगेहे यदृच्छया।
कल्पत्रयं तु संस्थाय सार्वभौमो नृपो भवेत् ॥१६८॥

He, who performs this, enjoys all the enjoyment in this world and after death remains in the abode of the goddess for three *kalpas* and then becomes a sovereign king on the earth. 168

महिषस्य शिरश्छिन्नं सप्रदीपं शिवापुरः।
हस्ताभ्यां यः समादाय अहोरात्रं तु तिष्ठति ॥१६९॥
स चिरायुः पूतमूर्तिरिह भुक्त्वा मनोरमान्।
भोगान्ते मद्गृहगो गणानामधिपो भवेत् ॥१७०॥

He, who, for a whole night, stands in front of the goddess Śivā, holding the severed head of sacrificed buffalo in his hands, with burning lamp placed on it, he lives a long life, becomes pure and enjoys supreme bliss in this world and (after death) resides in my abode being the lord of the *gaṇas*. 169-170

नरस्य शीर्षमादाय साधको दक्षिणे करे।
वामेन रौधिरं पात्रं गृहीत्वा निशि जाग्रतः ॥१७१॥
यावद्रात्रं स्थितो मर्त्यो राजा भवति चेह वै।
मृते मम गृहं प्राप्य गणानामधिपो भवेत् ॥१७२॥

If an adept stands for the whole night by holding the severed head of the sacrificed man in his right hand and the vessel full of blood in his left hand, he becomes a king in this world and after the death he reaches my abode and becomes the lord of the *gaṇas*. 171-172

क्षणमात्रं बलीनां यः शिरोरक्तं करद्वये।
गृहीत्वा चिन्तयेद् देवीं पुरस्तिष्ठति मानवः ॥१७३॥
स कामानिह सम्प्राप्य देवीलोके महीयते।

If a man stands in the front of the goddess taking the blood of sacrifice in his both hands, that flows from the

severed head of the sacrifice, and meditates upon her even for a moment, he gets all his desires fulfilled in this world and after death resides in the abode of the goddess. 172-174a

महामाये जगन्नाथे सर्वकामप्रदायिनि ॥१७४॥
ददामि देहरुधिरं प्रसीद वरदा भव।
इत्युक्त्वा मूलमन्त्रेण नतिपूर्वं विचक्षणः ॥१७५॥
स्वगात्ररुधिरं दद्याद् मानवः सिद्धसन्निभः[1]।

"O Mahāmāyā! O goddess of the universe! thou fulfillest all desires; I present the blood from my own body, be propitious to me." Having said this an expert adept should present his own blood, bowing down and uttering the *mūlamantra* while doing this he resembles a *siddha*.

174b-176a

येनात्ममांसं सत्येन ददामीश्वरि भूतये[2] ॥१७६॥
निर्वाणं तेन सत्येन देहि हूं हूं नमो नमः।
इत्यनेन तु मन्त्रेण स्वमांसं वितरेद् बुधः ॥१७७॥

"O goddess! abiding by the absolute truth I am presenting flesh from my own body for obtaining prosperity; grant me, O goddess! by the same truth liberation. I pay my obeisance to thee, *haṁ haṁ*." A wise adept should present his own flesh by reciting the aforesaid *mantra*.

176b-177

सौभाग्यं सुखसम्पन्नं प्रदीपं परमं रुचिः।
दीपयेन्मांसमिह तं दीपं ह्रौं ह्रौं नमो नमः ॥१७८॥
इत्यनेन तु मन्त्रेण दीपं दद्याद् विचक्षणः।

The lamp grants good fortune, gives happiness, it is of pleasant flame. O lamp! illuminate the flesh, I salute thee under the syllable *haum haum*. Then the expert adept should present the lamp to the goddess with the aforesaid *mantra*.

178-179a

महानवम्यां शरदि रात्रौ स्कन्दविशाखयोः ॥१७९॥
यवचूर्णमयं कृत्वा रिपुं मृन्मयमेव वा।
शिरश्छित्त्वा वलिं दद्यात् कृत्वा तस्य तु मन्त्रतः ॥१८०॥

1. सम्भवः M. 2. भूपते M.

In the night of *mahānavamī* (the ninth day of the moon of the bright fortnight of the moon) in autumn, an adept should prepare an image with barley powder or with earth, representing the enemy, and should present the sacrifice to Skand and Viśākha with *mantra*, after cutting the head.

179b-180

अनेनैव तु मन्त्रेण खड्गमामन्त्र्य यत्नतः।
रक्तं किलिकिली घोर घोराधारविहिंसकः ॥१८१॥
ब्रह्मशिष्याम्बिकाशिष्यममुकं चारिसत्तमम्।
[1]मान्तो विसर्गसहितः स च बिन्दुयुतोऽपरः ॥१८२॥

The sword is to be invoked with care with the following *mantra*. "The blood is *kili kili*. the sword is terrible with a terrible edge, it is the killer (of sacrifice), the disciple of Brahmā, the disciple of Ambikā; so and so, the dreaded enemy of mine. This ends with *ma*, and one *ma* is provided with *visarga* and the other is with *bindu*" (*maḥ* or *maṁ*).

181-182

शिरश्छित्त्वा वलिं दद्यात् कृत्वा तस्य तु मन्त्रतः।
अनेनैव तु मन्त्रेण विन्दुना च समन्वितः ॥१८३॥

Having struck off the head he should present it (to Skanda and Viśākha) using this very *mantra*, provided with *bindu*. 183

ब्रह्माग्नियोगचन्द्रेण विन्दुना च समन्वितः।
फडन्तो वलिषु प्रोक्तः खड्गः स्कन्दविशाखयोः ॥१८४॥

The *mantra* ending with *phaṭ* and provided with *brahmā*, *agni*, *yoga*, *candra* and *bindu* is the *mantra* for the sword for severing the head sacrifice offered to Skanda and Viśākha. 184

रक्तद्रव्यैः[2] शोदयित्वा कृत्रिमं तं वलिं रिपुम्।
कुचन्दनस्य तिलकं ललाटे विनिवेश्य च ॥१८५॥

The artificial sacrifice, which represents the enemy of the sacrificer, is to be anointed with red things (powder etc.) and

1. शान्तो M. 2. रक्तद्रवैः V.

a-*tilaka* (mark) is to be applied with bad sandal paste on its forehead. 185

रक्तमाल्याम्बरं कृत्वा रक्तवस्त्रधरं तथा।
कण्ठे बद्ध्वा रक्तसूत्रैर्नाभौ शल्यं च कृत्रिमम् ॥१८६॥
दत्त्वोत्तरशिरः स्कन्धं कृत्वा खड्गेन छेदयेत्।
शिरस्तस्य ततो दद्यात् स्कन्दमन्त्रेण मन्त्रितम् ॥१८७॥

The artificial enemy (the sacrifice) is to be adorned with red garlands, red cloths, and red garments, he is to be bounded by a red cord on his neck, and a spear should be put on his navel. The artificial enemy is made to put his shoulder and head to the north. The sacrificer is to cut his head with the sword. Then his head, after it is invoked with the *Skanda mantra*, should be presented to Skanda. 186-187

चतुर्दशस्वराग्निभ्यां सम्पृक्तः स्तात् पुरःसकम्[1]।
परतः परतः पूर्वं चन्द्रबिन्दुसमन्वितम् ॥१८८॥
स्कन्दस्य मूलमन्त्रोऽयं तेन तस्मै वलिं सृजेत्।

The syllable following *s* i.e. *h* provided with the fourteenth vowel (*au*) and *agni* (*r*), to be followed, one after another, and provided with *candra* and *bindu* before i.e. *hrauṁ* that is the *mantra* of Skanda. The sacrifice is to be offered to Skanda with this *mūlamantra*. 188-189a

चतुर्दशस्वराग्निभ्यां तृतीयं तु च पूर्ववत् ॥१८९॥
प्रोक्तो विशाखमन्त्रोऽयं तेन तस्मै वलिं सृजेत्।

Similarly like above the third syllable (of *pa varga*) i.e. *b* provided with the fourteenth vowel (*au* and *agni*) (*r*) is the *mantra* of Viśākha; the sacrifice is to be offered to him with this *mantra*. 189b-190a

कुटिलाक्षौ कृष्णपिङ्गवर्णौ रक्ताङ्गधारिणौ ॥१९०॥
त्रिशूलं करवालं च पाणिभ्यां दक्षिणे तथा।
बिभ्रतौ नृकपालं च कर्त्रिकां चाति वामतः ॥१९१॥
त्रिनेत्रौ नरमुण्डानां मालामुरसि बिभ्रतौ।

1. कुर्वंसह M.

विकटौ दशनैर्भीमैर्गणेशौ द्वारपालकौ ॥१९२॥
ध्यानेन चिन्तयेद् देव्याः पुरतः संस्थितौ सदा।

Skanda and Viśākha are with crooked eyes, of black and redish brown complexion, with red limbs, they wear *tridant* and sword in two right hands, human skull and short knife in the two left hands and garlands of human heads on the chest, they are with three eyes, with big horrible uneven teeth; they are the lord of *gaṇas* and the door keepers (of the goddess). The two are to be meditated upon as standing in front of the goddess. 190b-193a

चैत्रे मास्यसिते पक्षे चतुर्दश्यां विशेषतः ॥१९३॥
वलिभिर्महिषैश्छागैः मां च भैरवरूपिणम्।
तोषयेन्मधुमिमांसैस्तेन तुष्याम्यहं सुतौ[1] ॥१९४॥

O my two sons ! in the black fortnight of the month of *Caitra* (April-May), and particularly on the fourteenth day (of that fortnight) an adept should satisfy me. I, who am in the form of Bhairava, by sacrificing buffalos, goats etc. he should cause my satisfaction and by offering honey and meats, I derive pleasure from these. 193b-194

चण्डिका वलिदाने तु वलिशीर्षं जलेन च।
अभिषिच्य तु मन्त्रेण मूलेनैव निवेदयेत्[2] ॥१९५॥

When sacrifice is offered to the goddess Caṇḍikā, the severed head of the man should be washed with water and after washing the head is to be presented to the goddess with *mūlamantra*. 195

ईषत्प्राणं तु बहुधा चलितं पूर्वमर्चितम्।
वीक्षेत्[3]कायसमृद्धि तु सिद्धभावं च साधकः ॥१९६॥

With a view to achieving *siddhi* and for fulfilment of desires and prosperity the adept should cast his glance at the severed head which was worshipped earlier, which has still the sign of life and has been shaking constantly. 196

सितप्रेतो रथस्तेषां[4] योगपीठस्य सन्निभः।

1. सुत V. 2. विदर्भयेत् M. 3. काम'''V. 4. रथस्तेषां M. रथस्तेषां V.

ध्यायाम्यस्मिन् महामाये सिद्धिं बोधयते नमः ॥१९७॥

If the severed head after being applied with the *mantra* "*sita preto rathasteṣāṁ yogapīṭhasya sannibhaḥ dhyāyāmysmin mahāmāye siddhiṁ bodhayate namaḥ*" (The white ghost is their chariot, who resembles *yogapīṭha*; O Mahāmāyā; auspicious one, I do now meditate on this; let me achieve *siddhi*, I salute thee). 197

अनेनामन्त्रितं शीर्षं न चिराद् यदि वेपते।

तत्कार्यस्य तदा सिद्धिरसिद्धिस्तु विपर्ययात् ॥१९८॥

The severed head thus anointed with the aforesaid *mantra* if shakes without delay it indicates success othetwise failure in achieving the object. 198

एवं ददद् बलिं वीरो यथोक्त विधिनाऽमुना।

बलिदानादेव चतुर्वर्गमाप्नोत्यसंशयम्[1] ॥१९९॥

If an adept offers *bali* following the rules as have been stated above, he, on the merit of offering sacrifices attains the objective of the four-fold aims of life, there is no doubt about it. 199

एवं बलिप्रदानस्य क्रमो रूपं तथैव च।

कथितो रुधिराध्याय उपचारान् शृणुष्व मे ॥२००॥

Thus in this chapter, called *Rudhirādhyāya* the form and the procedure of offering sacrifice has been stated, now listen to the rules of presenting items (*upacāra* to the goddess). 200

इति श्रीकालिकापुराणे बलिदानविवरणं नाम

[2]सप्तषष्टितमोऽध्यायः ॥ ६७ ॥

Here ends the sixty-seventh chapter of the holy Kālikā-purāṇa, called *Rudhirādhyāya*, the chapter on offering sacrifices.

1. वाप्नुयान्न संशयः M. 2. एकसप्ततितमः V.

अष्टषष्टितमोऽध्यायः

CHAPTER SIXTYEIGHT

(The description of offerings to the goddess)

श्रीभगवानुवाच

उपचारान् प्रवक्ष्यामि शृणु षोडश भैरव।

यैः सम्यक् तुष्यते देवी देवोऽप्यन्यो हि भक्तितः ॥१॥

The exalted Lord said :

O Bhairava ! I am now telling you the sixteen items of offerings (*upacāra*) to the goddess, listen to it. Whenever these items are presented with devotion the goddess Śāradā and other gods are also satisfied. 1

आसनं प्रथमं दद्यात् पौष्पं दारवमेव वा।

वास्त्रं वा चार्मणं कौशं मण्डलस्योत्तरे सृजेत् ॥२॥

यदैव दीयते पद्मे मण्डलस्य तदुत्सृजेत्[1]।

वाक्पुष्पतोयैः कुसुमं विना यच्छादकं[2] भवेत् ॥३॥

पद्मस्य तद्बहिर्देशे द्वारादौ विनिवेदयेत्।

A devotee should first present a seat made of flowers or wood or cloth, or hide, or *Kuśa* grass at the northern corner of the *maṇḍala*. When the seat presented to the lotus it is to be placed in (the northern corner of) the *maṇḍala* with a speech, flowers and water. When it is presented without flowers that is to be placed out side the lotus at the door etc. 2-4a

अर्घ्यं पाद्यं चाचमनं स्नानीयं नेत्ररञ्जनम् ॥४॥

मधुपर्कं च गन्धं च पुष्पं पद्मे निवेदयेत्।

Arghya (water offered in severence), *pādya* (water for washing feet), *ācamanīya* (water for sipping) *snānīya* (water for bath), collyrium, *madhuparka* (curd mixed with honey), perfumes and flowers should be placed on the lotus. 4b-5a

1. मण्डलस्योत्तरे M. 2. चारवकं M.

प्रतिमासु च यद्योग्यं गात्रे दातुं च तत् तनौ ॥५॥
दद्याद् योग्यं तु पुरतो नैवेद्यं भोजनादिकम् ।

Whatever items are fit to be put on the body of image, all those should be placed on the body, and the items that are not suitable (for the body) such as *naivedya* (eatables) etc. should be put in front of the goddess. 5b-6a

पौष्पासनं यद् विहितं यस्य तद् यदि गर्भकम् ॥६॥
निवेदयेत् तदा पद्मे विपुलं द्वारि चोत्सृजेत् ।
पौष्पं पुष्पौघरचितं कुशसूत्रादिसंयुतम् ॥७॥
अतिप्रीतिकरं देव्या ममाप्यन्यस्य भैरव ।

The prescribed seat made of flowers and if it is of the size of a bud, that is to be put on the lotus, if it is big size one, it should be placed at the doors. O Bhairava ! the flowery seat, which is prepared with big quantity of flowers and mixed with *Kuśa* grass and threads etc. that causes, when presented, great pleasure to the goddess, myself and others as well. 6b-8a

यज्ञ[illegible]समुद्भूतमासनं मसृणं शुभम् ॥८॥
[illegible]च्छ्रायं नातिविस्तीर्णमासनं विनियोजयेत् ।
अन्यद् दारुभवं चापि दद्यादासनमुत्तमम् ॥९॥

The seat made of the wood, which is used in sacrifice (*yajña*), and the seat is very high and big in size should be presented to the goddess. Any otner excellent seats made of other woods should also be presented to the goddess. 8a-9

सकण्टकं क्षीरयुत दारुसारविवर्जितम् ।
चैत्यश्मशानसम्भूतं वर्जयित्वा विभीतकम् ॥१०॥

The seat made of the wood of the trees having thorns or oozing juice or without hard substance, and the trees grown on the funeral mould or cremation ground, and the tree called *bibhitaka* are to be avoided. 10

वल्कलं कोषजं शाणं[1] वस्त्रमेतत् त्रयं मतम् ।
रोमजं कम्बलं [2]चैतदनेन तु चतुष्टयम् ॥११॥

Cloth made of birch, of the cocoons, and that by the fileres are the three varieties, and along with them the fourth is *kambala*, made of hairs of animals. 11

अनेन रचितं दद्यादासनं चेष्टभूतये ।
[1]सिंहव्याघ्रतरक्षूणां छागस्य महिषस्य वा ॥१२॥
गजानां तुरगाणां च कृष्णसारस्य चर्मणः ।
सृमरस्याथ रामस्य मृगाणां नवभेदिनाम् ॥१३॥
चर्मभिः सर्वदेवानामासनं प्रीतिदं श्रुतम् ।
वस्त्रेषु कम्बलं शस्तमासनं देवतुष्टये ॥१४॥

The seats made of either of the four varieties of cloths are to be presented to the goddess for the fulfilment of desires. The seats made of hides of lion, tiger, hyena, goat, buffallo, antilope, sṛmara (?), (a kind of deer), ram and nine species of deer are praised for causing delight to the gods and goddesses, when offered. The seat made of *kambala* of the cloth-made seats is recommended to be the excellent one for the pleasure of deities. 12-14

राङ्कवं चार्मणे श्रेष्ठं दारवं चन्दनोद्भवम् ।
यच्चासनं कुशमयं तदासनमनुत्तमम् ॥१५॥
सर्वेषामपि देवानामृषीणां च यतात्मनाम् ।

Of the hide seats the seat made of the hide of ranku (a kind of deer) is the best; of the wooden seats the seat made of sandal wood is excellent. The seat made of *Kuśa* grass is the excellent most one for all gods and goddesses, sages and the self restrained asectics. 15-16a

योगपीठस्य सदृशमासनं स्थानमुच्यते ॥१६॥
आसनस्य प्रदानेन सौभाग्यं मुक्तिमाप्नुयात् ।

This is said to be equal to *yoga pitha*, by offering a seat one becomes fortunate and attains liberation. 16b-17a

1. फालं V. 2. स्वेतं क्रमेण M.

1. सिंह वयाघ्र·········इत्यारम्यश्रुतमित्यन्तः पाठो नास्ति V,

शम्बरो रोहितो रामो न्यङ्कुरङ्कुशम्बा रुरुः ॥१७॥
एणश्च हरिणश्चेति मृगा नवविधा मताः।
हरिणश्चापि विज्ञेयो [1]पञ्चभेदोऽत्र भैरव ॥१८॥

Śambara, rohita, ranku, nyanku, ranku, ena and *hariṇa*—these are nine kinds of deer. O Bhairava! *hariṇa* itself is again of five kinds. 17a-18.

ऋष्यः खड्गो रुरुश्चैव पृषतश्च मृगस्तथा।
एते बलिप्रदानेषु चर्मदानेषु कीर्तिताः ॥१९॥

These are *ṛṣya, khadga, ruru, pṛṣat*, and *mṛga*—these five kinds of *hariṇa* are highly recommended for offering as sacrifice and for the hide for the seat. 19.

सर्वेषां तैजसानां च आसनं श्रेष्ठमुच्यते।
आयसं वर्जयित्वा तु कांस्यं सीसकमेव वा ॥२०॥

Except the seat made of iron, brass, and lead all other metalic seats are highly recommended. 20

शिलामयं मणिमयं तथा रत्नमयं मतम्।
आसन देवताभ्यस्तु भुक्त्यै मुक्त्यै समुत्सृजेत् ॥२१॥

Seats made of stone, of gems, and precious stones may be offered to the deities for enjoyment in this world and for liberation after death. 21

अत्रैव साधकानां च आसनं शृणु भैरव।
यत्रासीनः पूजयंस्तु सर्वसिद्धिमवाप्नुयात् ॥२२॥

O Bhairava! in this context listen to the description of seats suitable for the adepts. The seat sitting on which an adept may achieve all round success on worshipping the deities. 22.

ऐन्धनं चार्मणं वास्त्रं तैजसं च चतुष्टयम्।
आसनं साधकानां च सततं परिकीर्तितम् ॥२३॥

The wooden seat, the hide seat, the cloth seat and the metalic seat—these four kinds of seats are everywhere recommended for adepts. 23

1. यस्त्व V.

[1]तत् सर्वमासनं शस्तं पूजाकर्मणि साधके।
न यथेष्टासनो भूयात् पूजाकर्मणि साधकः ॥२४॥

While an adept worships deities all these seats are praised as good; an adept must not choose a seat at his will, 24.

काष्ठादिकासनं कुर्यात् सितमेव सदा बुधः।
चतुर्विंशत्यङ्गुलेन दीर्घं काष्ठासनं मतम् ॥२५॥
षोडशाङ्गुलविस्तीर्णमुच्छ्रायं चतुरङ्गुलम्।
षडङ्गुलं वा कुर्यात् तु नोच्छ्रितञ्चात आचरेत् ॥२६॥

A wise man should always paint wooden and other seats white. The wooden seat should be twenty four *aṅgulas* in length, it should be sixteen *aṅgulas* in breadth and four or six *aṅgulas* in height; it must not be higher than this. 25-26

पूर्वोक्तं वर्जयेद् वर्ज्यमासनं पूजनेष्वपि।
वस्त्रं द्विहस्तान्नो दीर्घं सार्धहस्तान्न विस्तृतम् ॥२७॥
न [2]त्र्यङ्गुलात् तथोच्छ्रायं पूजाकर्मणि संश्रयेत्।
यथेष्टं चार्मणं कुर्यात् पूर्वोक्तं सिद्धिदायकम् ॥२८॥
षडङ्गुलाधिकं कुर्यान्नोच्छ्रितं च कदाचन।

The seats which have been excluded earlier are to be avoided in worshipping deities. A cloth seat must not be more than two *hasta* in length, and one half *hasta* in breadth, and more than three *aṅgulas* in height in respect of performance of worship. The hide seat may be made of any length and breadth but it, on no account be made more than six *aṅgulas* in height; this causes achieving success. 26-29a

काम्बलं चार्मणं शैलं महामायाप्रपूजने ॥२९॥
प्रशस्तमासनं प्रोक्तं कामाख्यायास्तथैव च।

The seat made of *kambala* i.e. a woolen seat, a hide seat, and the stone seat—these are the higly praised seats to be used in worshipping the goddess Mahāmāyā, so also in the worship of the goddess Kāmākhyā. 29b-30a.

1. पूर्वोक्तं यद् देवेभ्य आसनं परिकीर्तितम्—इत्यधिकः पाठः स्यात् M.
2. द्व्यङ्गुलात् M.

त्रिपुरायाश्च सततं विष्णोश्चापि कुशासनम् ॥३०॥
बहुदोघं बहूच्छ्रायं तथैव बहुविस्तृतम् ।
दारु भूमिसमं प्रोक्तमश्मापि सर्वकर्मणि ॥३१॥

In worshipping Tripurā and Viṣṇu the seat made of *Kuśa* grass is recommended. The wood and stone of great length and breadth and very high are to be regarded as equal to the earth in respect of all religious performances. 30b-31

पृथक् पृथक् कल्पयेत् तु बहिर्द्वारि तथासनम्[1] ।
न पत्रमासनं कुर्यात् कदाचिदपि पूजने ॥३२॥

The seats are to be provided separately for each of the doors (of *maṇḍala*). On no account leaf should be used as a seat. 32.

न प्राण्यङ्ग-समुद्भूतमस्थिजं द्विरदादृते ।
मातङ्गदन्तसञ्जातं कामिकेष्वासनं चरेत् ॥३३॥
चार्मं पूर्वोदितं[2] ग्राह्यं तथा गन्धमृगस्य च ।

No seat is to be made of limbs and bones of any creature except that of elephant. The seat made of the tusk of elephant should be used in a worship performed for the fulfilment of desires. Seats made of hides as have been stated above and the seat made of the skin of musk deer may also be used. 33-34a.

सलिले यदि कुर्वीत देवतानां प्रपूजनम् ॥३४॥
तत्राप्यासन आसीनो नोत्थितस्तु कदाचन ।

When worship is performed in the water the worshipper should do it sitting on a seat, and never by standing. 34b-35a

तोये शिलामयं कुर्यादासनं कौशमेव वा ॥३५॥*
दारवं तैजसं वापि नान्यदासनमाचरेत् ।*

आसनारोपसंस्थानं स्थानाभावे तु पूजकः ॥३६॥
आसनं कल्पयित्वा तु मनसा पूजयेज्जले ।
उपवेष्टुं न संस्थानं विद्यते तोयमध्यतः ॥३७॥
अन्यत्र वा तदा स्थित्वा देवपूजां समाचरेत् ।

1. बहिर्द्वारेनीचासनम् M. 2 गृह्यं V. *मुद्रितपुस्तके अधिकाः B. V.

In case of worshipping in the water a stone-seat, a seat made of *kuśa* grass, a wooden seat, or a metallic seat may be used; any other seat must not be used. If there is suitable place for putting a seat the worshipper should cover a seat through metal process and worship the deity in the water. If there be no suitable place to sit down in the midst of water or any other (nearly) place, in that case the adept should worship the deity standing. 35b-38

इत्येतत् कथितं पुत्र पूज्यपूजकसङ्गतम् ॥३८॥
आसनं पाद्यमधुना शृणु वेताल भैरव ।
पादार्थमुदकं पाद्यं केवलं तोयमेव तत् ॥३९॥

O my sons ! I have stated the communion of worshipper and the worshipped, the seat. Listen now to the description of *pādya* (the water for washing feet). The water offered for washing feet is called *pādya*; this is simply plain water. 38b-39

तत् तैजसेन पात्रेण शङ्खेनापि प्रदापयेत् ।
धर्मार्थकाममोक्षाणां सस्थानं पाद्यमिष्यते ॥४०॥

Pādya may be offered in a metallic vessel or in a conch-cell; *pādya* is the source for achieving *dharma*, *artha*, *kāma* and *mokṣa*. 40

तदासनोत्तरं दद्यान्मूलमन्त्रेण सर्वतः ।

On all occasions *pādya* should be offered with the *mūlamantra* just after the seat was presented. 41a

कुशपुष्पाक्षतैश्चैव सिद्धार्थैश्चन्दनैस्तथा ॥४१॥
तोयैर्गन्धैर्यथालब्धैरर्घ्यं दद्यात् तु सिद्धये ।
अर्घ्येण लभते कामानर्घ्येण लभते धनम् ॥४२॥*
पुत्रायुःसुखमोक्षाणि दानादर्घ्यस्य वै लभेत् ।
न दद्याद् भास्करायार्घ्यं शङ्खतोयैर्विचक्षणः ॥४३॥
तथा न शुक्तिपात्रेण विष्णवेऽर्घ्यं निवेदयेत्* ।

*मुद्रितपुस्तके अधिकः B.V.

By offering *arghya* an adept gets his desires fulfilled, obtains wealth, sons, long life, happiness, and liberation. Let not a sagacious adept offer an *arghya* with water, contained in a conch cell to the sun god. So also an *arghya* should not be offered to Viṣṇu in a cell of pearl. 41b-44a

दद्यादाचमनीयं तु सुगन्धिसलिलैः शुभैः ॥४४॥
कर्पूरवासितैर्वापि कृष्णागुरुविधूपितैः।
यथा तथा सुगन्धैर्वा प्रसन्नैः फेनवर्जितैः ॥४५॥

Ācamanīya (water for sipping) is to be offered with auspicious sweet smelling water or water perfumed with camphor or scented with *Kālāguru* (the fragrant Aloe wood), *sandal* or mixed with (other) perfumeries, whatever is available; it should be without foam. 44b-45

तत् तैजसेन पात्रेण शङ्खेनापि प्रदापयेत्।
उदकं दीयते यत् तु प्रसन्नं फेनवर्जितम् ॥४६॥
आचमनाय देवेभ्यस्तदाचमनमुच्यते।
केवलं तोयमात्रेण तद् वा दद्यान्न मिश्रितम् ॥४७॥

An *arghya* may be offered in a vessel of metal or in a conch cell. The water without foam, which is offered to the deities for sipping, that is called *ācamanīya*. Simply plain water, without mixing anything, may also be offered as *ācamanīya*. 46-47

वासितं तु सुगन्धाद्यैः कर्तव्यं यदि लभ्यते।
आयुर्बलं यशोवृद्धिं प्रदायाचमनीयकम् ॥४८॥
लभते साधको नित्यं कामांश्चैव यथोप्सितान्[1]।

An *ācamanīya* should be scented with sweet perfumery, if available. By offering *ācamanīya* an adept lives a long life, his strength and fame go on increasing. 48-49a

दधिसर्पिर्जलं क्षौद्रं सिता ताभिश्च पञ्चभिः ॥४९॥
प्रोच्यते मधुपर्कस्तु सर्वदेवौघतुष्टये।

1. यथेप्सितान् M.

Yogurt, *ghee* (clarified butter), water, honey and sugar— the mixture of these five items is called *madhuparka*, which gives pleasure to the host of gods. 49b-50a

जलं तु सर्वतः स्वल्पं सितादधिघृतं समम् ॥५०॥
सर्वेभ्य[1] श्चाधिकं क्षौद्रं मधुपर्के प्रयोजयेत्।
तद् दद्यात् कांस्यपात्रेण रौक्मश्वेतमयेन वा ॥

The quantity of water should always be little, sugar, *ghee* and curd should be of equal quantity, and the quantity of honey must be greater than the others in a *madhuparka*. Led this be offered in a vessel of brass metal or of gold or of white stone. 50b-51

ज्योतिष्टोमाश्वमेधादौ पूर्ते चेष्टे च पूजने।
मधुपर्कः प्रदिष्टोऽयं सर्वदेवौघतुष्टिदः ॥५२॥

In the sacrifice (*yajña*) *Jyotiṣṭoma*, *Aśvamedha* etc. and the performance of *iṣṭa* (sacred rites) *pūrta* (digging well etc. for liberality), and also in the worship (of deities) *madhuparka*, as has been narrated above, is to be offered; *madhuparka* pleases all deities. 52

धर्मार्थकाममोक्षाणां साधकः परिकीर्तितः।
मधुपर्कः सौख्यभोग्य-तुष्टि-पुष्टि-प्रदायकः ॥५३॥

madhuparka is highly praised as the instrumental for achieving *dharma*, *artha*, *kāma* and *mokṣa*; offering of *madhuparka* causes happiness, satisfaction, enrichment and gives enjoyment. 53

पिष्टातकोऽथ कस्तूरी रोचनं कुङ्कुमं तथा।
गुडः क्षौद्रं पञ्चगव्यं सर्वौषधिगणस्तथा ॥५४॥
सिता निर्णेजनं तैलं स्निग्धस्नेहेन तत्तिलाः[2]।
प्रान्ते तोयमिति प्रोक्तं स्नानीयं कल्पकोविदैः ॥५५॥

The water mixed with perfumed powder (deer) musk, *rocanā* (*gorocanā* ?) a bright yellow orpiment prepared from bile of cow), saffron, molasses, honey, *pañcagavya* five

1. सर्वेषां M. 2. स्नेहस्तु स्वस्तिमान् M.

products of cow, viz. milk, cogulated milk, purified butter, solid excreta, and urine, species of herbs, sugar, liquid for purifying, oil and sesames full of oil, has been described as *snānīya* (water for bath) by the experts in ritual procedure of worship. 54-55

स्वर्णरत्नोदकं चैव कर्पूराद्यधिवासितम् ।
तैजसैः कांस्यपात्रैर्वा शङ्खैर्वा तन्निवेदयेत् ॥५६॥

The water purified by gold and gems and infused by camphor etc. is to be offered to the deity in metalic vessel, in a vessel of brass metal, or in a conch cell. 56

[1]मण्डले केशरे देयमादित्यप्रतिमासु च ।
शिवलिङ्गे तथा भोगे पीठे देवतनौ तथा ॥५७॥
[2]सद्यःस्निग्धं [3]मृन्मयं वा सर्पिःसिन्दुरजे तथा ।
श्रीचन्दनप्रतिष्ठे वा लेपयेत् प्रतिमातनौ ॥५८॥

This is to be presented in the filament of the lotus, on the image of the sun, on *Śivaliṅga*, on *bhoga-pīṭha* (*gaurīpīṭha*), on the body of the deity. The earth just made into liquid, *ghee*, ingradiant of vermil lion, *śrīcandana* and *pratiṣṭhā*(?) are to be applied to the body of images of deities. 57-58

[4]स्वस्तिकस्थापिते खड्गे स्नापयेद् दर्पणेऽथ वा ।
एवं दद्यात् तु स्नानीयं महादेव्यै विशेषतः ॥५९॥
[5]रवि विष्णुशिवेभ्यो वा यत्र तत्र प्रपूजने ।
पूजकः स्नानदानात् तु चिरायुरुपजायते ॥६०॥
सम्यक् स्नानप्रदानात् तु कल्पान्तं स्वर्गभाग्भवेत् ।

The act of bathing is to be performed on the sword placed on a swastikā or on a mirror. Thus the water for bathing is to be offered to the great goddess in particular, and to Ravi, Viṣṇu and Śiva when they are worshipped. By offering *snānīya* a worshipper lives a long life. By offering *snānīya* in proper order an adept earns the merit, which enables him to live in the heaven for a *kalpa*. 59-61a

1. मण्डलं केसरे देयमर्येषु प्रतिमास्वथ M. 2. ...स्निग्धे T. 3. मृन्मये T. 4. स्वस्तिक M.V. 5. विधि M.

यदेव दीयते पाद्यं गन्धपुष्पादिकं तथा ॥६१॥
उपाचारास्तथा सर्वानर्घ्यपात्राहितैर्जलैः ।
अमृतीकरणाद्यैस्तु संस्कृतैस्त्वभिषिच्य तैः ॥६२॥
प्रदद्यादिष्टदेवेभ्यो गृह्णाति च ततः स्वयम् ।

Pādya, perfumery, flowers, and other item of worshipping a deity, whatever is offered that is to be presented after it had been turned into ambrosia by sprinkling water from the vessel called *arghya-pātra*. When the items are thus offered to the deity worshipped, he himself accept it. 61b-63a

अर्घ्यपात्राणि तैस्तोयैर्विना[1] यद्विनिवेदनम् ॥६३॥
दीयते चेष्टदेवेभ्यः सर्वं तन्निष्फलं भवेत् ।
रागाल्लोभात् प्रमादाद् वा ह्यर्घ्यं पात्रामृतीकृतम् ॥६४॥

If the *arghyapātra* is offered to the desired deity without besprinkling it with purified water the presentation becomes barren. It also meet with the same fate if the *arghyapātra* is made into ambrosia out of attachment or greed and due to the bewilderment. 63b-64

तोयं स्तुतं स्यात् पात्रात् तु पुनः कुर्यात् तदामृतम् ।*
स्वल्पावशेषतोये तु पात्रस्थे ह्यमृतीकृते ॥६५॥*
तत्रान्यदुदकं दद्यात् तत्तैनैवामृतं भवेत् ।

If the water leaks out from the *arghyapātra* water is to be poured into a new and to be made ambrosia by the same process. If however, there remains little water in the *arghyapātra*, more water is to be poured down, which turns into ambrosia that (by the merit of the little water which was there). 65-66b

बहूनि यदि पुष्पाणि माला वा प्रचुरा यदि[2] ॥६६॥
दीयन्ते चार्घ्यपात्रस्थैर्जलैः संसिच्य चोत्सृजेत् ।
अन्यतोयैर्यदुत्सृष्टमर्घ्यपात्रस्थितेतरैः ॥६७॥
तन्न गृह्णातीष्टदेवो दत्तं विधिशतैरपि ।

1. अर्घ्यपात्राहितैः M. + अधिक मुद्रिते B.V. 2. भवेत् M.

Even if huge quantity of flowers and innumerable garlands are to be offered, all these are to be presented after they were besprinkled with water from the *arghyapātra*. If these are besprinkled with water other than that of the *arghyapātra*, the deity does not accept them, even though they are offered following hundreds of rules. 66b-68a

संस्कृते त्वर्घ्यपात्रे तु नवभिः प्रतिपत्तिभिः ॥६८॥
तिष्ठन्ति सर्वतीर्थानि पीयूषाणि च सर्वतः।
तस्मात् तत्र स्थितैस्तोयैरभ्युक्ष्योपचारानुत्सृजेत् ॥६९॥

When the *arghyapātra* is purified by means of nine rites, all places of pilgrimage shall be there, and everywhere there is ambrosia. Therefore all items of worshipping are to be offered to the deity. The deity after these were be prinkled with water from the *arghyapātra*. 68b-69

न योग्यमर्घ्यपात्रेषु निधाय विनिवेदयेत्।
इदं ते भैरव प्रोक्तं षट्कं चैवासनादिकम्।
वस्त्रादि दश वक्ष्यामि शृणु विज्ञानवृद्धये ॥७०॥

Whatever is fit to be placed on the *arghyapātra* that is to be offered by putting it there. O Bhairava! I have stated to you the group of six beginning with seat etc. now listen to the narration of the group of ten, cloth etc. 70

इति श्रीकालिकापुराणे[1] अष्टषष्टितमोऽध्यायः ॥६८॥

Here ends the sixtyeighth chapter of the holy Kalikapurāṇa, called the description of group of six, the seat etc.

1. द्विसप्ततितमः V.

एकोनसप्ततितमोऽध्यायः।

CHAPTER 69

(Description of cloths etc. for the goddess)

श्रीभगवानुवाच।
कार्पासं कम्बलं वाल्कं कौशजं वस्त्रमिष्यते।
तत्पूर्वं पूजयित्वैव मन्त्रैर्देवाय चोत्सृजेत् ॥१॥

The Lord said:

The cloth is of four kinds—*Kārpāsa* (the cotton cloth), *Kambala* (the woolen), *bālka* (the birch of trees, cloth made of it) and *kauṣeya* (the silk, the cloth made from cocoons). Let these be offered to the deity with *mantras*, after they were worshipped. 1

निर्दशं मलिनं जीर्णं छिन्नं गात्रावलिङ्गितम्।
परकीयं ह्याखुदष्टं सूचीविद्धं तथोषितम् ॥२॥
[1]उप्तलेशं विधौतं च श्लेष्ममूत्रादिदूषितम्।
प्रदाने देवताभ्यश्च दैवे पित्र्ये च कर्मणि ॥३॥
वर्जयेत् स्वोपयोगेन यज्ञादावुपयोजने।

The cloth which is without lace, dirty, old, torn, was used before, belongs to other, eaten by mice, sewn with needle, stale, which is with raised hairs (?), not washed, dirty with phlegum, excreta, urine etc. should neither be worn by the worshipper nor be offered to deity and to be avoided in all ritual performances for gods, ancestors and in sacrifice Yajña) also. 2-4a

उत्तरीयोत्तरासङ्गंनिचोलो मोदचेलकः ॥४॥
परिधानं च[2] पञ्चैतान्यस्यूतानि प्रयोजयेत्।

Uttarīya, (the cloth used by the worshipper for the upper part of the body), the cloth used with *uttarīya*, *nicola* (upper garment), *modacolaka* (a kind of upper garment) and *paridhāna* (lower garment), these five varieties of garments are to be presented without being sewn. 4b-5a

1. गुप्तकेशं M. उप्तकेशं V. 2. पञ्च चैतान्/न च चैतान् M.

[1]शाण वस्त्रं निशारं च तथैवातपवारणम् ॥५॥
चण्डातकं तथा दृश्यं पञ्च स्यूतान्यदुष्टये।
पताकाध्वजदण्डादौ स्यूतं वस्त्रं प्रयोजयेत् ॥६॥
अन्यत्रावरणादौ च तद्विनाशस्य तेन तत्।

Śāṇavastra, *niśāra*, *ātapatra* (umbrella) *caṇḍātaka* (cannopy) and *dṛśya*—these five varieties of cloths, if presented sewn, that does not invite blemish. Let the sewn cloth be used for flag and flag staff etc. Both sewn and unsewn cloths may be used for covering and other purposes. 5b-7a

रक्तं कौशेयवस्त्रं च महादेव्यै प्रशस्यते ॥७॥

Red cloth and red silk are highly praised for offering to the great goddess. 7b

पीतं तथैव कौशेयं [2]वासुदेवाय चोत्सृजेत्।
रक्तं तु कम्बलं दद्याच्छिवाय परमात्मने ॥८॥

Yellow cloth and yellow silk should be offered to Viṣṇu; red woolen is to be presented to Śiva, the supreme soul. 8

विचित्रं सर्वदेवेभ्यो देवीभ्योऽप्यु निवेदयेत्।
कार्पासं सर्वतोभद्रं दद्यात् सर्वेभ्य एव च ॥९॥

Cloth of variegated colour is to be offered to all gods and goddesses; cotton cloth is auspicious in all respects, it should be offered to one all. 9

नैकान्तरक्तं दद्यात् तु वासुदेवाय चैलकम्।
तथा नैकान्तनीलं[3] तु शिवाय विनिवेदयेत् ॥१०॥

Totally red cloth should not be offered to Vāsudeva, nor totally blue cloth to Śiva. 10

नीलीरक्तं तु यद्वस्त्रं तत् सर्वत्र विवर्जितम्।
दैवे पित्र्ये तूपयोगे वर्जयेत् तु विचक्षणः ॥११॥

Red-blue cloth is to be avoided in all cases; a wise person should not offer red-blue cloth in religious performance for the gods and ancestors. 11

नीलीरक्तं प्रमादात्तु यो दद्याद् विष्णवे बुधः।
निष्फला तस्य तत्पूजा तदा भवति भैरव ॥१२॥

O Bhairava ! should a person offer red-blue cloth to Viṣṇu, his worshipping Viṣṇu does not produce any result. 12

विचित्रे वाससि पुनर्लग्नं नीलोविरञ्जितम्[1]।
वस्त्रं दद्यान्महादेव्यै[2] नान्यस्मै तु कदाचन ॥१३॥

A piece of cloth of variegated colour, also painted in blue should be offered to the great goddess and on no account to other deity. 13

द्विपदां ब्राह्मणो यद्वद्देवानां वासवो यथा।
तथा भूषणवर्गेषु वस्त्रमुत्तममुच्यते ॥१४॥

What is *brāhmaṇa* among men, what is Indra among gods, that is cloth among all kinds of adornments. 14

वस्त्रेण जीर्यते लज्जा वस्त्रेण ह्रीयते त्वघम्।
वस्त्रात् स्यात् सर्वतः सिद्धिश्चतुर्वर्गप्रदं च तत् ॥१५॥

The cloth removes the shame, wipes away the sin, all achievements are due to the cloth, it gives the result of the four-fold aims of life. 15

वस्त्रं ते कथितं पुत्र सर्वप्रीतिप्रदायकम्।
भोग्यं भूषोत्तमं नित्यं भूषणानि शृणुध्व मे ॥१६॥

O my sons ! I have told you about cloth, which was the excellent most among the adornments, and enjoyable. I shall now tell you about ornaments, listen to it. 16

किरीटं च शिरोरत्नं कुण्डलं च ललाटिका।
तालपत्रं च हारश्च ग्रैवेयकमथोर्मिका ॥१७॥
प्रालम्बिकारत्नसूत्रमुत्तङ्गोतक्षमालिका ।
पार्श्वद्योतो नखद्योतो ह्यङ्गुलीच्छादकस्तथा ॥१८॥
जूटालकं[3] मानवको मूर्धतारा खलन्तिका[4]।
अङ्गदो बाहुवलयः शिखाभूषण इङ्गिका[5] ॥१९॥
[6]प्रारब्धदण्डवन्धमुद्रासनाभिपूरोऽथ मालिका।
सप्तकी शृङ्खलं चैव दन्तपत्रं च कर्णकः ॥२०॥
ऊरुसूत्रं[7] च नीवीं च मुष्टिवन्धं[8] प्रकीर्णकम्।
पादाङ्गदं हंसकश्च नूपुरं क्षुद्रघण्टिका ॥२१॥

---

1. वास...M. 2. वामदेवाय M. 3. ...रक्तं V.

1. विवर्जितम् M. 2. ...न मां...V. 3. कुटुम्बकं M. 4. चलन्तिका M. 5. लिङ्गि नः V. 6. वलवद् ग्रामः M. प्रागपुवन्धमुद्रा V. 7. सूत्रं V. 8. ...वद्धं V.

सुखपट्टमिति प्रोक्ता अलङ्काराः सुशोभनाः ।
चत्वारिंशदमी प्रोक्ता लोके वेदे तु सौख्यदाः ॥२२॥

Kirīṭa (crown), *śiroratna* (gem on the head), *kuṇḍala* (ear ring), *lalāṭikā* (ornament on the forehead), *tālapatra* (a kind of ear-ornament), *hāra* (necklace), *graiveyaka* (a kind of ornament used on the neck), *urmicā* (finger ring), *prālambikā* (a kind of pearl ornament), *ratnasūtra* (gem studded girdle), *uttaṅga* (?)[1] *rikṣamālikā* (a kind of necklace), *pārśvadyota* (a kind of ornament used on sides), *nakhadyota* (a kind of ornaments for the nails), *aṅgulicchādaka* (a kind of ornaments used on fingers), *juṭālaka* (?) *mānavaka* (?), *mūrdhatārā* (an ornament used on head), *khalantikā* (?), *aṅgada* (bracelet for the upper arms), *bāhuvalaya* (bracelet), *śikhābhūṣaṇa*, (ornament used on tuff of hair), *iṅgikā*, *prāgdaṇḍa*, *bandha*, *udbhāsanā*, *abhipūra*, *mālikā*, *saptaki*, *śṛṅkhala*, *dantapatra*, (ornament on teeth), *karṇaka*, *urusūtra* (chain for thigh), *nīvi* (girdle below stomach), *muṣṭibandha* (ornament used on fist), *prakīrṇaka* (mixed ornaments), *pādāṅgada* (bracelet for feet), *haṁsaka*, *nūpura*, *kṣudraghaṇṭikā* (a kind of ornaments with little bells for feet), *sukhapaṭṭa*—these are stated to be forty kinds of ornaments in the Vedas and in use as well; these ornaments produce happiness. 17-22

अलङ्कारप्रदानेन चतुर्वर्गप्रसाधनम् ।
एतेषां पूजनं कृत्वा प्रदद्यादिष्टसिद्धये ॥२३॥

By offering ornaments one may get the four-fold objective of life fulfilled. In order to achieving the desired end one should offer ornaments after they were worshipped. 23

तेषां दैवतमुच्चार्य पूजयेत् तु विचक्षणः ।
शिरोगतानि वा दद्यात् सौवर्णानि तु सर्वदा ॥२४॥
चूडारत्नादिकानीह भूषणानि तु भैरव ।
ग्रैवेयकादिहंसान्तं सौवर्णं राजतं च वा ॥२५॥
निवेदयेत् तु देवेभ्यो नान्यत् तैजससम्भवम् ।

An expert person should worship the ornaments by uttering the name of the respective deity, (who is the presiding deity). Ornaments for the heads should always be made of gold. O Bhairava! gem studded ornaments should be offered for using on the tuff of hair. The ornaments beginning with the *graiveyaka* (necklace) and ending with *haṁsaka*, stated above, should either be made of gold or silver. Ornaments made of other metals should not be offered to gods. 24-26a

[1]रीतिरङ्गादि संजातं पात्रोपकरणादिकम् ॥२६॥
दद्यादायसवर्जं तु भूषणं न कदाचन ।

The vessels and other items of present, made of brass metal and *rāṅg*, may be offered to deity, but not made of iron; on no account ornaments made of these metals should be offered to deity. 26b-27a

घण्टाचामर[2]कुम्भादिपात्रोपकरणादिकम् ॥२७॥
तद्भूषणान्तरे दद्यादयस्मात् तदुपभूषणम् ।

Bells, yak-tails, jars, vessels, and other items should be presented with respective ornaments intended for use, because these are also considered as adornment. 27b-28a

सर्वं ताम्रमयं दद्याद् यत् किंचिद् भूषणादिकम् ॥२८॥
सर्वत्र स्वर्णवत् ताम्रमर्घ्यपात्रे ततोऽधिकम् ।
पूजार्घ्यपात्रनैवेद्याधारपात्रं च पानकम् ॥२९॥
औदुम्बरं सदा विष्णोः प्रीतिदं तोषदं तथा ।

All kinds of ornaments made of copper could be presented. The copper is considered equal to gold in all cases, particularly in respect of *arghya pātra*, in that case copper is considered to be superior to gold. In worship *arghyapātra*, the container of *naivedya*, and the cup for drinking, made of *udumbara* (fig wood) if offered they cause always pleasure and satisfaction to Viṣṇu. 28b-30a

ताम्रे देवाः प्रमोदन्ते ताम्रे देवाः स्थिताः सदा ॥३०॥
सर्वप्रीतिकरं ताम्रं तस्मात् ताम्रं प्रयोजयेत् ।
स्वोपयोगे नरः कुर्याद् देवानामपि भैरव ॥३१॥

Gods are delighted with copper, gods always reside in copper, the copper pleases all, therefore, copper is to be used. O Bhairava! it is to be utilised by self and to be offered to gods. 30b-31

1. रीतिवंशादि M. ...तलन्तिका V.

2. ...चापर...V.

ग्रीवोर्ध्वदेशे रौप्यं तु न कदाचिच्च भूषणम् ।
प्रावारः पानपात्रं च गण्डको गृहमेव च ॥३२॥
पर्यङ्कादि यदन्यच्च सर्वं तदुपभूषणम् ।

No silver ornaments are to be put on any part of body above the neck. Wrapper, drinking cup, *genduka* (a cusion), a house—beds and such other things are considered as associated ornaments. 32-33a

[1]अयोमयमृते कांस्यमृते यद्भूषणं भवेत् ॥३३॥
स्वर्णरौप्यस्य चाभावे त्वधः काये नियोजयेत् ।

In the absence of golden and silver jewels, jewels made of other metals except that of iron and brass, could be used below the belt. 33b-34a

एतेषां भूषणादीनां यद् दातुं शक्यते नरैः ॥३४॥
तत् तद् दद्यात् सम्भवे तु सर्वमेव प्रदापयेत् ।

Of the aforesaid ornaments whatever a person may afford, shall be offered, and if it be possible, he may offer all of them. 34b-35a

चतुर्वर्गप्रदं [2]त्वित्थं भूषणं सर्वसौख्यदम् ॥३५॥
तुष्टिपुष्टिप्रीतिकरं यथाशक्तीष्टये सृजेत् ।
इदं वा[3] भूषणं प्रोक्तं सर्वदेवस्य तुष्टिदम् ॥३६॥

Thus the ornaments fulfil the objective of four-fold aim and bring happiness to all. Ornaments cause satisfaction, enrichment and pleases all, therefore, for achieving the desired end ornaments are to be presented. I have told you about adornment, which satisfies all gods. 35b-36

गन्धं च सम्यक् शृणुतं पुत्रौ वेतालभैरवौ ।
चूर्णीकृतो वा घृष्टो वा दाहाकर्षित एव वा ॥३७॥
रसः सम्मर्दजो वापि प्राण्यङ्गोद्भव एव वा ।*
गन्धः पञ्चविधः प्रोक्तो देवानां प्रीतिदायकः ॥३८॥

O my sons Vetāla and Bhairava! I am going to tell you about perfumery, listen to it minutely. The perfumery is either powdered grain or grinding paste, or extract by burning, or the juice by crushing, or obtained from the limbs of animals. These perfumery is said to be of five kinds, which causes delight to gods. 37-38

गन्धचूर्णं गन्धपत्रं चूर्णं सुमनसस्तथा ।
प्रशस्तगन्धयुक्तानां पत्रचूर्णानि यानि तु ॥३९॥
तानि गन्धवहानि स्युः सगन्धः प्रथमः स्मृतः ।

The powder of scented elements, sweet smelling leaves, the powder of flowers, and the powder of the leaves of the trees having nice smell, these constitute the first kind of perfumery. 39-40a

घृष्टो मलयजो गन्धः सचूर्णीकृतमेरुणा ॥४०॥
अगुरुप्रभृतिश्चापि यस्य पङ्कः प्रदीयते ।
गन्धो[1] दृष्ट्वामघृष्टोऽयं द्वितीयः परिकीर्तितः ॥४१॥

The paste type of perfumery is that which is obtained from the wood of the trees grown on the mountain Malaya and Meru and the wood of *aguru* (fragrant *aloe* wood) and others, the paste (*paṅka*) of which is offered. This is the second variety and called paste (*ghṛṣṭa*) perfumery. 40b-41

देवदार्वगुरुपद्मगन्धसारान्त[2] चन्दनाः ।
प्रियादीनां च यो दग्ध्वा[3] गृह्यते दाहजो रसः ॥४२॥
सदाहाकर्षितो गन्धस्तृतीयः परिकीर्तितः ।

The perfumery which is obtained by burning the woods of *devadāru*, *aguru*, *padma*, *gandhasāra*, *candana*, *priya* and others is called liquid perfumery by burning, because the liquid is extracted by burning; this is the third variety of perfumery. 42-43a

सुगन्धकरवीबिल्वगन्धीनि तिलकं तथा ॥४३॥
प्रभृतीनां रसो योऽसौ निष्पीड्य परिगृह्यते ।
ससम्मर्दोद्भवो गन्धः सम्मर्दज इतीष्यते ॥४४॥

The juice substance which is extracted by pressing sweet smelling *karavī* flowers, *bilva*, *gandhinī*, *tilaka*, and such other things is called *sammardaja*, perfumery by pressing, because the juice obtained by pressing the items. 43b-44

मृगनाभिसमुद्भूतस्तत्कोषोद्भव एव वा ।
गन्धः प्राण्यङ्गजः प्रोक्तो मोददः स्वर्गवासिनाम् ॥४५॥

---

1. अयोमयमृतं V. 2. नित्यं M. 3. तौ M. *मुद्रितपुस्तके अधिक B.V.

1. घृष्ट्वामघृष्टगन्धोऽयं M.B. 2. ब्रह्मायालसारान्त M.V. 3. गन्धः M.

The perfumery which is obtained from the musk, or from the cell of musk deer, that is called perfumery emerging from the limbs of animals, which gives pleasure to the inhabitants of the heaven. 45

कर्पूरगन्धसाराद्याः क्षोदे घृष्टे च संस्थिताः ।
चन्द्रभागादयश्चापि रसे पङ्के च सङ्गताः ॥४६॥

Camphor and *gandhasāra* etc. are included in powder variety and paste variety, similarly *candrabhāga* etc. come under juice variety and paste variety. 46

गन्धसारं [1]सर्वरसं गन्धादौ च प्रयुज्यते ।
मृगनाभिर्भवेद् घृष्टश्चूर्णोऽप्यन्यस्य योगतः ॥४७॥

Gandhasāra is applied in kinds of liquid perfumery; the musk is a paste type perfumery, it may be rendered into powder when some other substance is added to it. 47

एवं सर्वं तु सर्वत्र गन्धो भवति पञ्चधा ।
घृष्टादिभावादन्योन्यं गन्धः प्रीतिकरं परः ॥४८॥

Thus on the basis of crushing etc. all perfumeries may be divided into five varieties; the perfumery gives immense pleasure. 48

गन्धस्य विस्तरो भेदः प्रोक्तः कालीयकादयः ।
सर्वः पञ्चविधेष्वेव प्रविष्टो भवति क्षणात् ॥४९॥

However, more varieties, such as *kālīyaka* etc. of perfumery have been stated (elsewhere), here it is restricted to five, because all other varieties come under (above mentioned) five. 49

गन्धो मलयजो यस्तु दैवे पित्र्ये च सम्मतः ।
तस्य पङ्को रसो वापि चूर्णो वा विष्णुतुष्टिदः ॥५०॥

The perfumery obtained from the trees grown on the Malaya mountain, that is recommended for applying in the performances intended to the gods and ancestors. 50

सर्वेषु गन्धजातेषु प्रशस्तो मलयोद्भवः ।
तस्मात् सर्वप्रयत्नेन दद्यान्मलयजं सदा ॥५१॥

Malayaja is the best of all perfumeries, therefore, effort should be made to offer this perfumery. 51

1. सर्वत्र सम्मदादौ M.

कृष्णागुरुः सकर्पूरः सहितो मलयोद्भवैः ।
वैष्णवीप्रीतिदो गन्धः कामाख्यायाश्च भैरव ॥५२॥

O Bhairava ! perfumery made of *kṛṣṇāguru* with camphor and *malayaja* perfumery delights the goddess Vaiṣṇavī and Kāmākhyā. 52

कुङ्कुमागुरुकस्तूरीचन्द्रभागैः समीकृतैः ।
त्रिपुराप्रीतिदो गन्धस्तथा चण्ड्याश्च शस्यते ॥५३॥

If the perfumeries like *kuṁkuma*, *kastūrī*, and *candrabhāga*, mixed in equal proportion and offered, they cause delight to the goddess Tripurā and Caṇḍikā. 53

दैवतोद्देशपूर्वेण गन्धं सम्पूज्य साधकः ।
देवायेष्टाय वितरेत्[3] सर्वसिद्धिप्रदं सदा ॥५४॥

An adept should offer perfumery to his desired deity after worshipping him by mentioning the name of that particular deity, thus offered, it always fulfils all desires. 54

गन्धेन लभते कामान् गन्धो धर्मप्रदः सदा ।
अर्थानां साधको गन्धो गन्धे मोक्षः प्रतिष्ठितः ॥५५॥
अयं वां कथितो गन्धः पुत्रौ वेतालभैरवौ ।
पुष्पाणि देव्या वैष्णव्याः[2] प्रियाणि शृणु सम्प्रति ॥५६॥

O my sons Vetāla and Bhairava ! I have told you everything about perfumery. Now listen to the names of flowers which are favourites of the goddess. 55-56

बकुलैस्तैव मन्दारैः कुन्दपुष्पैः कुरुण्टकैः ।
करवीरार्कपुष्पैश्च शाल्मलैश्चापराजितैः ॥५७॥
दमनैः सिन्धुवारैश्च [1]सुरभी कुरवकैस्तथा ।
लताभिर्ब्रह्मवृक्षस्य दूर्वाङ्कुरैश्च कोमलैः ॥५८॥
मञ्जरीभिः कुशानां च बिल्वपत्रैः सुशोभनैः ।
पूजयेद् वैष्णवीं देवीं कामाख्यां त्रिपुरां तथा ॥५९॥

One should always worship the goddess Vaiṣṇavī, Kāmākhyā and Tripurā by offering flowers like *bakula*, *mandāra*, *Kunda*, *kuruṇṭaka*, *karavīra*, *arkapuṣpa*, *śālmala*, *aparājitā*, *damana*, *sindhuvāra*, sweet smelling *kuruvaka*, and also with

1. सर्वसाध्यमवाप्नुयात् M. 2. यानि पुष्पाणि च देव्याः M.

3. ...भर...M.

flowers of creepers, trees, green *dūrvā* grass, soft cluster of *kuśa* grass, and good looking leaves of *bilva* tree. 56-59

अन्याश्च या शिवाप्रीत्यै जायन्ते पुष्पजातयः ।
ता इमाः शृणु कथ्यन्ते मया वेताल भैरव ॥६०॥

O Vetāla and Bhairava ! besides these, other flowers, which cause pleasure to Śivā, I am telling you, listen to them. 60

मालती मल्लिका जाती यूथिका माधवी तथा ।
पाटला करवीरश्च जवा तर्कारिका[1] तथा ॥६१॥
कुब्जकस्तगरश्चैव कर्णिकारोऽथ रोचना ।
चम्पकाम्रातको बाणो बर्बरा[2] मल्लिका तथा ॥६२॥
अशोको लोध्रतिलको अटरूषशिरीषको ।
शमीपुष्पं च द्रोणश्च पद्मोत्पलबकारुणाः ॥६३॥
श्वेतारुणस्त्रिसन्ध्ये च पलाशः खदिरस्तथा ।
वनमालाऽथ सेवन्ती[3] कुमुदोऽथ कदम्बकः ॥६४॥
चक्रं कोकनदं चैव तण्डिलो[4] गिरिकर्णिका ।
नागकेशरपुन्नागो केतक्यञ्जलिका तथा ॥६५॥
दोहदा बीजपूरश्च नमेरुः शाल एव च ।
त्रपुषी चण्डबिल्वश्च झिण्टी पञ्चविधास्तथा ॥६६॥
एवमाद्युक्तकुसुमैः पूजयेद् वरदां शिवाम् ।

These are : *mālati, mallikā, jātī, yūthikā, mādhavī, pāṭalā, karavīra, javā, tarkārikā, kubjaka, tagara, karṇikāra, rocanā, campaka, amrātaka, bāṇa, barbarā, mallikā, aśoka, lodhra, tilaka, aṭarūṣa, śirīṣa, śamī, droṇa, padma, utpala, baka, aruṇa, śvetāruṇa, trisandhyā, palāśa, khadira, vanamālā, sevantī, kumuda, kadambaka, cakra, kokanada, taṇḍila, girikarṇikā, nāgakeśara, punnāga, ketakī, añjalikā, dohada, bījapūra, nameru, śāla, trapuṣī, caṇḍabilva*, and five kind of *jhiṇṭī*; with these flowers one should worship Śivā, who grants boon. 60-67a

अपामार्गस्य पत्रं तु ततो भृङ्गारपत्रकम् ॥६७॥
ततोऽपि गन्धिनोपत्रं बलाहकमतः परम् ।
तस्मात् खदिरपत्रं तु वञ्जुलस्तवक[1] स्तथा ॥६८॥
आम्रं तु बकगुच्छं तु जम्बुपत्रं ततः परम् ।
बीजपूरस्य पत्रं तु ततोऽपि कुशपत्रकम् ॥६९॥
दूर्वाङ्कुरं ततः प्रोक्तं शमीपत्रमतः परम् ।
पत्रमामलकं तस्मादामलं पत्रमन्ततः[2] ॥७०॥
सर्वतो बिल्वपत्रं तु देव्याः प्रीतिकरं मतम् ।

The leaves of *apāmārga, bhṛṅgāra, gandhini, valāhaka, khadira*, the buds of *vanjulaka*, the leaves of *āmra* (mango), the clutches of *baka*, the leaves of *jambu, bijapura*, green *kuśagrass*, the new leaves *dūrvā* grass, the leaves of *śamī amalaka, āmala*, and leaves of *bilva* which is the most favourite of the goddess, are to be offered. 67b-71a

पुष्पं कोकनदं पद्मं जवा बन्धुक एव च ॥७१॥
पत्रं बिल्वस्य सर्वेभ्यो वैष्णवीतुष्टिदं मतम् ।
सर्वेषां पुष्पजातीनां रक्तपद्ममिहोत्तमम् ॥७२॥

Of the flowers *kokanada* (red lotus) *padma* (lotus) *javā* and *bandhuka*, and *bilva* leaves cause highest satisfaction to the goddess Vaiṣṇavī. The red flowers of all kinds are considered the best of all flowers. 71b-72

रक्तपद्मसहस्रेण यो मालां सम्प्रयच्छति ।
भक्तियुक्तो महादेव्यै तस्य पुण्यफलं शृणु ॥७३॥

Whoever presents garlands of red flowers, with devotion, to the goddess, the merit he earns, I am telling you, listen to it. 73

कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
स्थित्वा मम पुरे [3]श्रीमांस्ततो राजा क्षितौ भवेत् ॥७४॥

He, who does this, remains for a period of hundreds thousands of *kalpas* in my abode and thereafter becomes a king on the earth. 74

पत्रेषु बिल्वपत्रं तु देवीप्रीतिकरं मतम् ।
तत्सहस्रकृता माला पूर्ववत् फलदा भवेत् ॥७५॥

---

1. तु कारिका M. नर्करिका V. 2. सर्वरी M.
3. सेमन्ती M. 4. मण्डिलो M.V.

---

1. रञ्जनं सवकं M. 2. तस्मादामपत्रं पतं ततः M.
3. श्रीमानन्ते मोक्षमवाप्नुयात् M.

Of the leaves, the leaves of *bilva* cause utmost satisfaction to the goddess (when offered); if a garland made of thousands *bilva* leaves is presented to the goddess it yields the same result. 75

किंचात्र बहुनोक्तेन समान्येनेदमुच्यते।
उक्तानुक्तैस्तथापुष्पैर्जलजैः स्थलसम्भवैः ॥७६॥
पत्रैः सर्वैर्यथालाभं सर्वौषधिगणैरपि।
वनजैः सर्वपुष्पैश्च पत्रैरपि शिवां यजेत् ॥७७॥

What is the necessity of telling in details about the merit, hence it is stated generally. A devotee should worship the goddess Śivā with the flowers that are named, and also with others, not named here, flowers that blossom in water or on the ground, with leaves, as far as available, and with all species of herbs, and also with all varieties of wild flowers. 76-77

पूजयेत् परमेशानीं पुष्पाभावेऽपि पत्रकैः।
पत्राणामप्यभावे तु तृणगुल्मौषधादिभिः ॥७८॥
औषधीनामभावे तु तत्फलैरपि पूजयेत्।
अक्षतैर्वा जलैर्वापि तदभावे तु सर्षपैः ॥७९॥
सितैस्तस्याप्यलाभे तु मानसीं भक्तिमाचरेत्।

If flowers are not available the great goddess is to be worshipped with leaves, and if leaves, are also not available she is to be worshipped with grass, *gulma* (bush) and *oṣadhi* (herb and annual plant). In absence of *oṣadhi* she is to be worshipped with their fruits, or with rice or water as may be available. If all these are not available she is to be worshipped with white musterd seeds. If nothing is available a devotee should offer his devotion. 78-80a

[1]वाजिदन्तकपत्रैश्च पुष्पौघैरपि पूजयेत्[2] ॥८०॥
तुलसीकुसुमैः पत्रैरर्चयेच्छ्रीविवृद्धये।

The goddess is to be worshipped with the leaves of *Vājidantaka*, and huge collection of flowers. With a view to having more and more prosperity one should worship her with the flowers and leaves of *tulasī*. 80b-81a

1. वाजि...V. 2. चण्डिकां M.

पुरश्चरणकार्येषु त्रिल्वपत्रयुतैस्तिलैः ॥८१॥
साक्षतैः सघृतैर्वापि शिवामुद्दिश्य यत्नतः।
जुहुयादनलं वृद्धं संस्कृतं कामवृद्धये ॥८२॥

In performing *puraścaraṇa* for insatiate lust one should make oblation of *bilva* leaves mixed with sesame, or rice mixed with ghee into the leaping and purified fire, while invoking the goddess with great effort. 81b-82

संकल्पितः कामसिद्ध्यै संख्यया यः कृतो जपः।
तदन्ते पूजनं यत्तु विहितं क्रियते द्विजैः ॥८३॥
पुरश्चरणसंज्ञं तु कीर्तितं द्विजसत्तमैः।
तस्मिन् पुरापके पूर्वं पूर्वोक्तैर्विस्तरोदितैः ॥८४॥
विधानैः पूजयेद् देवीं कामाख्यां वैष्णवीमपि।

That is called *puraścaraṇa* (prior resolve) by the excellent brāhmaṇas when a brāhmaṇa for getting his desires fulfilled, to which effect he had taken a vow, carries on certain number of *japas* (mute uttering of *mantra*) counting each one of them, and offers worship after the *japas* were over. In the performance of *puraścaraṇa*, the goddess Kāmākhyā and the goddess Vaiṣṇavī should be worshipped following the ritual procedure, stated above in details in this *purāṇa*. 83-85a

यथासम्भवमेवात्र दद्यात् षोडश साधकः ॥८५॥
उपचारांस्तथैवोक्तान् विधिकृत्यान्न लंघयेत्।
सम्पूर्णं पूजनं कृत्वा कल्पोक्तं शतधा जपेत् ॥८६॥

An adept should offer in this performance sixteen items of worship as far as possible; he must not violate the rules in this respect. After the worshipping was completed the adept should carry on *japas* hundred times, as has been prescribed in *kalpas* (*tāntric* and scriptures). 85b-86a

जपान्ते जुहुयादग्निं होमान्ते तु बलित्रयम्।
त्रिजातीयं तु [1]त्रितरैस्तोयैस्त्रिक्रमतः परम् ॥८७॥

After the performance of *japa* was over he should offer oblation to the fire, and after this three sacrifices i.e. three

1. त्रिभवे तोयैं...M.

animals belonging to three different species should be sacrificed. And then there should be instrumental music. 87

पत्नी स्वयं वा भ्राता वा गुरुर्वा विनियोजयेत् ।
नैवेद्यादीनि सर्वाणि स्वपुत्रः शिष्य एव वा ॥८८॥

Then the adept himself, or his wife, or brother, or preceptor, or his son or disciple should take up all the eatables etc. 88

यज्ञावसाने दद्यात् तु गुरवे दक्षिणां शुभाम् ।
चामीकरं तिलान् गाञ्च तदशक्तौ तु चेलकम् ॥८९॥

After the sacrifice was over the adept should offer *dakṣiṇā* (payment) to the preceptor in the form of gold, sesames, cows, and if these could not be afforded simply cloths may be offered. 89

अष्टम्यां शुक्लपक्षस्य ब्रह्मचारी जितेन्द्रियः ।
नवम्यां वा चतुर्दश्यां महादेव्याः पुरश्चरेत् ॥९०॥

Puraścaraṇa of the great goddess is to be performed by a self-restrained person on the eighth day, ninth day or fourteenth day of the bright fortnight of the moon. 90

आदद्याद् गुरुवक्त्रात् तु विधिना विस्तरेण तु ।
कल्पोदितेन सम्पूज्य तिथिष्वेतासु भैरव ॥९१॥
सम्पूर्णपूजां नो कृत्वा नादद्यान्मन्त्रमीप्सितम् ।
न पुरश्चरणं वापि कुर्यात् कृत्वाऽवसीदति ॥९२॥

O Bhairava! for *puraścaraṇa* the *mantra* is to be accepted from the mouth of the preceptor (as he utters); in those days the adept should perform the worship following the detailed procedure as given in the *kalpa-śāstras*. Without performing the complete worship neither the desired *mantra* should be accepted nor *puraścaraṇa* be carried on; doing so, the doer becomes depressed. 91-92

नित्यपूजा सा तु पुनः सम्पूर्णा यदि शक्यते ।
कल्पोदितं पूजयितुं तदा कुर्यादतन्द्रितः ॥९३॥

If the adept is capable of performing the daily worship completely following the procedure laid down in the *kalpa-śāstras* he should do it without being lazy. 93

न चेद् विस्तरशः कर्तुं देव्याः पूजां तु भैरव ।
कल्पोक्तां वाऽन्यदेवस्य तत्रायं विधिरुच्यते ॥९४॥

O Bhairava ! in case the worship of the goddess and other gods could not be performed as laid down in *kalpaśāstra* the rules for doing the worship is as follows, listen to it; I am telling. 94

मार्जनाद्यैस्तु संस्कृत्य स्थण्डिले मण्डलं लिखेत् ।
पात्रस्य प्रतिपत्तिं तु कृत्वा दाह प्लवं तथा ॥९५॥
ध्यायेदात्मानमथ च संस्कृत्याङ्गस्वरूपतः ।
अङ्गुष्ठाद्यस्त्रपर्यन्तं द्वादशाङ्गस्य शुद्धये ॥९६॥

On a spot, which is purified by sweeping etc. a *maṇḍala* is to be drawn thereon. By placing a vessel on it the act of burning and bathing is to be completed. And then the adept should meditate upon himself after his limbs were purified as per rules of procedure; let this be done for the purification of twelve limbs beginning with the thumb to the *astra* (?) (*sumeru* ?). 95-96

अर्घ्यपात्रेऽष्टधा जप्त्वा उपचारान् प्रसेचयेत् ।
आधारशक्तिप्रमुखं मूलवर्णान् प्रयुज्य च ॥९७॥
हृदिस्थां देवतां ध्यात्वा बहिःकृत्य च वायुना ।
आरोप्य मण्डले दद्यादुपचारान् यथाविधि[1] ॥९८॥

Having performed *japa* eight times on the *arghya-pātra* the adept should besprinkle all the items of worship. By the process of imposing the main syllables beginning with the *ādhāraśakti* the adept should meditate upon the deity, who is in his heart, and then extracting the deity out along with the wind from inside he should place the deity on *maṇḍala*, and offer items as per rules. 97-98

पूजयित्वा षडङ्गानि तथाष्टौ दलदेवताः ।
पुष्पाञ्जलित्रयं दत्त्वा जप्त्वा स्तुत्वा प्रणम्य च ॥९९॥
मुद्रामग्रे प्रदर्श्याथ ततः पश्चाद् विसर्जयेत् ।
सर्वेषामेव देवानामेष एव विधिः स्मृतः ॥१००॥

There after the adept should worship six *aṅgas*, eight deities on eight petals, perform *japa*, offer prayers and paying obeisance to the goddess offer handful of flowers, thrice

1. यथाशुभान् M.

exhibit *mudrā* and dismiss the deity. This is the procedure for worshipping all deities. 99-100

सम्यक् कल्पोदिता पूजा यदि कर्तुं न शक्यते ।
उपचारांस्तथा दातुं पञ्चैतान् वितरेत् तदा ॥१०१॥

If, however, the adept is not capable of performing the worship in due form, as has been laid in *kalpas* and also he is not able to offer all the items, he must present these five items 101

गन्धं पुष्पं च धूपं च दीपं च नैवेद्यमेव च ।
अभावे पुष्पतोयाभ्यां तदभावे तु भक्तितः ॥१०२॥

These are perfumery (the sandal paste), flowers, the incense, the lamp, and the eatables (*naivedya*); if these are also not available the adept should offer simply flowers and water, in absence of the two, he should worship the deity by his devotion. 102

संक्षेपपूजा कथिता तथा वस्त्रादिकं पुनः ।
पुरश्चरणकृत्ये[1] च प्रदीपं शृणु भैरव ॥१०३॥

The short method of worship has been stated, and I have told you about cloths etc. O Bhairava! now listen to the description of lamp to be offered in performance of *puraścaraṇa*. 103

दीपेन लोकाञ्जयति दीपस्तेजोमयः[2] स्मृतः ।
चतुर्वर्गप्रदो दीपस्तस्माद् दीपैर्यजेच्छ्रियम् ॥१०४॥

One may conquer the world with lamp, the lamp is illuminating, it grants the result of the four-fold aims of life, there-fore, one should worship the goddess *śrī* by presenting lamps. 104

सततं पुष्पदीपाभ्यां पूजयेद् यस्तु देवताम् ।
ताभ्यामेव चतुर्वर्गः[3] कथितो नात्र[4] संशयः ॥१०५॥

Any person, who always worships deities by offering flowers and lamps, he, by these two, obtains the objective of four-fold aims of life, there is no doubt about it. 105

1. ...कृत्यं M. 2. तेजोभव: V. 3. स्वर्ग: M. 4. सान्नास्त्यत्र M.

पुष्पैर्देवाः प्रसीदन्ति पुष्पे देवाश्च संस्थिताः ।
चराचराश्च सकलाः सदा पुष्परसाः स्मृताः ॥१०६॥

Gods are pleased with flowers, the gods do reside in flowers, all the living beings and immovables are stated to be the substance of flowers. 106

किंचाति बहुनोक्तेन पुष्पस्योक्तिमंतल्लिका ।
परं ज्योतिः पुष्पगतं पुष्पेणैव प्रसीदति ॥१०७॥

What is the use of narrating the highest glory of flowers in exhaustive details? The supreme light resides in flowers and is pleased with flowere. 107

त्रिवर्गसाधनं पुष्पं तुष्टिश्रीपुष्टिमोक्षदम्[1] ।
पुष्पमूले वसेद् ब्रह्मा पुष्पमध्ये तु केशवः ॥१०८॥
पुष्पाग्रे तु महादेवः सर्वे देवाः स्थिता दले ।
तस्मात् पुष्पैर्यजेद् देवान्नित्यं भक्तियुतो नरः ॥१०९॥
उच्चारितं नाममात्रं जायते सर्वभूतये ।

Flowers fulfils the three objective of life i.e. *dharma*, *artha*, and *kāma*; it gives satisfaction, it is the instrumental for nurishment, it also grants liberation. Brahmā resides at the bottom, Keśava in the middle and Mahādeva at the top of flower, and all the gods in the petals of flower; therefore, one should always worship gods by offering flowers with devotion. Mere utterance of the name of flower causes prosperity. 108-110a

घृतप्रदीपः प्रथमस्तिलतैलोद्भवस्ततः ॥११०॥
सार्षपफलनिर्यासजातो वा राजिकोद्भवः ।
दधिजश्चान्नजश्चैव दीपाः सप्त प्रकीर्तिताः ॥१११॥

Lamps are of seven kinds: the first is the lamp that burns with ghee, follows the lamp burns with the sesame oil, the lamp burns with the mustard oil, the lamp burns with the juice of fruits, the lamp burns with the juice of lotus, then the lamp burns with the products of curd and that of food. 110b-111

पद्मसूत्रभवा दर्भगर्भसूत्रभवाऽथवा ।
शणजा वादरी वापि फलकोषोद्भवा तथा ॥११२॥

1. मोक्षदम् M.

वर्तिका[1] दीपकृत्येषु सदा पञ्चविधाः स्मृताः ।

The weaks are of five kinds; weaks made of fibres of lotus stem, thread made of *kuśagrass*, thread made of *śāṇa* (a kind of wild fibre) and thread made of *bādari* (?) or the thread made of the cells of fruits, 112-113a

तैजसं दारवं लौहं मार्त्तिक्यं नारिकेलजम् ॥११३॥
तृणध्वजोद्भवं वापि दीपपात्रं प्रशस्यते ।
दीपवृक्षाश्च कर्तव्यास्तैजसाद्यैस्तु भैरव ॥११४॥

The container of oil of lamp is to be made of metals, wood, iron, earth, cells of cocoanut and made of grass are stated to be the best ones. O Bhairava ! for putting the lamp *dīpavṛkṣa* (a tree like structure of metal) is to be made of metals. 113b-114

वृक्षेषु दीपो दातव्यो न तु भूमौ कदाचन ।
सर्वंसहा वसुमती सहते न त्विदं द्वयम् ॥११५॥
अकार्यपादघातं च दीपतापं तथैव च ।
तस्माद् यथा तु पृथ्वी तापं नाप्नोति वै तथा ॥११६॥
दीपं दद्यान्महादेव्यै अन्येभ्योऽपि च भैरव ।

Lamps are to be put on *dīpavṛkṣas*, and never on the ground. Although the earth is praised as all tolerant, she cannot tolerate these two the kicking of the earth without purpose, so also the heat of lamp. O Bhairava! therefore a lamp is to be offered to the great goddess and other gods in such way so that the earth does not have to bear the burnt.

115-117a

कुर्वन्तं पृथिवीतापं यो दीपमुत्सृजेन्नरः ॥११७॥
स ताम्रतापं[2] नरकं प्राप्नोत्येव शतं समाः ।

If a person, who, by offering a lamp causes the earth to suffer from heat he goes to the hell called *tāmratāpa* and remains there for one hundred years. 117b-118a

सुवृत्तवर्तिः सुस्नेहः पात्रमग्नः सुदर्शनः[3] ॥११८॥
सूच्छ्राये वृक्षकोटौ तु दीपं दद्यात् प्रयत्नतः ।

One should put, with care, a lamp with round wicks, with good oil covering a good looking container, fully on high place on the curve of a *dīpavṛkṣa*. 118b-119a

लभ्यते यस्य तापस्तु दीपस्य चतुरङ्गुलात् ॥११९॥
न स दीप इति ख्यातो ह्योघवह्निस्तु स स्मृतः ।

If the heat of the lamp is felt from a distance of four digits that is not a desired lamp, it is called *ogha-vahni* (stream of fire) (*agha vahni*=sinful fire) 119b-120a

नेत्राह्लादकरः स्वर्चिर्दूरतापविवर्जितः ॥१२०॥
सुशिखः शब्दरहितो निर्धूमो नातिह्रस्वकः ।
दक्षिणावर्तवर्तिस्तु प्रदीपः श्रीविवृद्धये ॥१२१॥

A good lamp is pleasing to the eyes, with good light it does not cause heat in far places, it is with good flames, without sound, smokeless, not very short, with wick plied south way round; offering of such lamp brings prosperity. 120b-121

दीपवृक्षस्थिते पात्रे शुद्धस्नेहप्रपूरिते ।
दक्षिणावर्तवर्त्या[1] तु चारुदीप्तः प्रदीपकः ॥१२२॥
उत्तमः प्रोच्यते पुत्र[2] सर्वतुष्टिप्रदायकः ।
वृक्षेण वर्जितो दीपो मध्यमः परिकीर्तितः ॥१२३॥

O my sons ! if a container of oil of lamp full with pure oil is put on a *dīpavṛkṣa*, with wick plied south way round, burns brightly that is called the best lamp: it causes satisfaction to all. The lamp without the *dīpavṛkṣa* is said to be medium one. 122-123

विहीनः पात्रतैलाभ्यामधमः परिकीर्तितः ।
शाणं वा दारवं वस्त्रं जीर्णं मलिनमेव वा ॥१२४॥
उपयुक्तं च नादद्याद् वर्तिकार्थं तु साधकः ।
उपादद्यान्नूत्नमेव[3] सततं श्रीविवृद्धये ॥१२५॥

A lamp without the oil and the container of oil is called the worse one. The cloth made of fibre of *śāṇa*, or wood, and made of worn out and dirty cloth, must not be used by an adept for wick, similarly used wicks should not be used again. The new one should always be used for the growth of lusture. 124-125

कोषजं रोमजं वस्त्रं वर्तिकार्थं न चाददेत् ।
न मिश्रीकृत्य दद्यात् तु दीपे स्नेहघृतादिकान् ॥१२६॥

---

1. कार्तिका M. 2. पात्रतापनरकं M. 3. पात्रेऽभग्ने सुदर्शने M.

1. ...वर्तिवर्तया V. 2. दीपः M. 3. दद्यात् तृणमेव M.

The cloth made of cocoons or hairs of animals must not be used for wick. One must not mix ghee with oil etc. for burning a lamp. 126

कृत्वा मिश्रीकृतं स्नेहं तामिस्रं नरकं व्रजेत् ।
वसामज्जास्थिनिर्यासैः स्नेहैः प्राण्यङ्गसम्भवैः ॥१२७॥

प्रदीपं नैव कुर्यात् तु कृत्वा पङ्केऽवसीदति ।
अस्थिपात्रेऽथ वा पच्येद् दुर्गन्धास्थिपवासिनि ॥१२८॥

Should a person use mixed oil for lighting a lamp, he goes to the hell called *tāmisra*. One should not light a lamp with oil that is obtained from the fat, marrow, bones and that which is extracted from the limbs of living beings; if a person does so, he is destined to lie in the muds helplessly, or to burn in a vessel made of bones emitting bad smell. 127-128

नैवं दीपः प्रदातव्यो विबुधैः[1] श्रीविवृद्धये ।
नैव निर्वापयेद् दीपं कदाचिदपि यत्नतः ॥१२९॥

An wise adept, if he desires his prosperity, should persent such lamp. None should put out a lamp with effort. 129

सततं लक्षणोपेतं देवार्थमुपकल्पितम् ।
न हरेज्ज्ञानतो दीपं तथा लोभादिना नरः ॥१३०॥

Lamps having all the auspicious signs, which is offered to the gods, must not be stolen by any one with intention or out of greed. 130

दीपहर्ता भवेदन्धः काणो निर्वापको भवेत् ।
उद्दीप्तदीपप्रतिमं काष्ठकाण्डसमुद्भवं ॥१३१॥

बिल्वेध्मोद्भवमेवाथ दीपालाभे निवेदयेत् ।
उल्मुकं नैव दीपार्थे कदाचिदपि चोत्सृजेत् ॥१३२॥

He, who, steals a lamp becomes totally blind, and he who extinguish a lamp becomes blind of one eye. Where a lamp is not available, a piece of burning wood, which looks like a lamp, or a burning piece of wood of *bilva* tree should be offered. However, on no occasion the burning grass or charcoal should be offered in lieu of a lamp. 131-132

1. साधकानां विवृद्धये M.

प्रसन्नार्थं तु तं दद्यादुपचाराद् बहिष्कृतम् ।
एवं वां कथितो दीपो धूपं च शृणुतं सुतौ ॥१३३॥

In order to propitiate a deity lamp has been described as exclusive of other items. Thus I have spoken about the lamps. O my sons I now listen to (the description of) incense which I am telling. 133

नासाक्षिरन्ध्रसुखदः सुगन्धोऽतिमनोहरः ।
दह्यमानस्य काष्ठस्य प्रयतस्येतरस्य च ॥१३४॥
परागस्याथवा धूमो निस्तापो यस्य जायते[1] ।
स धूप इति विज्ञेयो देवानां तुष्टिदायकः ॥१३५॥

The smoke that arises from a piece of wood being burnt or from some other things, or from the (wooden) dust, which is bereft of heat, sweet smelling, pleasing to the nostril and the eye wholes, that is called incense (*dhūpa*). The incense causes satisfaction to gods. 134-135

राशीकृतैनं चैकत्र तैर्द्रव्यैः परिधूपयेत्[2] ।
तुषाग्निवर्तुलां कृत्वा न तत् फलमवाप्नुयात् ॥१३६॥

Big quantity of incense should not be burnt putting in a heap, nor they be burnt making them like a ball, the chuff fire. If it is done this way, the result is not obtained. 136

श्रीचन्दनं च सरलः शालः कृष्णागुरुस्तथा ।
उदयः सुरथस्कन्दो रक्तविद्रुम एव च ॥१३७॥
पीतशालः परिमलो विमर्दो काशलस्तथा ।
नमेरुर्देवदारुश्च बिल्वसारोऽथ खादिरः ॥१३८॥
सन्तानः पारिजातश्च हरिचन्दनवल्लभौ ।
वृक्षेषु धूपाः सर्वेषां प्रीतिदाः परिकीर्तिताः ॥१३९॥

The incense made of trees, such as *śricandana*, *sarala*, (pine tree), *śāla*, *kṛṣṇāguru* (*Aloe* tree), *udaya*, *suratha*, *kanda*, *raktavidruma*, *pitaśāla* (yellow śāla tree), *parimala*, *vimarda*, *kāśala*, *nameru*, *devadāru*, the substance part of *bilva* tree, and that of *khādira* tree, *santāna*, *pārijāta*, *haricandana* and *vallabha* is stated to be favourite of all (gods and goddesses). 137-139

1. परागस्याथ निस्तापो धूपादथात् प्रजायते M. 2. परिधूपयेत् V.

अरालः सह सूत्रेण श्रीवासः पट्टवासकः।
कर्पूरः श्रीकरश्चैव परागः श्रीहरामलौ ॥१४०॥
सर्वौषधीप 'जातीच वराहश्चूर्णं उत्कलः।
जातीकोषस्य चूर्णं च गन्धः कस्तूरिका तथा ॥१४१॥

क्षोदे वृत्ते च गदिता धूपा एते उदाहृताः।

The dust of *arāla* (the resin of the plant *Shorea Robusta*) with thread, *śrīvāsa* (the resin of *Pinus Longifolia*), *pattavasaka* (a species of pot herb), *karpūra* (camphor), *śrīkara* (red lotus) *śrīhara*, *amala* (the tree *Emblika Officinalis*) *sarvauṣadhi* (a group of ten differents herbs), *jāti* (*Jasminum grandi Flouram*), *varāhacūrṇa* (the dust of a species of *Cyperus*) *utkala* the dust of the core *jāti* flowers, the sandal paste and the musk (of the musk deer) when made into a round shaped after these were grinded into dust are also called incense (*dhūpa*). 140-142a

यक्षधूपो वृक्षधूपः श्रीपिष्टोऽगुरु झर्झरः ॥१४२॥
पत्रिवाहः पिण्डधूपः सुगोलः कण्ठ एव च:
अन्योन्ययोगा निर्यासा धूपा एते प्रकीर्तिताः ॥१४३॥

Yakṣadhūpa, vṛkṣadhūpa, śrīpiṣṭa, aguru, jharjhara, patrivāha, piṇḍadhūpa sugola, kaṇṭha which are prepared by mixing the juice of different varieties; these are called incense (*dhūpa*). 142b-143

एतैर्विधूपयेद् देवान् धूमिभिः कृष्णवर्त्मना।
येषां धूपोद्भवंघ्राणैस्तुष्टिं गच्छन्ति जन्तवः ॥१४४॥

Deities are to be worshipped by the scented smoke of these *dhūpas* caused by the fire; all living beings are satisfied when they inhale the smoke of these. 144

निर्यासश्च परागश्च काष्ठं गन्धं तथैव च।
कृत्रिमश्चेति पञ्चैते धूपाः प्रीतिकराः पराः ॥१४५॥

The extract in the form of juice, the dusts (of the above stated things), the wood, the paste, and the mixture (of some)--these are the five forms of *dhūpa*, which please deities excessively. 145

1. जातीव V.

न यक्षधूपं वितरेन्माधवाय कदाचन।
न रक्तं विद्रुमं मह्यं सुरथं कद्रिलं तथा ॥१४६॥
यक्षधूपः पुत्रिवाहः पिण्डधूपः सुगोलकः।
कृष्णागुरुः सकर्पूरो महामायाप्रियः स्मृतः ॥१४७॥

Never a *yakṣadhūpa* should be offered to Mādhava; *rakta* and *vidruma* should on no occasion be offered to me; so also *suratha* and *kadrila*, *yakṣadhūpa*, *putrivāka*, *piṇḍadhūpa*, *sugolaka* (round shaped paste ?), *kṛṣṇāguru* and *karpūra* (camphor)--these are favourite of Mahāmāyā. 146-147

वृक्षधूपेन वा देवीं महामायां प्रपूजयेत्।
मेदोमज्जासमायुक्तान् न धूपान् विनियोजयेत् ॥१४८॥

The goddess Mahāmāyā may also be worshipped by offering *vṛkṣadhūpa*; incense mixed with fat and marrow must not be offered to the goddess. 148

परकीयांस्तथाघ्रातांस्तेऽपि कृत्याभिमर्दितान्।
पुष्पं धूपं च गन्धं च उपचारांस्तथापरान् ॥१४९॥
घ्रात्वा निवेद्य देवेभ्यो नरो नरकमाप्नुयात्।

The incense which belongs to others, or which was smelled and rubbed before, should not be presented. If a person offers flowers *dhūpa*, perfumery, and other items to deities after they were smelled by him, he goes to the hell. 149-150a

न भूमौ वितरेद् धूपं नासने न घटे तथा ॥१५०॥
यथातथाधारगतं कृत्वा तद् विनिवेदयेत्।

Dhūpa (incense) should not be placed on the ground, neither on the seat, nor on a pot; it should be presented by putting it on some container. 150b-151a

रक्तविद्रुमशालौ च सुरथः[1] सुरलस्तथा ॥१५१॥
सन्तानको नमेरुश्च कालागुरुसमन्वितः।
जातीकोषाक्षसंयुक्तो धूपः कामेश्वरीप्रियः ॥१५२॥

Rakta-vidruma, śāla, suratha, surala, santānaka, nameru, kālāguru, jātīkoṣa and *akṣa*--these are the favourite *dhūpas* of the goddess Kāmeśvarī. 151b-152

1. धारथः M. 2. सकलस्तथा M.

त्रिपुरायास्तथैवामी मातृणामपि नित्यशः ।
सर्वेषां पीठदेवानां रुद्रादीनां च पुत्रको ॥१५३॥

O my sons ! these are also always favourite *dhūpas* of Tripurā, the group of *mātṛs*, all the deities of the *pīṭhas* (seat of deity) and also Rudra and others 153

एष वां कथितो धूपः शृणु तन्नेत्ररञ्जनम् ।
येन तुष्यति कामाख्या त्रिपुरा वैष्णवी तथा ॥१५४॥

Thus everything about *dhūpa* has been stated; now listen to the statement about the collyrium, which pleases the deities. 154

सौवीरं यामुनं तुत्थं मयूरग्रीवकं[1] तथा ।
दर्विका[2] मेघनीलश्च अञ्जनानि भवन्ति षट् ॥१५५॥

The collyrium is of six kinds, these are : *sauvīra*, *yāmuna*, *tuttha*, *mayūragrīvaka*, *darvikā*, and *meghanīla*. 155

स्रवद्द्रुमं च सौवीरं यामुनं प्रस्तरं तथा ।
मयूरग्रीवकं रत्नं[3] मेघनीलस्तु तैजसम् ॥१५६॥

The extract from trees is *sauvīra*, from stones is *yāmuna*, from gems is *mayūragrīvaka*, and metals is *meghnīla*. 156

घृष्ठानि ग्राह्य चैतानि शिलायां तैजसेऽथ वा ।
प्रदद्यात् सर्वदेवेभ्यो देवीभ्यश्चापि पुत्रक ॥१५७॥

O my sons ! these are to be obtained by rubbing on a stone or on a metalic substance and to be presented to all gods and goddess. 157

घृततैलादियोगेन ताम्रादौ दीपवह्निना ।
यदञ्जनं जायते तु दर्विका परिकीर्तिता ॥१५८॥

That kind of collyrium is called *darvikā*, which is obtained by the process applying *ghee* or oil on a thing made of copper, and then heated the same on fire. 158

सर्वाभावे तु तद् दद्याद् देवीभ्यो दाहजाञ्जनम् ।
महामाया जगद्धात्री कामाख्या त्रिपुरा तथा ॥१५९॥
आप्नुवन्ति महातोषं षड्भिरेभिः सदाञ्जनैः ।

In absence of all these, the collyrium that is prepared by the process of heating (*dāhaja*) is to be offered to all goddess. Mahāmāyā, Jagaddhātrī, Kāmākhyā and Tripurā—all these goddess get great pleasure from these six kinds af callyrium.* 159-160a

विधवा नाञ्जनं कुर्यान्महामायार्थमुत्तमम् ॥१६०॥
नादत्ते त्वञ्जनं देवी वैष्णवी विधवाकृतम् ।
न मृत्पात्रे योजयेत् तु साधको नेत्ररञ्जनम् ॥१६१॥

A widow should not prepare collyrium; the goddess Vaiṣṇavī does not accept the collyrium prepared by o widow. An adept should not put collyrium on an earthen vessel. 160b-161

न पूजाफलमाप्नोति मृत्पात्रविहिताञ्जनैः ।
चतुर्वर्गप्रदो धूपः कामदं नेत्ररञ्जनम् ॥१६२॥

An adept does not obtain the desired result if the collyrium is put on an earthen vessel. The incense produces the result of the four-fold aims of life while the collyrim fulfils the desires. 162

तस्माद् द्वयमिदं दद्याद् देवेभ्यो भक्तितो नरः ।
इति वां गदितो धूपस्तथोक्तं नेत्ररञ्जनम् ।
नैवेद्यं तु महादेव्याः शृण्वेकाग्रमनाः पुनः ॥१६३॥

Therefore, a person must offer these two items to the deities with devotion Thus all about incense and collyrium had been stated to you. Now listen to (the statement about) *naivedya* (eatables) with undivided mind. 163

इति श्रीकालिकापुराणे[1] एकोनसप्ततितमोऽध्यायः ॥६९॥

Here ends the sixtyninth chapter of the holy *Kālikā-purāṇa*, called the description of cloth and other items to the goddess.

---

1. मयूर यामुन T. 2. दुर्विका V. 3. रूपं M.

*The description is about only five kinds, one kind, namely, *tuttha* is missing.

1. निसप्रतितमः V.

सप्ततितमोऽध्याय:

CHAPTER SEVENTY

(The description of eatables (naivedya))

श्रीभगवानुवाच

निवेदनीयं यद् द्रव्यं प्रशस्तं प्रयतं तथा।
तद्भक्ष्याद्यं पञ्चविधं नैवेद्यमिति गद्यते ॥ १ ॥

The Lord said :

Whatever is presented to the goddess that should be the best and pure; the five kinds of food beginning with what is to be masticated, these are called eatables (*naivedyas*). 1

भक्ष्यं भोज्यं च लेह्यं च पेयं चोष्यं च पञ्चमम् ।
सर्वत्र चैतन्नैवेद्यमाराध्येष्टे निवेदयेत् ॥ २ ॥

These five kinds are eatables, that which is masticated, which is licked and the liquid to drink; along with these four that what is sucked is the fifth. In all cases these *naivedyas* are to be presented to the desired deities. 2

तेषु[1] प्रियतरं[2] देव्याः कथये श्रृणुतं तु वाम्[3] ।
भक्ष्यादिपञ्चकैर्देवी दत्तैरेवाभितुष्यति ॥ ३ ॥

The choisest one, among these, I am telling you about that, listen to it. The goddess is satisfied when these five items beginning with the masticated one, are presented to her. 3

नादत्ते विधिवत् किंचिद् दत्तं चैतन्न विद्यते[4] ।

The goddess does not take anything which is not presented to her in accordance with the prescribed rules; and such item is deemed to be not offered at all. 4a

नागरं[5] च कपित्थं च द्राक्षां क्रमुकमेव च ॥ ४ ॥
करकं वरदं कोलं कुष्माण्डं पनसं तथा।
बकुलं च मधूकं च रसालाम्रातकेशरम्[6] ॥ ५ ॥

1. तेषां M. 2. प्रियतमं M. 3. युवाम् M, 4. वै तद् निवेदयेत् M. 5. लांगलं M.V. 6. आम्रातकोदभवम् V. ...तथा M.

आक्षोडं पिण्डखर्जूरं करुणं श्रीफलं तथा।
औदुम्बरं च पुन्नागं माधवं कर्कटीफलम् ॥ ६ ॥
जाम्बवं पिण्डखर्जूरं बीजपूरं च जाम्बवम् ।
हरीतकीमामलकं षड्विधं नागरङ्गकम् ॥ ७ ॥
देवकं मधुकं शीतं पटोलं क्षीरवृक्षजम् ।
पाटलं शालजं वृन्तमग्निजं कदलीफलम् ॥ ८ ॥
तिन्दुकं कुसुमं पीतं कारविन्दं करूपकम् ।
गर्भावर्तं च तत्पुष्पं क्षीरस्राव्यमनङ्गजम् ॥ ९ ॥
कुमुदानां पङ्कजानां फलानि विविधानि च ।
वन्यानां सकलैर्देवीं फलैः पुष्पैः प्रपूजयेत् ॥१०॥

The goddess should be worshipped by offering the following fruits and flowers; such as - *Nāgara* (an orange), *kapittha* (*Firenia Elephantum*), *drākṣā* (grape), *kramuka* (the betel nut), *karaka* (pomegranate), *varada* (*physalis Flexousa*), *kola* (citra citraka), *kuṣmāṇḍa* (pumkin-ground), *panasa* (jak-fruit), *bakula* (*Mimusops Elengi*), *madhūka* (*Jonesia Asoka*), *rasāla* (mango), *āmrāta* (the hog pulmp), *keśara* (*Roteria Tintoria*), *akṣoḍa* (walnut), *piṇḍakharjūra* (a kind of date), *karuṇa* (a kind of plum), *śrīphala* (a kind of *bilva*), *audumbara* (*Flicus Gomerata*)*punnāga* (*Collophyllam Inophyllam*), *mādhava* (the spring fruit ?), *karkaṭī phala* (*Momoradica Mixta*), *Jāmbu* (rose apple), *piṇḍakharjūra* (a kind of date), *bījapūra* (*Citrus Medica*), *Jambu* (rose apple), *harītakī* (*Terminalia Chelula*), *āmalaka* (*Emblic Myrobalan*), six varieties of (*nāgaraṅga* (plum), *devaka* (the thorn apple), *madhuka* (a species of honey fruit), *śīta* (a species of *aparājitā*), *paṭola* (*Tricho santhes Dioceca fruit*) fruit of *kṣīravṛkṣa* (milk oozing plant), *pāṭala* (*Bignonia Suvilones*), *śālaja* (flower of śāla tree), *vṛnta* (the flower of egg plant), *agnija* (fruits of species of sea plant), *kadaliphala* (banana), *tinduka* (the fruits of *Diospyros Embryopteris*), *pīta kusuma* (yellow flowers), *kāravinda* (?) *garbhavārta* (?) and its flowers *kṣīrasrāvī* (the flowers of the creepers which ooze milk like juice), the flowers of *anaṅga* (?) *kumuda* (lilies), *and paṅkaja* (lotuses), and different varieties of fruits, and all the wild fruits and flowers. 4b-10

1. मालके कुम्भं V.

ऋते श्लेष्मातकं बिम्बशैलकं वैष्णवीं तथा।
सर्वेषां फलजातीनां मध्ये देवीप्रियं फलम् ॥११॥

So also the goddess Vaiṣṇavī should be worshipped by offering flowers and fruits except ones, which stated to have phlegum, *bimba* and *saila* (?). 11

लाङ्गलं मातुलुङ्गं च करमर्दं रसालकम्।
एवं फलानि देयानि कामाख्यायै च भैरव ॥१२॥
त्रिपुरायै तथा सम्यक् पीठदेवीभ्य एव च।

Of all varieties of fruits *lāṅgala* (cocoanut), *mātuluṅga* (citron fruits), *karamarda* (*kardai*). and *rasāla* (mangoe) are the favourites of the goddess. O Bhairava ! thus fruits are to be offered to the goddesses Kāmākhyā, Tripurā and all other goddesses of *pīṭhas*. 12-13a

शृङ्गाटकं कशेरुं च शालूकं च मृणालकम् ॥१३॥
शृङ्गवेरं[1] काञ्चनं च स्थूलं कन्दं बकुलकम्।
एवमादीनि कन्दानि देव्यै सर्वाणि चोत्सृजेत् ॥१४॥

Sṛṅgāṭaka (*Trapa Bispinosa*), *kaśeru* (the root of *Scripus Kysoor*), *śālūka* (the bulbuos root), *mṛṇāla* (stalk of lotus), *sṛṅgavera* (ginger), *kañcana* (*Mesua Ferrea*), *sthūla-kanda* (big round roots), *bakula* (*Mimdlsops Elengi*), and all other balbous roots should be offered to the goddess. 13b-14

परमान्नं पिष्टकं च यावकं कृशरं तथा।
मोदकं पृथुकादीनि कन्दुपक्वानि चोत्सृजेत् ॥१५॥

Rice cooked with milk, cakes, preparation of barley, *kṛśara* (*khicuri* mixture of rice, pulses and pea nuts etc.) sweet meat, *pṛthuka*, (the ball like boiled sweets) and others are to be offered to the goddess. 15

हविःशाल्योदनं दिव्य[2] माज्ययुक्तं सशर्करम्।
निवेदयेन्महादेव्यै सर्वाणि व्यञ्जनानि च ॥१६॥

Ghee, boiled rice mixed with *ghee*, and sugar and all other curries etc. should be offered to the great goddess. 16

1. भृङ्गारकं V. 2. हविषा-चौदनं देव्यामाज्य...M.

क्षीरादीन्यथ गव्यानि माहिष्याणि[1] च सर्वशः।
अजाविकमृगाणां च क्षीरादीनि निवेदयेत् ॥१७॥

All kinds of milk such as milk of cow, buffalo, goat, ram and deer is to be offered to the goddess. 17

मध्वादीनि[2] च सर्वाणि गुडधानाः सितां तथा।
अन्नानि चैव पानानि मांसानि विनिवेदयेत् ॥१८॥

Honey and other things such as *guḍadhanā* (fried rice with molassess) sugar etc. food and drink, and meat should be offered to the goddess. 18

सर्वं सुरभिगन्धाढ्यं व्यञ्जनं सुमनोहरम्।
शाकमांसादिसम्भूतं माहादेव्यै निवेदयेत् ॥१९॥

All varieties of sweet smelling and palatable curries, prepared with vegetables and meat, are to be offered to the goddess. 19

आमिषं परमान्नं च दधिसर्पिः सशर्करम्।
महादेव्यै निवेद्याथ वाजिमेधफलं लभेत् ॥२०॥

If a devotee offers non-vegetarian food, rice cooked with milk, curd and *ghee* with sugar he obtains the merit of performing a horse-sacrifice (*aśvamedha*). 20

सितासम्मिश्रितां दत्त्वा सुरां मधुसमन्विताम्।
देवीलोके चिरं स्थित्वा राजा क्षितितले भवेत् ॥२१॥

If a devotee offers liquor mixed with sugar and honey to the goddess, he resides in the abode of the goddess for a long time and then becomes a king on the earth. 21

लाङ्गलं क्रमुकं दत्त्वा रुचकं करमर्दकम्।
सौभाग्यमतुलं प्राप्य देवीलोके महीयते ॥२२॥

If an adept offers *lāṅgala* (cocoanut), *kramuka* (betelnut) *rucaka* (citron), and *karamarda* to the goddess he becomes extremely fortunate and prospers in the abode of the goddess. 22

1. घृतादीनि M. 2. दध्यादीनि M.

माषान् मुद्गान् मसूरांश्च-तिलान् भङ्गास्तथैव च।
यवादीन्यथ सर्वाणि यथायोग्यं निवेदयेत् ॥२३॥

An adept should offer to the goddess pulses, *mudga* (fine variety of pulse), *masura* (a kind of pulse) sesames, *bhaṅga* (?) barley and others as are considered fit for offering. 23

यथा यथा भवेद्भक्ष्यं यथा द्रव्यं तथा तथा।
संस्कृत्य वेशवाराद्यैर्महादेव्यै निवेदयेत् ॥२४॥

The items which ever is considered fit for eating should be offered to the great goddess after such items were purified with *veśa* (?) and *vāra* (?). 24

महावीरो मुनिर्वापि ब्राह्मणश्चेतरोऽय वा।
यद् यद् भक्ष्यं स्वमयं तु प्रकल्प्यं स्याद् यथा यथा ॥२५॥
तथा तथा महादेव्यं भक्तियुक्तो निवेदयेत्।
संस्कार्याण्यथ संस्कृत्य यथा संस्कारकं भवेत् ॥२६॥
संस्कार्यश्च यथा तस्यास्तत्तद् दद्यात्तथा तथा।

An adept of high order, a sage, a brāhmaṇa or common people should offer such eatables to the great goddess with devotion whatever item might be prepared for him. The items which are to be refined, should be refined in such way as they deserve, so that they become purified, and then these should be offered to the great goddess. 25-27a

यत्पूतिगन्धसंयुक्तं दग्धं भोज्यंविवर्जितम्[1] ॥२७॥
तदुक्तमपि नो दद्यान्महादेव्यै कदाचन।
ताम्बूलं गन्धसंयुक्तं कर्पूराद्यधिवासितम् ॥२८॥
सञ्चूर्णजलजानां च संस्कृतं विनिवेदयेत्।

Scented betel nut mixed with camphor etc. and provided with the powder obtained by burning bivalves (oysters) should be offered to the goddess after these were purified. 28b-29a

बलिदानेषु विहिता य एव मृगपक्षिणः ॥२९॥
तेषां मांसानि मत्स्यानां मांसानि च निवेदयेत्।

The meat of those animals, birds, and also that of fish, which are recommended for sacrifice should be offered to the goddess. 29b-30a.

1. भोज्यवह्निः कृतम् M.

खड्गवार्ध्रीणसच्छागमांसैर्मिश्रीकृतैः कृतम् ॥३०॥
व्यञ्जनं स्वादुगन्धाढ्यं पासितं सुमनोहरम्।
सकृद् दत्त्वा महादेव्यं सार्वभौमो नृपो भवेत् ॥३१॥

If an adept offers a curry prepared with the meat of rhinoceros, *vārdhriṇasa*, and goat, provided with scent, sweet smelling and appealing to the mind, to the great goddess even for once, he becomes a sovereign king on the earth. 30b-31

मूलकैरेणमांसेन लोहपात्रे सुसंस्कृतम्।
व्यञ्जनं गन्धिनं दत्त्वा देवीलोकमवाप्नुयात् ॥३२॥

If an adept cooks the meat of deer with *mūlaka* (radish) in a vessel of iron and offers to the goddess he goes to the abode of the goddess. 32

खर्जूरं पिण्डखर्जूरं यवचूर्णं च साज्यकम्।
वैष्णव्यै विनिवेद्यैव राजसूयफलं लभेत् ॥३३॥

By offering *kharjūra* (date), *piṇḍakharjūra* (a kind of date), the barley powder mixed with *ghee* to the goddess Vaiṣṇavī, an adept obtains the merit of performing *rājasūya yajña* (a sacrifice which involves the grinding *soma* creeper: *rājā soma*). 33

कृशरान्नप्रदानेन सौभाग्यमतुलं भवेत्।
दत्त्वैव नारिकेलाम्बु वह्निष्टोमफलं लभेत् ॥३४॥

If an adept offers *kṛśarānna* to the goddess he becomes exremely lucky; by offering cocoanut water one may earn the merit of performing *vahniṣṭoma* (a particular sacrifice). 34

जाम्बवं लवली-धात्री-श्रीफलानि निवेद्य च।
वह्निष्टोमफलं लब्ध्वा देवीलोकमवाप्नुयात् ॥३५॥

If an adept offers fruits like *jambu* (rose apple), *dhātrī lavali śrīphala* (a kind of bilva) he earns the merit of performing *vahniṣṭoma* and there after resides in the abode of the goddess. 35

द्राक्षां सितासमायुक्तां नागरङ्गकसंयुताम्।
विनिवेद्य महादेव्यं लक्ष्मीवान् रूपवान् भवेत् ॥३६॥

By offering *drākṣā* provided with sugar *nāgaraṅga* (plum) to the great goddess an adept becomes handsome and prosperous. 36

धान्यं च पृथुकं देव्यै दत्त्वा श्रियमवाप्नुयात् ।
इक्षुदण्डं मुद्गमण्डं नवनीतं निवेद्य च ॥३७॥
सौभाग्यमुत्तमं प्राप्य देवीलोके महीयते ।
नवनीतसमायुक्तं तिलं देव्यै निवेद्य च ॥३८॥
इह कामानवाप्यैव मृतो मोक्षमवाप्नुयात् ।

If an adept offers rice-liquor and gold to the goddess he prospers with wealth; by offering sugarcane, *mudgamanda* (A soup of pulse, *phaseolus Mungo*) and butter he becomes extremely fortunate and resides in luxury in the abode of the goddess. If an adept offers sesames mixed with butter to the goddess he gets his all desires fulfilled in this world and obtains liberation after death. 37-39a

अभक्ष्यवर्ज्यं सर्वान्नं व्यञ्जनेन समन्वितम् ॥३९॥
भोज्यवत् परिकल्प्याथ महादेव्यै निवेदयेत् ।

All varieties of food mixed with curry, except that which considered as non-eatable is to be prepared as *bhojya* (eatable) and should be offered to the great goddess. 39b-40a

रत्नतोयसमायुक्तं सलिलं नारिकेलजम् ॥४०॥
क्षीराज्यमधुभिर्मिश्रं सितादधिसमन्वितम् ।
यस्तैजसेन पात्रेण पेयं देव्यै निवेदयेत् ॥४१॥
भक्तिप्रवणचित्तेन तस्य पुण्यफलं शृणु ।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ॥४२॥
स्थित्वा देवीपुरे धीरः सार्वभौमो भवेत् क्षितौ ।
ततः परं तु कैवल्यमाप्नोति च यथेच्छया ॥४३॥

If a person offers with devotion cocoanut-water with gem-water mixed with milk, *ghee* honey, sugar and yogurt, as a drink to the great goddess, listen to the merit he earns by the offering. That sober person resides for hundreds and thousands *kalpas* in the abode of the goddess, and there after becomes a sovereign king on the earth, and then he attains salvation at his will. 40b-43

कलायं च सनीवारं क्वथितं दधिसंयुतम् ।
महादेव्यै निवेद्यैव काममिष्टमवाप्नुयात् ॥४४॥

By offering *kalāya* (a kind of pulse) with *nivāra* (wild rice) boiled together and mixed yogurt to the great goddess one gets one's all desires fulfilled. 44

मरिचं पिप्पलीकोलं जीरकं तन्तुभं तथा ।
संस्कारे च समक्षे च महादेव्यै निवेदयेत् ॥४५॥

Marica (the pepper), *pippali* (long pepper), *kola* (citra citraka), *jiraka* (a kind of spice) *tantubha* (thread like fruit) should be offered in front of the goddess after these were purified. 45

तिन्तिडीं खण्डसंयुक्तां भक्तियुक्तो निवेद्य च ।
ज्योतिष्टोमफलं लब्ध्वा देवीलोकमवाप्नुयात् ॥४६॥

By offering *tintidi* (tamarind fruit) added with *khanda* candied sugar) with devotion to the goddess an adept gets the result of performing *jyotiṣṭoma* and then resides majestically in the abode of the goddess. 46

राजमाषं मसूरं च पालङ्कं चाथ पोतिकाम् ।
कालशाकं कलायं[1] च ब्राह्मीमूलकमेव च ॥४७॥
वास्तूकं च कलम्बीं च कञ्चुकं हिलमोचिकाम् ।
चक्रं[2] विद्रुमपत्रं च तथैव च पुनर्नवाम् ॥४८॥
शाकानेतान् महादेव्यै योजयेद् भक्तिसंयुतः ।
सोऽतुलां श्रियमाप्नोति मम लोके महीयते ॥४९॥

Rājamāsa (a kind of pulse), *masūra* (a kind of pulse known by that name), *pālaṅka* (a kind of green vegetable *potikā* (?), *kālaśāka* (a kind of green vegetable), *kalāya* (a kind of coarse pulse) *brāhmi* (a kind of medicinal vegetable), *mūlaka* (radish), *vāstuka* (the pot herb Cheno-podium Album), *kalambī* (a kind of water vegetation), *kañcuka* (Arum Colocacia), *hilamocikā* (*Enhyndra Hingcha*), *cakra* (a kind of Ojperus Boerhavia) *vidruma patra* (leaves of coral tree), and *punarnavā* (*procumbeus*) : if an adept offer these vegetables to the great goddess with devotion, he receives unparallaled wealth and resides in my abode with dignity. 47-49

श्रद्धापरीष्टिसंस्कारभक्तिद्रव्याभिसम्भ्रमम्[3] ।
रागाधिक्यात् फलाधिक्यं हीनाद् वै हीनतां व्रजेत् ॥५०॥

Higher the degree of respect, worship, purification and

---

1. कषायं V. 2. पृ चु...M. 3. ...सम्पदं M.

devotion and greater the collection of items higher is the result; with the greater attachment, greater merit, with less attachment lesser merit (is obtained). 50

मन्त्रकालविरुद्धानि नैवेद्यानि कदाचन।
देवेभ्यो नोपयुञ्जीत गुरुताविहितानि च ॥५१॥

The eatables without substance, and that which is prohibitted by *mantra*, and in a particular period of time should not be offered to the goddess. 51

राजते वाथ सौवर्णे ताम्रे वा प्रस्तरेऽपि च।
पद्मपत्रेऽथवा दद्यान्नैवेद्यं मत्प्रियाप्रियम् ॥५२॥

The eatables offered in vessel made of gold or silver or copper or stone or a vessel made with the lotus leaves are favourite of my beloved (the goddess). 52

तैजसेषु च पात्रेषु सौवर्णं ताम्रमेव वा।
प्राशनार्थमुपादद्यादर्घ्यपात्रार्थमेव वा ॥५३॥
यज्ञदारुमयं वापि पात्रः मध्यममिष्यते।
सर्वालाभे तु माहेयं स्वहस्तघटितं यदि ॥५४॥

Of the metalic vessels the golden or copper vessel should be taken for sipping water and also for *arghyapātra*. The vessel made of the woods used in sacrifice is stated to be a medium one. In absence of all these the vessel made of earth if prepared by the adept himself, is to be used. 53-54

एतद् वां कथितं पुत्रौ नैवेद्यं वैष्णवीप्रियम्।
कामाख्यायास्तथा देव्यास्त्रिपुराया विशेषतः।
प्रदक्षिणनमस्कारौ साम्प्रतं शृणुतं युवाम् ॥५५॥

O my sons! thus I have told you about *naivedya* (eatables) which are favourite of goddess. These are specially (favourite of the goddess Kāmākhyā and Tripurā. Now listen to the statement about circumbulation and obeisance. 55

इति श्रीकालिकापुराणे[1] सप्ततितमोऽध्यायः ॥७०॥

Here ends the seventeeth chapter of the holy *Kālikāpurāṇa*, called the dsecription of eatables.

1. चतुः सप्ततितमः V.

एकसप्ततितमोऽध्यायः

CHAPTER 71

(*Circumbulation and paying obeisance*)

श्रीभगवानुवाच—

प्रसाय दक्षिणं हस्तं स्वयं नम्रशिराः पुनः।
दक्षिणं दर्शयन् पार्श्वं मनसापि च दक्षिणः[1] ॥ १ ॥
सकृत् त्रिर्वा वेष्टयेयुर्देव्याः प्रीतिः प्रजायते।
स च प्रदक्षिणो ज्ञेयः सर्वदेवौघतुष्टिदः ॥ २ ॥

The Lord said:

With his right hand extended, bowing down his head, showing only his right (*dakṣiṇa*) side to the goddess, and mentally preparing himself to be humble (*dakṣiṇa*) an adept when circumbulates the goddess once or thrice, which gives pleasure to the goddess, is called *pradakṣiṇa* (circumbulation); this causes satisfation to all gods and goddesses. 1-2

अष्टोत्तरशतं यस्तु देव्याः कुर्यात् प्रदक्षिणम्।
[2]स सर्वकाममासाद्य पश्चान्मोक्षमवाप्नुयात् ॥ ३ ॥

Any person who performs circumbulation of the goddess one hundred and eight times he gets all his desires fulfilled and at last attain liberation. 3

मनसापि च यो दद्याद् देव्यै भक्त्या प्रदक्षिणम्।
प्रदक्षिणाद् यमगृहे नरकाणि न पश्यति। ४ ॥*

Even if a person performs *pradakṣiṇa* by mental process, with devotion, due to its merit he is not destined to see the hells in the abode of Yama (the god of the death). 4

कायिको वाग्भवश्चैव मानसस्त्रिविधिः स्मृतः।*
नमस्कारः श्रुतस्तज्ज्ञैरुत्तमाधममध्यमः ॥ ५ ॥

Namaskāra (salutation) is stated to be of three kinds by experts, who are knowledgable of salutation, these are corporeal salutation by the body, verbal salutation by words, and mental salutation in thoughts; which are again ranked as the best, the middle most and the worse one. 5

1. दक्षिणा M. 2. सर्वान् कामान् समासा च
* मुद्रित पुस्तके अधिक पाठ B.V.

प्रसार्य पादौ हस्तौ च पतित्वा दण्डवत् क्षितौ ।*
जानुभ्यामवनिं गत्वा शिरसास्पृश्य मेदिनीम् ॥ ६ ॥
क्रियते यो नमस्कार उत्तमः कायिकस्तु सः ।

When an adept offers a salutation by stretching both his hands and feet and prostrates himself on the ground like a piece of wood, while touching the ground with the two knees and the head, that is the corporeal salutation, and is called the best. 6-7a

जानुभ्यां च क्षितिं स्पृष्ट्वा[1] शिरसास्पृश्य मेदिनीम् ॥७॥
क्रियते यो नमस्कारो मध्यमः कायिकः स्मृतः ।
पुटीकृत्य करौ शीर्षे दीयते यद् यथा तथा ।
अस्पृष्ट्वा जानुशीर्षाभ्यां क्षितिं सोऽधम उच्यते ॥८॥

The salutation that is offered by touching the ground with both the knees and with the head that kind of corporeal salutation is stated to be the middle most one. The salutation, which is offered without touching the ground either by the knees or by the head, and simply done by joining the two palms over the head, is stated to be the worse one. 7b-8

या स्वयं गद्यपद्याभ्यां घटिताभ्यां नमस्कृतिः ।
क्रियते भक्तियुक्तेन वाचिकस्तूत्तमस्तु सः ॥ ९ ॥

The salutation which is offered with devotion by words composed by the adept himself in poems and prose, that is called verbal salutation, and is the best one. 9

पौराणिकैर्वैदिकैर्वा मन्त्रैर्वा क्रियते नतिः ।
स मध्यमो नमस्कारो भवेद् वाचनिकः सदा ॥१०॥

The salutation which is offered by reciting some Vedic hymns, or *mantras* from the *purāṇas* that verbal salutation, the middle most one. 10

यत् तु मानुष्यवाक्येन नमनं क्रियते सदा ।
स वाचिकोऽधमो ज्ञेयो नमस्कारेषु पुत्रकौ ॥११॥

O my sons! that verbal salutation is the worse one, which is offered in local speech. 11

* मुद्रितपुस्तके अधिकः पाठः B.V. 1. जानुभ्यां क्षितिमस्पृष्ट्वा M.

इष्टमध्यानिष्टगतैर्मनोभिस्त्रिविधं पुनः ।
नमनं मानसं प्रोक्तमुत्तमाधममध्यमम् ॥१२॥

The salutation by thought (*mānasa*) is of three kinds i.e. the best, the middle most, and the worse one according to three stages of mind—*iṣṭa* (desired) *madhya* (middle) and *aniṣṭa* (hostile). 12

त्रिविधे च नमस्कारे कायिकश्चोत्तमः स्मृतः ।
कायिकैस्तु नमस्कारैर्देवास्तुष्यन्ति नित्यशः ॥१३॥

Of the three kinds of salutations the corporeal salutation (*kāyika*) is the best one. Gods always become pleased with the corporeal salutation. 13

'अयमेव नमस्कारो दण्डादिप्रतिनामभिः[2] ।
प्रणाम इति विज्ञेयः स पूर्वं प्रतिपादितः ॥१४॥

This salutation known by the synonym *daṇḍa* etc. is called *praṇāma*, this has been stated above. 14

नैवेद्येन भवेत् सर्वं[3] नैवेद्यनामृतं भवेत् ।
धर्मार्थकाममोक्षाश्च नैवेद्ये प्रतिष्ठिताः ॥१५॥

Everything can be achieved by *naivedya*; *naivedya* turns itself in to ambrosia; *dharma*, *artha* and *kāma* have their base in *naivedya*. 15

सर्वयज्ञमयं नित्यं नैवेद्यं सर्वतुष्टिदम् ।
ज्ञानदं कामदं[4] पुण्यं सर्वभोग्यमयं तथा ॥१६॥

Naivedya is always the embodiment of all sacrifices, it causes satisfaction to all, it bestows wisdom, fulfils desires, it is virtuous and eatable by all. 16

मनसापि महादेव्यै नैवेद्यं दातुमिच्छति ।
यो नरो भक्तियुक्तः सन् स दीर्घायुः सुखी भवेत् ॥१७॥

A person who desires to offer *naivedya* to the great goddess even mentally with devotion, he become happy and lives a long life. 17

महामायां सदा[5] देवीमर्चयिष्यामि भक्तितः[6] ।
नानाविधैस्तु नैवेद्यैरिति चिन्ताकुलस्तु यः ।
स सर्वकामान् सम्प्राप्य मम लोके महीयते ॥१८॥

1. स्वयमेव M. 2. ...प्रतिपत्तिभिः M. 3. स्वर्गं M. 4. मानदं M.
5. महा...M. 6. भक्तिः M.

If a person develops the thought that how he will be able to offer varieties of a *naivedya* to the goddess, he gets all his desires fulfilled and resides in my abode with honour. 18

मनसापि च यो दद्याद् देव्यै भक्त्या प्रदक्षिणम् ।
स दक्षिणे यमगृहे नरकाणि न पश्यति ॥१६॥

Even a person performs circumbulation of the goddess mentally he is not destined to see the hells in the abode of Yama in the south. 19

देवमानुषगन्धर्वा यक्षराक्षसपन्नगाः ।
नमस्कारेण तुष्यन्ति महात्मानः समन्ततः ॥२०॥

Gods, demons, *gandharvas*, *yakṣas*, *rākṣasas*, serpents and all great personalities are always pleased with *namaskāra*. 20

नमस्कारेण लभते चतुर्वर्गं महामतिः ।
सर्वत्र सर्वसिद्धयर्थं नतिरेव प्रशस्यते ॥२१॥

A great intellectual gets the result of the four-fold aim of life by offering *namaskāra*; for achieving everything everywhere salutation (*nati*) is recommended as the best means. 21

नत्या विजयते लोकान्नत्यायुरपि वर्धते ।
नमस्कारेण दीर्घायुरच्छिन्ना लभते प्रजाः ॥२२॥

By *namaskāra* one may conquer peoples, the life span also lengthens by *namaskāra*; one may live long and gets progeny without ceasation. 22

नमस्कुरु महादेव्यै प्रदक्षिणमथो कुरु ।
नैवेद्यं देहि नितरामिति यो भाषते मुहुः ।
सोऽपि कामानवाप्येह मम लोके प्रमोदते ॥२३॥

A person who always keeps on saying constantly "offer *naivedya* (to the goddess)" he also gets all his desires fulfilled, and at last lives in my abode with dignity. 23

विदधाति च नैवेद्यं महादेव्यै सुभक्तिमान् ।
दातुं प्रति नरः सोऽपि देवीलोकमवाप्नुयात् ॥२४॥

If a devoted person asks other people to offer *naivedya* to the goddess, he also resides in the abode of the goddess. 24

इति वां कथिताः सम्यगुपचारास्तु षोडश ।
किमन्यद्रुचितं वां तत् कथयिष्यामि पृच्छतोः ॥२५॥

Thus I have stated to you in details the sixteen items of worship. If you ask for any thing else, proper, I shall tell you. 25

इति श्रीकालिकापुराणे षोडशोपचारनिर्णये
[1]एकसप्ततितमोऽध्यायः ॥७१॥

Here ends the seventy first chapter of the holy *Kālikāpurāṇa*, called *namaskāra* in the description of sixteen items of worship.

---

1. पञ्चसप्ततितमः V.

द्विसप्ततितमोऽध्याय:

CHAPTER 72

(The glory of Kāmākhyā)

श्रीभगवानुवाच—

कामाख्यायाश्च माहात्म्यं शृणुतं च[1] वदामि वाम्।
साङ्ग तद् सरहस्यं च शृणु वेताल भैरव ॥ १ ॥

The Lord said :

O Vetāla and Bhairava ! I am now telling you the glory of Kāmākhyā, in its all aspects and with its mystery; listen to it. 1

एकदा गरुडेनाशु विष्णुर्विष्णुपरायणो[2]।
गच्छन् देवीं तु कामाख्यां नीलस्थामाससाद ह ॥२॥

Once Viṣṇu while moving the sky riding his mount Garuḍa saw Kāmākhyā seated on Nīlācala (the blue mountain). 2

आसाद्य तं गिरिश्रेष्ठमवज्ञाय स केशवः।
गच्छ गच्छेति गरुडं चोदयामास तं गतौ ॥ ३ ॥

Keśava, when he reached that superior mountain had shown disregard to the goddess, Kāmākhyā and goaded his mount Garuḍa 'move on, move on'. 3

तं च देवी महामाया कामाख्या जगतां प्रसूः।
गरुडेन समं कृष्णं स्तम्भयामास रोदसी ॥ ४ ॥

Kāmākhyā, who is Mahāmāyā herself, the mother of the world, made Keśava (by her power) immobile with Garuḍa in sky (in between earth and heaven). 4

स तु गन्तुं महामाया-मायया परिमोहितः[3]।
न गन्तुमथ वागन्तुमशकद् बद्धवत् स्थितः ॥ ५ ॥

Garuḍa being enchanted by the power of Mahāmāyā had neither been able to move forward nor backward, and remained there as if fastened (to the mountain). 5

1. कवचस्य M 2. ...पदायने M. 3. मोहितः खगः M.

अशक्तं गरुडं दृष्ट्वा गमने गरुडध्वजः।
क्रुद्धस्तं पर्वतश्रेष्ठमुत्सारयितुमुद्यतः ॥ ६ ॥

Garuḍadhvaja (one who has Garuḍa bird as the emblem in his flag) having observed Garuḍa unable to move, got angry and made an attempt to throw the mountain away. 6

ततः कराभ्यां तं शैलं क्रोडीकृत्य जगत्पतिः।
अभूत् क्षमश्चालयितुं मनागपि न केशवः ॥ ७ ॥

Keśava, the lord of the world, grabbed the mountain by his both hands but could not move it even a little. 7

तं चिचालयिषुं शैलं कामाख्या क्रोधतत्परा।
सिद्धसूत्रेण वैकुण्ठं बबन्ध गरुडेन हि ॥ ८ ॥

Kāmākhyā having observed Keśava trying to remove the mountain grew angry and in her rage bounded both Keśava and Garuḍa with a purified thread. 8

तं बद्ध्वा सिद्धसूत्रेण ग्राहाग्रे लवणार्णवे।
चिक्षेप हेलया देवी संक्षेपात् प्रापतत् तलम् ॥ ९ ॥

After the goddess fastened Keśava she had thrown him without any effort in to the mouth of *grāha* (mythical sea animal) in the salt sea. Keśava due to the impact of throwing reached the bottom of the sea. 9

तं सागरतलं प्राप्तं पुनरेव स्वमायया।
यन्त्रयित्वा समाक्रम्य जग्राहाब्धितल[1] स्थितम् ॥१०॥

Then Mahāmāyā with her (divine) power restrained the movement of Keśava, who reached the bottom of the ocean, and thus pinned him down to the ocean rock. 10

स प्रयत्नेन महता नोत्प्लुतिं कर्तुमिष्टवान्।
महायत्नं प्रकुर्वाणः पुनरुन्मज्जने[2] हरिः ॥११॥

Even with all his effort Hari was unable to come up to the surface of the water; he kept on making even still greater efforts to float himself. 11

तस्यासारं प्रसारं च कामाख्या प्रतिषेधयेत्।
ज्ञानोद्गमनमप्यस्य सा देवी प्रतिषेधयेत् ॥१२॥

The goddess Kāmākhyā stopped his inward and outward movements and dulled his senses also. 12

1. ...भवन M. 2. ...सर्जने...M.

ततः प्रज्ञानरहितः प्रसारासारवर्जितः।
गरुडेन समं तोयतले शीर्णमभूच्चिरम् ॥१३॥

Hari having been restrained in his movement and deprived of consciousness began rotting at the rock of the ocean along with Garuḍa. 13

मार्गमाणस्तु तं स्रष्टा सागरान्तरसंस्थितम्।
हरिमासादयामास विशीर्णं प्राकृतं यथा ॥१४॥

The creator while searching for Hari found him in the water of the ocean, who had been rotting there like a commoner. 14.

तमासाद्य सतार्क्ष्यं तु स्रष्टा लोकपितामहः।
हस्ताभ्यां त समादाय वोत्प्लावयितुमिष्टवान्[1] ॥१५॥

The creator, the grand progenitor of the people having traced Hari in the company of Garuḍa tried to lift him up holding him with both the hands. 15

तमुत्प्लावयितुं शक्तो नाभूल्लोकपितामहः।
स्वयं च देवीमायाभिर्बद्धः सन् विस्मयन् स्थितः ॥१६॥

The progenitor of the people was unable to bring him up to the surface of the water, on the other hand himself wondering (what had happened). 16

मार्गमाणास्तु ते सर्वे देवाः शक्रपुरोगमाः।
चिरेण चाथ कालेन समासे दुर्जलान्तरे ॥१७॥

All the gods headed by Indra went on searching for Brahmā and Viṣṇu after a long time found the two under deep water. 17

तावासाद्य ततः सर्वे सुराः शक्रपुरोगमाः।
समुत्प्लावयितुं यत्नं चक्रुर्नाशक्नुवंश्च ते ॥१८॥

The gods headed by Indra after they had traced the two tried to uplift them but could not. 18

ततः सर्वेऽपि ते देवा मोहिता मायया भृशम्।
विधिविष्णू स्थितौ यद्वत् तद्वत् ते तत्र संस्थिताः ॥१९॥

1. वोत्तोलयितु···M.

Thereafter all those gods being deeply enchanted by the illusion of the goddess remained there the way both Brahmā and Viṣṇu had been there. 19

मार्गमाणोऽथ तान् सर्वान् देवान् देवगुरुस्तदा।
बृहस्पतिर्महादेवं हिमवत्-सानुसंस्थितम् ॥२०॥
समासाद्य स देवानां वृत्तान्तं देवपूजितः।
पृष्टवान् सादरं सम्यक् स्तुत्वा नत्वा यथाविधि ॥२१॥

The preceptor of the gods, Bṛhaspati while searching for all the gods proceeded to Mahādeva, why had been on the slope of the Himālayas. He, who is worshipped by the gods, having reached Mahādeva enquired from him after paying his obeisance, as per prescribed norms, about the incident. 20-21

गुरुरुवाच—

महादेव जगद्धाम जगत्प्रशमकारण।
शक्रादीन्मार्गमाणोऽहं देवांस्त्वां समुपस्थितः ॥२२॥

Guru (Bṛhaspati) said :

O' Mahādeva ! thou art the resort of the world and the cause of its destruction, I, in search of Indra and the other gods, am approaching you. 22

ब्रह्मा विष्णुश्च न ब्रह्मसदने नापि नाकतः।
संस्थितौ नापि कुत्रापि ज्ञायेते ह्यन्यदा यथा ॥२३॥

Brahmā and Viṣṇu are neither in the abode of Brahmā nor in the heaven. It is not known where they are as is known at other times. 23

तमिमं संशयं देव च्छिन्धि त्वं देवदेवताः[1]।
कुत्र तिष्ठन्ति कस्माद् वा तथा भूत्वा ह्यवस्थिताः ॥२४॥

O God ! thou art the god of gods, dispel this doubt, (tell me), where they are, and why they have been there in that way. 24

अनुयास्यामि तान् सर्वानुपदेशात् तव प्रभो।
तेषां स्थितिं त्वं कथय यदि ते वर्तते दया ॥२५॥

1. तत्समो नास्ति देवता M.

O my lord ! I shall follow them as per your advice. kindly tell me their whereabout, if thou be pleased to me. 25

तस्य तद् वचनं श्रुत्वा तदुद्देशमहं पुनः।
तत् सर्वमुक्तवान् कर्म यथा बद्धाश्च मायया ॥२६॥

Having heard his speech I (Mahādeva) told him about where they were, and all what had happened to them after they were overpowered by the power of Mahāmāyā. 26

अवज्ञाता महादेवी महामाया जगन्मयी।
तेन तन्मायया बद्धो विष्णुस्तिष्ठति सागरे ॥२७॥

Viṣṇu being overpowered by the illusory power of Mahāmāyā is now under the sea because he had shown disrespect to Mahādevi, the embodiment of the world. 27

तं मार्गमाणास्त्रिदशा ब्रह्माद्या मायया पुनः।
निबद्धा निकटे तस्य स्थितास्चात्यर्थसंयताः ॥२८॥

Brahmā and other gods while went on searching for him (Viṣṇu) were themselves bounded by the power of Mahāmāyā, they are now by his side and greatly restrained. 28

तांस्तु[1] मार्गयितुं यासि[2] यदिह त्वं मया विना।
बद्धस्तथैव त्वं चापि नायातुं भविता प्रभुः ॥२९॥

If you ever go on searching for him without me, yourself, too, shall be bounded the same way and never be able to return. 29

तस्माद् गच्छाम्यहं तत्र यत्रास्ते गरुडध्वजः।
ब्रह्मेन्द्राद्यास्तथा गुप्तान्मोचयिष्ये च तान् क्रमात् ॥३०॥

Therefore, I shall go there where Garuḍadhvaja (Viṣṇu) has been staying, and shall release Brahmā and others gradually. 30

इत्युक्त्वा गरुणा सार्धं सम्भूय स वृषध्वजः।
देवौघा यत्र तिष्ठन्ति गतस्तत्र महेश्वरः ॥३१॥

Maheśvara, who is Vṛṣadhvaja, thus saying together with Bṛhaspati proceeded to that place where the host of gods were residing. 31

तत्र गत्वा महादेवो विष्णुमाभाष्य वेधसम्।
सर्वांस्तान् परिपप्रच्छ किमर्थं संस्थितास्त्विह ॥३२॥

Having arrived there Mahādeva addressed Brahmā and Viṣṇu and asked what made them to stay there. 32

गतागतविहीनाश्च जडवज्ज्ञानवर्जिताः।
किमर्थमभवन् देवास्तन्मे भाषन्तु सम्प्रति ॥३३॥

Tell me now why the gods have become incapable of movement and bereft of knowledge and are lying there like inanimate entities ? 33

तस्य तद्वचनं श्रुत्वा महादेवस्य केशवः।
शनैर्भर्गमुवाचेदं ब्रह्मादीनां पुरस्तदा ॥३४॥

Keśava hearing these words of Mahādeva spoke slowly to Bharga (Mahādeva) in presence of Brahmā and others. 34

श्री भगवानुवाच

नीलकूटस्य शिखरादूर्ध्वभागेन गच्छता।
वियता गरुडस्थेन मया नीलो महागिरिः ॥३५॥
धृतः करेण चोद्धर्तुं गरुडागतिवारणे[1]।
तत्र मां सा महामाया कामाख्या कामरूपिणी ॥३६॥
योगनिद्रा स्वयं धृत्वा चिक्षेपाम्बुधिपुष्करे[2]।
ततोऽहं तलमासाद्य तोयराशेः सवाहनः ॥३७॥
पतितो निवसाम्यत्र चिरमन्धकसूदन।
निवसामि चिरं चाहमत्र सागरतोयके ॥३८॥

Śrī Lord (Keśava) said :

Once while riding Garuḍa I was moving through the ether I passed over the peak of the mountain Nīlakūṭa. (Suddenly) the movement of Garuḍa was obstructed (by the peak). Observing this, with a view to pull out the Nīla mountain, I caught that great mountain with my hands. There upon Kāmākhyā, who is Mahāmāyā, Yoganidrā, and who assumes shape at her will (Kāmarūpiṇī) caught hold of me and had thrown me to the deep ocean. The impact was

1. स्त्वं M. 2. यामि

1. वारणे M. 2. गह्वरं M.

40 great that I along with my mount Garuḍa reached the bottom of the ocean. O slayer of Andhaka! since then I am here, in the deep water of the ocean for a long time. 35-38

नाद्यापि सा महामाया नुदते[1] मां महेश्वर।
मदर्थमागता देवा ब्रह्मेन्द्राद्याः समन्ततः ॥३९॥
तेऽपि बद्धा महादेव्या मायापाशेन वै हठात्।
तस्मान्नो ह्यनुगृह्णीष्व नयेदानीं शिवालये[2] ॥४०॥
तां च प्रसादयिष्यामः सम्यग्बन्धविहिंसया।

O Maheśvara! the gods headed by Brahmā and Indra, who had come here from all directions for my sake, had also been bounded by the noose of *māyā* by the goddess, Mahāmāyā suddently. Therefore, please favour us, take us to the abode of Śivā (Mahāmāyā). We shall propitiate her once we become free from the bondage. 39-41a

हरेस्तद्वचनं श्रुत्वा ह्यहं च करुणायुतः ॥४१॥
उवाच परमप्रीत्या विधिविष्णू प्रति स्वयम्।
ईश्वर्याः कामपूर्वायाः कवचं सुमनोहरम् ॥४२॥

Having heard those words of Hari I (Mahādeva) being compassionate to them revealed the *kavaca* of the goddess, whose epithet began with the word *kāma* (Kāmākhyā) to Brahmā and Viṣṇu. 41b-42

बद्ध्वा शरीरे चाप्लाव्य पश्चाद् गच्छन्तु तां प्रति।
अहं निबद्धकवचस्तेनाहं मायया त्विह ॥४३॥
न बद्धो मम संसर्गात् तथा चेह बृहस्पतिः।
तस्माद् यूयं तु कवचं [3]शृणुध्व [4]वचनान्मम ॥४४॥

You fasten the *kavaca* to your body and then shall be able to come out to the surface of the water, then shall proceed towards here. I have got that *kavaca* fastened to my body, and hence, am not bounded by *māyā*, so also Bṛhaspati, due to my companionship. Therefore I am telling the *kavaca*, all of you listen to it. 43-44

येन सौख्यात् समुत्प्लुत्य द्रक्ष्यामः परमेश्वरीम्।
ॐ कामाख्याकवचस्य [5]ऋषिर्बृहस्पतिः स्मृतः ॥४५॥

1. दयते M. 2. ...लयम् M. 3. शृणन्तु M 4. वदनात् 5. मुनिः V

देवी कामेश्वरी तस्य अनुष्टुप्छन्द इष्यते[1]।
विनियोगः सर्वसिद्धौ तं च शृण्वन्तु देवताः ॥४६॥

After you hear this you shall easily come up to the surface from the bottom of the sea, and then all of us shall behold the great goddess. Om, of this *Kāmākhyā-kavaca* Bṛhaspati is the sage (seer), Kāmeśvarī is the goddess, and *anuṣṭup* is the metre. It's use is for achieving all objectives; all gods listen to it. 45-46

[2]शिरः कामेश्वरी देवी कामाख्या चक्षुषी मम।
सारदा [3]कर्णयुगलं त्रिपुरावदनं तथा ॥४७॥
कण्ठे पातु महामाया हृदि कामेश्वरी पुनः।
कामाख्या जठरे पातु शारदा मां तु नाभितः ॥४८॥
त्रिपुरा पार्श्वयोः पातु महामाया तु मेहने।
गुदे कामेश्वरी पातु कामाख्योरुद्वये तु माम् ॥४९॥
जानुनोः शारदा पातु त्रिपुरा पातु जङ्घयोः।
महामाया पादयुगे नित्यं रक्षतु कामदा ॥५०॥
केशे कोटेश्वरी पातु नासायां पातु दीर्घिका।
भैरवी दन्तसंघाते मातंग्यवतु चाङ्गयोः ॥५१॥
बाह्वोर्मां ललिता पातु पाण्योस्तु वनवासिनी।
विन्ध्यवासिन्यङ्गुलिषु श्रीकामा नखकोटिषु[4] ॥५२॥
रोमकूपेषु सर्वेषु गुप्तकामा सदावतु।
पादाङ्गुलिपार्ष्णिभागे पातु मां भुवनेश्वरी ॥५३॥
जिह्वायां पातु मां सेतुः कः कण्ठाभ्यन्तरेऽवतु।
लः पातु चान्तरे वक्ष हः पातु जठरान्तरे ॥५४॥
सामेन्दुः पातु मां [5]वस्ताविन्दुर्विन्द्वन्तरेऽवतु।
[6]तकारस्त्वचि मां पातु रकारोऽस्थिषु सर्वदा ॥५५॥
लकारः सर्वनाडीषु ईकारः सर्वसन्धिषु।
चन्द्रः स्नायुषु मां पातु विन्दुर्मज्जासु सन्ततम् ॥५६॥
पूर्वस्यां दिशि चाग्नेय्यां दक्षिणे नैर्ऋते तथा।
वारुणे चैव वायव्यां कौबेरे हरमन्दिरे ॥५७॥

1. उच्यते M 2. शिवः V 3. वर्ण V 4. कोटिकां M 5. वस्तौ गुह्ये बिन्द्वन्तरेऽवतु M. 6. ककारः V

अकाराद्यास्तु वैष्णव्या अष्टौ वर्णास्तु मन्त्रगाः।
पान्तु तिष्ठन्तु सततं समुद्भवविवृद्धये ॥५८॥
ऊर्द्ध्वाधः पातु सततं मां तु सेतुद्वयं सदा।
नवाक्षराणि मन्त्रेषु शारदामन्त्रगोचरे ॥५९॥
नवस्वरं तु मां नित्यं नासादिषु समन्ततः।
वातपित्तकफेभ्यस्तु त्रिपुरायास्तु त्र्यक्षरम् ॥६०॥
नित्यं रक्षतु भूतेभ्यः पिशाचेभ्यस्तथैव च।
तत्सेतू[1] सततंपातां क्रव्यादभ्यो मान्निवारकौ[2] ॥६१॥

Let the goddesses protect me : Kāmeśvarī my head. Kāmākhyā my eyes, Śāradā the pair of ears, Tripurā my face; let Mahāmāyā protect me at my neck, again Kāmeśvarī at bosom, Kāmākhyā in stomach, Śāradā at navel, Tripurā on both sides of the body, Mahāmāyā on the penis, Kāmeśvarī on anus, Kāmākhyā on both thighs, Śaradā on both knees, Tripurā on the two legs, Mahāmāyā, who is Kāmadā (who always fulfils desires) at the two feet, Koteśvarī on the hairs, Dīrghikā at the nose, Bhairavī at the joint of teeth, Mātaṅgī on two limbs, Lalitā on arms, Vanavāsinī on both hands, Vindhyavāsinī on fingers, Śrīkāmā on the tip of nails, Guptakāmā always at the holes of the hairs of the body, Bhuvaneśvarī on the fingers of two feet and the heels, *setu* (*oṁ*) on the tongue the syllable *ka* inside the neck, *la* inside the bosom, *ha* inside stomach, the crescent moon on the lower belly, the moon in the interior of bindu (?), the syllable *ta* on the skin, the syllable *ra* on the bones, the syllable *la* on all arteries, the syllable *ī* on all joints of the body, *candra* (moon) on all tissues, *bindu* (dot) always, in the marrows, the eight syllables beginning with *a* of the *mantra* belonging to the goddess Vaiṣṇavī on eight directions—the east, the southeast the south, the south-western, the west, the north-west, the north, and the north-east respectively, let them protect and stay there for my prosperity. Let the two *setus* (*oṁ*) protect me on above and below. Let the nine syllables in the *mantra* laid down in the *Śāradā-tantra* protect me on nostrils and other parts of the body. Let the three syllables of Tripurā protect me from *vāta-pitta-kapha**. So also let these syllables always protect me from *bhūtas* and *piśācas*. Let two *setus* (*oṁ*) protect me from the demons. 47-61

1. कोष्ठे तु सततं पातु M. 2. मान्निराकरौ M.

नमः कामेश्वरीं देवीं महामायां जगन्मयीम्।
या भूत्वा प्रकृतिर्नित्यं तनोति जगदायताम् ॥६२॥

I salute the goddess Kāmeśvarī, Mahāmāyā, the embodiment of the world, who is the Primordial Force of the world and, who as such, causes the world to emerge. 62.

कामाख्यामक्षमालाभयवरदकरां सिद्धसूत्रैकहस्तां-
श्वेतप्रेतोपरिस्थां मणिकनकयुतां कुङ्कुमापीतवर्णाम्।
ज्ञानध्यानप्रतिष्ठामतिशयविनयां[1] ब्रह्मशक्रादिवन्द्यामग्नौ
बिन्द्वन्तमन्त्रप्रियतमविषयां नौमि सिद्धयै[2] रतिस्थाम्[3] ॥६३॥

The goddess Kāmākhyā stands on a white ghost, wears a rosary, and a *siddha-sūtra* in her two hands, her other two hands are in boon-granting and safety providing postures; she is of saffron-yellow colour, bedecked with gems and ornaments, she resides in the wisdom and meditation (of devotees), adequately manifested she is worshipped by Brahmā, Indra and others, she is engaged in sexual intercourse, her favourite *mantra* is preceeded by *candra* and *bindu*: I pay my obeisance to this goddess. 63.

मध्ये मध्यस्य भागे सततविनमिता भावहावावलीया[3]-
लीला लोकस्य कोष्ठे सकलगुणयुता व्यक्तरूपैकनम्रा।
विद्याविद्यैकशान्ता शमनशमकरी क्षेमकर्त्री वरास्या
नित्यं पातात् पवित्रप्रणववरकरा[4] कामपूर्वेश्वरी नः ॥६४॥

* *Vāta* (wind) *pitta* (bile), and *kapha* (phlegum)—these three are humour of human being, known as *dhātu* (the basic element) and all diseases are traced into disorder of any one of these three.

1. ···विशदं M 2. सिद्धिरभीष्टाम् M. 3. सततपरिमिता भारहारावलीया M. 4. ···प्रबलयुवकरा M

इति हरकवचं[1] तनुस्थितं शमयति वै शमनं तथा यदि[2] ।
इह गृहाण यतस्व विमोक्षणे सहित एष विधिः सह चामरैः ॥६५

Kāmeśvarī who is full with *hāva* (dolliance) and *bhāva* (emotion), who indulges in play always with a little bent in the middle, who is endowed with all virtues, whose manifestation is in bent form, who is both *vidyā* (wisdom) and *avidyā* (absence of wisdom), and quiet one, who removes the fear of death (or purges the pride of yama), who is with a superior face, who causes welfare to all, let that goddess Kāmeśvarī always protect us. 64-65

इत्ययं कवचं यस्तु कामाख्यायाः पठेद् बुधः ।
सकृत् तं तु महादेवी त्वनुव्रजति नित्यदा ॥६६॥
नाधिव्याधिभयं तस्य न क्रव्याद्भ्यो भयं तथा ।
नाग्नितो नापि[3] तोयेभ्यो न रिपुभ्यो न राजतः ॥६७॥
दीर्घायुर्बहुभोगी च पुत्रपौत्रसमन्वितः ।
आवर्तयञ्छतं देवी-मन्दिरे मोदते परे ॥६८॥

A wise person, who recites this *kavaca* of Kāmākhyā once, the goddess always moves behind him. He does not suffer from any disease and from mental agony, he has no fear from demons, the fire and the water neither he has got to fear from enemies nor from the king. He lives a long life and enjoys everything. If a person recites this *kavaca* one hundred times he goes the abode of the goddess and resides in luxury. 66-68

यथा तथा भवेद् बद्धः संग्रामेऽन्यत्र वा बुधः ।
तत् क्षणादेव मुक्तः स्यात् स्मरणात् कवचस्य तु ॥६९॥

If that wise person ever arrested in a battle or otherwise, he gets himself released the movement he remembers this *kavaca*. 69

ईश्वर उवाच

इति श्रुत्वा तु कवचं हरिर्ब्रह्मा सुरास्तथा ।
शक्रोऽपि कवच देहे न्यासं चक्रुः पृथक् पृथक् ॥७०॥

1. हरेः कवचं M 2. तथापति M 3. नाति M.

The Lord said:

Having heard this *kavaca* Hari, Brahmā, the gods, and Indra, every one of them puts it on the body separately. 70

ते तु विन्यस्तकवचा महामायाप्रभावतः ।
उत्प्लुत्य सागरस्याम्भ[1] आसेदुः क्षितिमञ्जसा ॥७१॥

They, with the *kavaca* tied to their bodies suddenly emerged from the bottom of the sea and reached the earth by the power of Mahāmāyā. 71

आसाद्य पृथिवीं सर्वे ब्रह्मविष्णवादयः सुराः ।
नीलकूटं समासाद्य[2] कामाख्यां द्रष्टुमागताः ॥७२॥

Brahmā, Viṣṇu and other gods having reached the earth proceeded to Nīlakūṭa hill to pay respect to the goddess Mahāmāyā. 72

दृष्ट्वा कामेश्वरीं देवीं केशवस्तां[3] जगन्मयीम् ।
इदमाह स्वयं ज्ञात्वा प्रभावं तत् प्रतिष्ठितम् ॥७३॥

Keśava having seen the goddess Kāmeśvarī, who had the experience of the power of the goddess, said thus. 73

त्वमेव प्रकृतिर्देवी त्वमेव पृथिवी जलम् ।
त्वमेव जगतां माता त्वमेव च जगन्मयी ॥७४॥

Thou art the Primordial Force, the goddess, thou art, the earth and water, thou art the matter of the world, thou art the embodiment of the world. 74

त्वं कर्त्री सर्वजगतां विद्या त्वं मुक्तिदायिनी ।
परापरात्मिका देवी स्थूलसूक्ष्मात्मिका तथा ॥७५॥
प्रसीद त्वं महादेवि प्रसन्नायां शुभे त्वयि ।
देवाः सर्वे प्रसीदन्ति चतुर्वर्गप्रदेऽनघे ॥७६॥

The entire world is created by you, thou art superior wisdom, who cause liberation. O great goddess ! thou art essence of both remote and proximate, thou art the soul of subtle and gross elements, be pleased to us. O auspicious goddess; when thou art propitiated all gods become pleased. O auspicious one ! thou fulfileth the four-fold aims of life. 75-76

1. ···स्यान्तः M 2. ···मयासाद्य M 3. खिवरस्यां M

[1]प्रत्यक्षरूपा कामाख्या केशवस्य महात्मनः ।
प्रत्यक्षरूपा कामाख्या हरिमाभाष्य चाब्रवीत् ॥७७॥

The goddess was perceived by the great Keśava. Kāmākhyā having appeared into perception of Keśava spoke thus to Hari. 77

देव्युवाच—

केशव ब्रह्मणा सार्धं सर्वैर्देवैस्तथा गणैः ।
मद्योनिसलिलेष्वद्य स्नानं पानं कुरु द्रुतम् ॥७८॥

The goddess said:

O Keśava ! today you along with Brahmā and the host of gods take the bath in my vaginal-water and sip from that water without delay. 78

ततस्त्वं निरहङ्कारः[2] परवीर्यसमन्वितः ।
आरुह्य गरुडं याहि[3] त्रिदिवं सह वेधसा ॥७९॥

Your pride will be purged after you had done this. Then you being endowed with the power of others, should along with Brahmā, proceed to the heaven by riding your mount Garuḍa. 79

एवमुक्तो महादेव्या केशवः सह वेधसा ।
योनिमण्डलतोयेषु स्नानं पानं चकार ह ॥८०॥

Having been thus commanded by the great goddess Kāmeśvarī Keśava with Brahmā took their bath in the water oozing out from the vagina of the goddess and also sipped from the water. 80

कृतप्लावास्ततो देवाः कृतस्नानश्च केशवः ।
गता देव्याश्च सम्मत्या त्रिदिवं प्रति हर्षिताः ॥८१॥

Keśava and the gods having taken their bath became extremely delighted and proceeded to the heaven with the consent of the goddess. 81

गच्छन्तस्ते देवगणाः सहिताः केशवेन च ।
ब्रह्मणा च तदाद्राक्षुः कामाख्यां तां वियद्गताम्[4] ॥८२॥

1. इतियुक्त्वा वचस्तस्य केशवस्य महात्मनः अधिकः V 2. वीताहंकारः M 3. याता M 4. '''गताः M

While the host of gods proceeded to the heaven along with Keśava and Brahmā they had observed the goddess Kāmākhyā moving through the ether. 82

नीलकूटसहस्राणि योनिभिः सह तद्गतैः[1] ।
ऊर्ध्वाधोभागयोगेन ददृशुः संस्थितानि च ॥८३॥

They had also observed that thousands of Nīlakūṭas (hill) studed with (thousands of) pudenda (of stone) were there covering the space above (sky) and below (the earth). 83

तानि प्रत्येकतो देवा आरुह्यारुह्य तत्क्षणात् ।
[2]पपुः सस्नुः पूर्ववत् ते प्रीतिमापुस्तथातुलाम् ॥८४॥

Those gods quickly climbed up to every one of Nīlakūṭas took their bath in the vaginal water and sipped water from that water. Thus they derived extreme pleasure. 84

निरामयास्तथा जग्मुर्विस्मयाक्लिष्टचेतनाः[3] ।
स्तुवन्तः प्रस्तुवन्तश्च कामाख्यायोनिमण्डलम् ॥८५॥

The gods became highly astonished, their sense turned nimb, they kept on praising again again, the vagina of *Kāmākhyā*. 85

ततो देवगुरुं[4] नत्वा मां स्तुत्वा च मया[5] पुनः ।
विसृष्टास्त्रिदिवं[6] याता[7] हर्षोत्फुल्लविलोचनाः[8] ॥८६॥

The gods then paid their obeisance to the preceptor of gods (Bṛhaspati) and offered prayers to me ; having been permitted by me, they with their eyes blossoming like flowers in their joy, returned to the heaven. 86

माहात्म्यमीदृशं देव्याः कामाख्यायास्तु भैरव ।
कवचं चेदृशं प्रोक्तं तत्त्वमासाद्य पुत्रक ॥८७॥
यथेष्टविनियोगेन तमासाद्य सुखी भव ।
कामाख्यायाश्च माहात्म्यं किमन्यत् कथयामि ते ॥
यस्या योनिशिलायोगाल्लोहाद्या यान्ति स्वर्णताम् ॥८८॥

O Bhairava ! the glory of the goddess Kāmākhyā is like this and her *kavaca* is like as, what has been stated. O my

1. संगतः V. 2. पुनः M. 3. '''विष्टमानसाः M. 4. '''गुरुंस्तवा M 5. मयात् M.-V. 6. विसृष्टस्त्रिदिवं M. 7. यातो M.V. 8. '''लोचनः M.

sons : therefore, get this *kavaca*, use it as you like and be happy. What else should I tell you relating to the glory of Kāmākhyā ? A piece of iron turns into gold if it comes into contact with the vagina-stone of the goddess. 87-88

यद्योनिमण्डले स्नात्वा सकृत् पीत्वा च मानवः।
नेहोत्पत्तिमवाप्नोति परं निर्वाणमाप्नुयात् ॥८६॥

If a person takes his bath in the water oozing out the vagina and sips from it he rever borns on this earth again and at last attains liberation. 89

इति श्रीकालिकापुराणे कामाख्याकवचमाहात्म्यवर्णनं नाम [1]द्विसप्ततितमोऽध्यायः ॥७२॥

Here ends the seventy second chapter of the holy *Kālikāpurāṇa*, called the glory of Kāmākhyā,

1. षड्सप्ततितमः V.

त्रिसप्ततितमोऽध्यायः

CHAPTER SEVENTY-THREE

(*Mātṛkanyāsa* i.e. placement of syllables on the body of the adept).

श्रीभगवानुवाच—

मातृकान्यासमधुना शृणु वेताल भैरव।
येन देवत्वमायाति नरोऽपि विहितेन वै ॥१॥

The Lord said :

O Vetāla and Bhairava ! now listen to *mātṛkanyāsa* (the placement of syllables on the body by an adept) ; by doing this even a human being attains divinity. 1.

वाग् ब्रह्माणीमुखा देव्यो मातृकाः परिकीर्तिताः।
तासां मन्त्राणि सर्वाणि व्यञ्जनानि स्वरास्तथा ॥२॥
चन्द्रबिन्दुप्रयुक्तानि सर्वकाम[1]-प्रदानि च।
ऋषिस्तु मातृमन्त्राणां[2] ब्रह्मैव परिकीर्तितः ॥३॥
प्रोक्तश्छन्दश्च गायत्री देवता च सरस्वती।
शरीरशुद्धिमुख्ये तु[3] सर्वकामार्थसाधने ॥४॥
विनियोगः समुद्दिष्टो मन्त्राणां न्यूनपूरणे[4]।

The goddesses beginning with Vāk, Brāhmāṇi are called mātṛkā devīs ; the *mantras* belonging to them are all the vowels and consonants, when they are provided with *candra* and *bindu* fulfil all desires. Brahmā is the seer gāyatrī is the metre, Sarasvatī is the presiding deity of these *mātṛkā mantras* which are applicable for the purification of the body, for achieving success in all efforts, and also to fill in the short comings that might occur in the *mantras*. 2-5a.

अकारेण समं कादिवर्गो यः प्रथमः स्मृतः ॥५॥
तैश्चन्द्रबिन्दुसंयुक्तैस्तत्रस्थैरक्षरैर्बहिः[5] ।
आकारं च तयोच्चार्य अङ्गुष्ठाभ्यां नमस्तथा[6] ॥
प्रथमं मातृकामन्त्रमङ्गुष्ठद्वयतो न्यसेत् ॥६॥

1. ···सिद्धि···M. 2. एषामृषिस्तु मन्त्राणां M. 3. ···प्रमुखसर्वे···M.
4. ···मूलशोधने M. 5. ···र्विह M. 6. ···सदा

An adept should utter the syllable *a* along with the *kādivarga* (the group of five consonants beginning with (*the syllable *ka*) which is the first *varga* (of the consonants); all these syllables are to be provided with *candra* and *bindu* at the beginning, then he should utter the syllable *a* and say "obeisance to two thumbs" thus he should place the first *mātṛkās* on his two thumbs. 5b-6

परे वर्गाः स्वरैः सार्धं ये चान्ये न्यासकर्मणि।
ते सर्वे चन्द्रबिन्दुभ्यां युक्ताः कार्यास्तु सर्वतः ॥७॥

The other *vargas* of consonants along with vowels provided with *candra* and *bindu* should be used in the process of *mātṛkā-nyāsa*. 7

ह्रस्वेकारश्चवर्गेण दीर्घेकारान्तकेन[1] तु ॥८॥
तर्जन्योर्विन्यसेत् सम्यक् स्वाहान्तेन तु पूर्ववत्।
ह्रस्वोकारष्टवर्गेण दीर्घोकारान्तकेन[2] तु ॥९॥
मध्यमायुगले सम्यग्वषडन्तेन् विन्यसेत्।
एकारादितवर्गन्तु[3] ऐकारान्तेन चैव हुम्[4] ॥१०॥

Ca-varga (the group of five syllables beginning with *ca*) provided with the short and the long vowel I. *ī*, *candra* and *bindu* as before, and the word *svāhā* at the end, is to be placed on the two fore fingers. *Ṭa-varga* (the group of five syllables beginning with the *ṭa*) provided with the short and long vowel U, *ū*, *candra* and *bindu* as well and with the *vaṣaṭ* at the end should be placed on the two middle fingers. O Bhairava : *ta-varga* (the group of five syllables beginning *ta*) provided with *e* and *ai* (*candra* and *bindu*) and with the word *huṁ* at the end should be placed on the two ring fingers. 8-10

न्यसेदनामिकायुग्मे नियतं तत्र भैरव।
[5]ओकारादिपवर्गं तु औकारान्तमशेषतः ॥११॥
वौषडन्तं कनिष्ठायां विन्यसेत् कार्यसिद्धये।
अंकारादियकारादिवर्गेण क्षान्तकेन तु ॥१२॥

1. दीर्घो V. 2. नेन M. 3. ...चवर्गं V, 4. हुं फट् M. 5. वौं...V

अइत्यन्तेन[1] वलयोर्विन्यसेत् पाणिपृष्ठयोः।
वषट्कारं शेषभागे अंगन्यासे नियोजयेत् ॥१३॥

Pa-varga (the group of five syllables beginning with *pa*) provided with *O* and *au* (*candra* and *bindu* and the word *vauṣaṭ* at the end should be placed on the two little fingers for achiving success in all activities.

Ya varga (the group of four syllables beginning with *aṁ ya* and syllables ending with *kṣa* and provided with *ava* and *la* should be placed on the two palms and on their back. The word *vaṣaṭkāra* should be used in *aṅganyāsa*. 11-13

हृदयादिषडङ्गेषु पूर्ववत् क्रमतो न्यसेत्।
अङ्गुष्ठाद्युक्तवर्गेस्तु क्रमात् षड्भिस्तथाविधैः[2] ॥१४॥

The six groups of syllables (*ṣaḍ varga*), which are mentioned indicating their placement on the thumbs and other fingers should be placed on six-parts of the body beginning with the chest, respectively, as before. 14

पुनस्तथा पादजानुसक्थिगुह्येषु पार्श्वयोः[3]।
वस्तौ च विन्यसेन्मन्त्रान् क्रमात् पूर्ववदक्षरैः ॥१५॥

Again the same way these six groups of syllables should be placed in the same order on the feet, the knees, the thighs, the anus, the two sides and the abdomen. 15

बाह्वोः पाण्योस्तथा कट्यां नाभौ च जठरे तथा।
स्तनयोरपि विन्यासं तथा षड्भिः समाचरेत् ॥१६॥
सवक्त्रे च चिबुके गण्डे कर्णयोश्च ललाटके।
अंसे कक्षे च षड्वर्गैः पूर्ववन्न्यासमाचरेत ॥१७॥
रोमकूपे ब्रह्मरन्ध्रे गुदे जङ्घायुगे तथा।
नखेषु पादपाण्योश्च तथा पूर्ववदाचरेत् ॥१८॥

The said six groups of syllables should be placed, as before, on two arms, two hands, the pelvis, the navel, the stomach and the breasts respectively. (Again these should be placed) on the face, the chin, two cheeks, two ears, the fore-

1. तलयो V. यो विन्यसेत् M. 2. बुधैः M, 3. ...पादयोः।

sons : therefore, get this *kavaca*, use it as you like and be happy. What else should I tell you relating to the glory of Kāmākhyā ? A piece of iron turns into gold if it comes into contact with the vagina-stone of the goddess. 87-88

यद्योनिमण्डले स्नात्वा सकृत् पीत्वा च मानवः।
नेहोत्पत्तिमवाप्नोति परं निर्वाणमाप्नुयात् ॥८६॥

If a person takes his bath in the water oozing out the vagina and sips from it he rever borns on this earth again and at last attains liberation. 89

इति श्रीकालिकापुराणे कामाख्याकवचमाहात्म्यवर्णनं नाम [1]द्विसप्ततितमोऽध्यायः ॥७२॥

Here ends the seventy second chapter of the holy *Kālikāpurāṇa*, called the glory of Kāmākhyā,

1. षड्सप्ततितमः V.

त्रिसप्ततितमोऽध्यायः

CHAPTER SEVENTY-THREE

(*Mātṛkanyāsa* i.e. placement of syllables on the body of the adept).

श्रीभगवानुवाच—

मातृकान्यासमधुना शृणु वेताल भैरव।
येन देवत्वमायाति नरोऽपि विहितेन वै ॥१॥

The Lord said :

O Vetāla and Bhairava ! now listen to *mātṛkanyāsa* (the placement of syllables on the body by an adept) ; by doing this even a human being attains divinity. 1.

वाग् ब्रह्माणीमुखा देव्यो मातृकाः परिकीर्तिताः।
तासां मन्त्राणि सर्वाणि व्यञ्जनानि स्वरास्तथा ॥२॥
चन्द्रबिन्दुप्रयुक्तानि सर्वकाम[1]प्रदानि च।
ऋषिस्तु मातृमन्त्राणां[2] ब्रह्मैव परिकीर्तितः ॥३॥
प्रोक्तश्छन्दश्च गायत्री देवता च सरस्वती।
शरीरशुद्धिमुख्ये तु[3] सर्वकामार्थसाधने ॥४॥
विनियोगः समुद्दिष्टो मन्त्राणां न्यूनपूरणे[4]।

The goddesses beginning with Vāk, Brāhmāṇī are called mātṛkā devis ; the *mantras* belonging to them are all the vowels and consonants, when they are provided with *candra* and *bindu* fulfil all desires. Brahmā is the seer gāyatrī is the metre, Sarasvatī is the presiding deity of these *mātṛkā mantras* which are applicable for the purification of the body, for achieving success in all efforts, and also to fill in the short comings that might occur in the *mantras*. 2-5a.

अकारेण समं कादिवर्गो यः प्रथमः स्मृतः ॥५॥
तैश्चन्द्रबिन्दुसंयुक्तैस्तत्रस्थैरक्षरैर्बहिः[5]।
आकारं च तथोच्चार्य अङ्गुष्ठाभ्यां नमस्तथा[6] ॥
प्रथमं मातृकामन्त्रमङ्गुष्ठद्वयतो न्यसेत् ॥६॥

1. ...सिद्धि...M. 2. एषामृषिस्तु मन्त्राणां M. 3. ...प्रमुखसर्वार्थ...M.
4. ...मूलशोधने M. 5. ...विह M. 6. ...सदा

An adept should utter the syllable *a* along with the *kādivarga* (the group of five consonants beginning with (*the syllable *ka*) which is the first *varga* (of the consonants); all these syllables are to be provided with *candra* and *bindu* at the beginning, then he should utter the syllable *a* and say "obeisance to two thumbs" thus he should place the first *mātṛkās* on his two thumbs. 5b-6

परे वर्गाः स्वरैः सार्धं ये वान्ये न्यासकर्मणि ।
ते सर्वे चन्द्रबिन्दुभ्यां युक्ताः कार्यास्तु सर्वतः ॥७॥

The other *vargas* of consonants along with vowels provided with *candra* and *bindu* should be used in the process of *mātṛka-nyāsa*. 7

ह्रस्वेकारश्चवर्गेण दीर्घेकारान्तकेन[1] तु ॥८॥
तर्जन्योर्विन्यसेत् सम्यक् स्वाहान्तेन तु पूर्ववत् ।
ह्रस्वोकारष्टवर्गेण दीर्घोकारान्तकेन[2] तु ॥९॥
मध्यमायुगले सम्यग्वषडन्तेन् विन्यसेत् ।
एकारादितवर्गन्तु[3] ऐकारान्तेन चैव हुम्[4] ॥१०॥

Ca-varga (the group of five syllables beginning with *ca*) provided with the short and the long vowel I, *ī*, *candra* and *bindu* as before, and the word *svāhā* at the end, is to be placed on the two fore fingers. *Ṭa-varga* (the group of five syllables beginning with the *ṭa*) provided with the short and long vowel U, *ū*, *candra* and *bindu* as well and with the *vaṣaṭ* at the end should be placed on the two middle fingers. O Bhairava : *ta-varga* (the group of five syllables beginning *ta*) provided with *e* and *ai* (*candra* and *bindu*) and with the word *huṁ* at the end should be placed on the two ring fingers. 8-10

न्यसेदनामिकायुग्मे नियतं तत्र भैरव ।
[5]ओकारादिपवर्गं तु औकारान्तमशेषतः ॥११॥
वौषडन्तं कनिष्ठायां विन्यसेत् कार्यसिद्धये ।
अंकारादियकारादिवर्गेण क्षान्तकेन तु ॥१२॥
अइत्यन्तेन[1] वलयोर्विन्यसेत् पाणिपृष्ठयोः ।
वषट्कारं शेषभागे अंगवन्यासे नियोजयेत् ॥१३॥

Pa-varga (the group of five syllables beginning with *pa*) provided with *O* and *au* (*candra* and *bindu* and the word *vauṣaṭ* at the end should be placed on the two little fingers for achiving success in all activities.

Ya varga (the group of four syllables beginning with *aṁ ya* and syllables ending with *kṣa* and provided with *ava* and *la* should be placed on the two palms and on their back. The word *vaṣaṭkāra* should be used in *aṅganyāsa*. 11-13

हृदयादिषडङ्गेषु पूर्ववत् क्रमतो न्यसेत् ।
अङ्गुष्ठाद्युक्तवर्गास्तु क्रमात् षड्भिस्तथाविधैः[2] ॥१४॥

The six groups of syllables (*ṣaḍ varga*), which are mentioned indicating their placement on the thumbs and other fingers should be placed on six-parts of the body beginning with the chest, respectively, as before. 14

पुनस्तथा पादजानुसक्थिगुह्येषु पार्श्वयोः[3] ।
वस्तौ च विन्यसेन्मन्त्रान् क्रमात् पूर्ववदक्षरैः ॥१५॥

Again the same way these six groups of syllables should be placed in the same order on the feet, the knees, the thighs, the anus, the two sides and the abdomen. 15

बाह्वोः पाण्योस्तथा कट्यां नाभौ च जठरे तथा ।
स्तनयोरपि विन्यासं तथा षड्भिः समाचरेत् ॥१६॥
वक्त्रे च चिबुके गण्डे कर्णयोश्च ललाटके ।
अंसे कक्षे च षड्वर्गाः पूर्ववन्न्यासमाचरेत ॥१७॥
रोमकूपे ब्रह्मरन्ध्रे गुदे जङ्घायुगे तथा ।
नखेषु पादपाण्योश्च तथा पूर्ववदाचरेत् ॥१८॥

The said six groups of syllables should be placed, as before, on two arms, two hands, the pelvis, the navel, the stomach and the breasts respectively. (Again these should be placed) on the face, the chin, two cheeks, two ears, the fore-

1. दीर्घो V. 2. गेन M. 3. ···चवर्गं V, 4. हुं फट् M. 5. ओं···V

1. तलयो V. यो विन्यसेत् M. 2. बुधैः M, 3. ···पादयोः ।

head, the roots of the arms, the sides (respectively). The same way, as before, these (groups of syllables) should be placed on the holes of the hairs on the body, the operature in the crown of the head, the anus, the pair of shanks, the nails, and the heels. 16-18

एवं तु मातृकान्यासं यः कुर्यान्निरसत्तमः।
स सर्वयज्ञपूजासु पूतो योग्यस्तु जायते ॥१९॥

The best of men, who thus performs *matṛkānyāsa* (placing the syllables on the body) he becomes pure and eligible for all kinds of worship and sacrifices. 19

नातः परतरं मन्त्रं विद्यते क्वचिदेव हि।
यत्सर्वकामदं पुण्यं चतुर्वर्गप्रदं परम्[1] ॥२०॥

There is no other *mantra* superior to this, this is auspicious; this fulfils all desires and the four-fold aims of life. 20

वाग्देवतां हृदि ध्यात्वा मूर्तिसर्वाक्षराणि च।
त्रिधा च मातृकामन्त्रैः सक्रमैश्च पिवेज्जलम् ॥२१॥
स वाग्मी पण्डितो धीमान् जायते च वरः कविः।

Whoever meditates upon the goddess of speech (*Vāgdevatā*) the image of all syllables, and sips water thrice uttering *mātṛkānyāsa* in proper order, he becomes eloquent, scholar, intellectual and a poet of high order. 21-22a

चन्द्रविन्दुसमायुक्तान् स्वरान् पूर्वं पठेद् बुधः ॥२२॥
व्यञ्जनानि तु सर्वाणि केवलानि पठेत् ततः।
अकारादिक्षकारान्तान्येवं श्वासैश्च पूरकैः ॥२३॥
जलं करतले गृह्य पठित्वाक्षरसंख्यकम्।
अभिमन्त्र्य तु तत् तोयं प्रथमं पूरकैः पिवेत् ॥२४॥

The wise adept should first utter all vowels provided with *candra* and *bindu* then the simple consonants. He should utter the syllables beginning with *a* and ending with *kṣa* while inhaling the breath. He should put water on his palm and invoke it with proper *mantra* and take the first sip of water while inhaling the breath. 22b-24

1. ···फलप्रदम् M.

कुम्भकेन[1] द्वितीयं तु तृतीयन्त्वथ रेचकैः।
एवं सकृत् त्रिवारं तु पीत्वा तोयं विचक्षणः ॥२५॥
दृढाङ्गः पण्डितो भूयात् पुत्रपौत्रसमन्वितः।

The expert adept should sip the second sip while retaining the breath and third sip by uttering out the breath. If the expert adept sips the water once or thrice, he gets his body strong, becomes scholar and remains surrounded by his sons and grand sons. 25-26a

त्रिसन्ध्यमथ पीत्वैव मातृकामन्त्रमन्त्रितम्[2] ॥२६॥
तोयं कवित्वमाप्नोति सर्वान् कामांस्तथैव च।
सततं कुरुते यस्तु मातृकामन्त्रमन्त्रितम् ॥२७॥
तोयपानं महाभाग पूरकुम्भकरेचकैः।
स सर्वकामान् संप्राप्य पुत्रपौत्रसमृद्धिमान् ॥२८॥
भूत्वा महाकविर्लोके वलवान् सत्यविक्रमः।
सर्वत्र वल्लभो भूत्वा चान्ते मोक्षमवाप्नुयात् ॥२९॥

Whoever sips water (from his palm) on three juncture of the day i.e. morning, noon and evening, by uttering *matṛkānyāsa* he becomes the master of poetry, and gets all his desires fulfilled. O great one! Whoever performs this act of shipping constantly by uttering *mātṛkānyāsa* with inhaling, retaining and letting out the breath, he on account sipping water, gets all his desires fulfilled and prospers with his sons and grand sons. He becomes a great, poet strong and possessor of the power, popular everywhere and attains liberation at the end. 26b-29

राजानमथवा राजपुत्रं भार्यामथापि वा।
वशीकरोति नचिरान्मातृकामन्त्रपानतः[3] ॥३०॥

If a person sips water by uttering *mātṛkā-mantra* he becomes powerful enough to humble kings, princes and his wife. 30

न्यासक्रमे क्रमः प्रोक्तो वर्गक्रम इहैव तु।
अक्षराणां क्रमेणाथ तोयपानं समाचरेत् ॥३१॥

1. स्तम्भकेन M 2. मातृकामन्त्रितं पुनः M, 3. नाममन्त्रतः M.

The order of sipping water has been stated in the process of *nyāsa* and the order of the groups of syllables is stated here, the adept should sip water following the order of syllables. 31

ये ये मन्त्रा देवतानामृषीणामथ रक्षसाम् ।
ते मन्त्रा मातृकामन्त्रै[1] नित्यमेव प्रतिष्ठिताः ॥३२॥

The *mantras* which belong to gods, sages and demons all these *mantras* have always been made to exist by *mātṛkā-mantras*. 32

सर्वमन्त्रमयश्चायं सर्ववेदमयस्तथा ।
चतुर्वर्गप्रदश्चायं मातृकामन्त्र उच्यते ॥३३॥

Mātṛkā-mantras is said to be the embodiment of all *mantras* and the vedas, it fulfils the four-fold aims of life. 33

इति ते कथितं पुत्र मातृकान्यासमद्भुतम् ।
विभागमथ मुद्राणां शृणु वेताल भैरव ॥३४॥

O my sons Vetāla and Bhairava : thus I have told you the miraculous *mātṛkā-mantra* ; now listen to the definition of every *mudrā* given separately. 34

इति श्रीकालिकापुराणे मातृकान्यासवर्णने
[2]त्रिसप्ततितमोऽध्यायः ॥७३॥

Here ends the seventy-third chapter of the holy *Kālikāpurāṇā*, called the description of *mātṛkānyāsa* (placement of syllables).

1. ···मन्त्रे···M. 2. सप्तसप्तति···V.

CHAPTER—SEVENTY-FOUR

चतुःसप्ततितमोऽध्यायः

(*Worship of three forms of Tripurā*)

श्रीभगवानुवाच—

या योनिमुद्रा कथिता मुद्राविभजने पुरा ।
अष्टधा योनिमुद्रा स्यात् प्रथमा सा तु कीर्तिता ॥१॥

The Lord said :

Yonimudrā (entwining of the fingers resembling the female genital), which has been stated earlier in enumerating *mudrās*, is of eight kinds, and this is praised as the foremost one. 1

द्वितीया खेचरी मुद्रा कामाख्यायास्तु भैरव ।
तां विद्धि चाद्भुतं गुह्यं येन तुष्यति चण्डिका ॥२॥

The second one, O Bhairava ! is the *Khecarī (yonimudrā)*, which belongs to Kāmākhyā. Let it be known to you that this *mudrā* is unique, and the secret-most one. The goddess Kāmākhyā is pleased, when this is exhibited. 2

अनामिकां दक्षिणस्य तर्जन्यां वामतो न्यसेत् ।
वामानामां दक्षिणस्य तर्जन्यां विनिवेशयेत् ॥३॥

ते द्वे तथा तर्जनीभ्यां वेष्टयेदग्रतोऽग्रतः ।
मध्ये द्वयं तु विन्यस्य चोर्ध्वभागे त्वनामयोः ॥४॥

तदग्राग्रेण संयोगात् तथैव च कनिष्ठिके ।

If the ring finger of the right hand is placed on the fore finger of the left hand, the ring finger of the left hand on the fore finger of the right hand, these two are encircled by the two fore-fingers at the tip, the two middle fingers are joined with the top of the two ring fingers, and the two little fingers are touched by their tips, again the tips of these are joined, and the tips of the two thumbs are put at their roots—this is called *Khecarī yoni-mudrā*, which fulfils desires. 3-5a

अग्रेणैव च संयुक्ते तन्मूलेऽङ्गुष्ठके न्यसेत् ॥५॥
इयं ते खेचरी योनिर्योनिमुद्रा तु[1] कामदा।

If the two little fingers are joined below in making the said *mudrā*, that is called *Guhya-yoni (mudrā)* and this gives satisfaction to Kāmeśvarī. 5b-6a

एषैवाधः कनिष्ठे द्वे नियोज्य यदि युज्यते ॥६॥
[2]गुह्ययोनिस्तु सा ख्याता कामेश्वर्यास्तु तुष्टिदा।
संवेष्ट्य पूर्ववत् पाण्योर्द्वे कनिष्ठे त्वनामिके ॥७॥
अधोभागे नियोज्याथ मध्यमे चोर्ध्वंतस्तथा।
तासां परस्परस्याग्रैरन्योऽन्यं योजयेद् यदि[3] ॥८॥
मध्यां मध्ये तयाङ्गुष्ठे निःक्षिप्याग्रे नियोजयेत्।
[4]योनिस्त्रिशङ्करी प्रोक्ता त्रिपुरा तुष्टिदा सदा ॥९॥

If the two ring fingers and the two little fingers are joined on the palms as before, and the two middle fingers stretched up and joined at their tips, one middle finger is put on the other middle finger and their joined tips touch the thumb-that is called *Trisaṅkarī yoni (mudrā)*, which always causes satisfaction to Tripurā. 6b-9

मध्ये द्वे च तथा वेष्टया पूर्ववच्चाप्यनामिका।
कनिष्ठाभ्यां पुरो न्यस्य अङ्गुष्ठौ मूलयोस्तयोः ॥१०॥
मुद्रेयं शारदी प्रोक्ता शारदायास्तु तुष्टिदा।

If the two middle fingers are encircled by the ring fingers and[the little fingers, as before, and the two thumbs touch them at their root—that becomes *Śāradā (yoni-mudrā)*; this gives satisfaction to Śāradā. 10-11a

मूलयोनिस्तु कथिता वैष्णवीतन्त्रगोचरे ॥११॥
तर्जन्यनामिकं मध्ये कनिष्ठेऽपि क्रमादपि।
करयोर्योजयित्वैव कनिष्ठामूलदेशतः ॥१२॥
अङ्गुष्ठाग्रं तु निःक्षिप्य महायोनिः प्रकीर्तिता।

Mūla-yoni (mudrā) is stated in the *Vaiṣṇavī-tantra.* If the fore fingers, the ring fingers, the middle fingers, and the little fingers are joined in their proper order, and the tip of the two thumbs is made to touch the root of the little fingers, the *mudrā* thus constituted, is called *Mahā-yoni.* 11b-13a

अङ्गुष्ठौ चाथ संवेष्ठ्य संयुज्याथ कराङ्गुलीः ॥१३॥
अग्रभागैर्मध्यशून्यं तत्र कुर्यात् करद्वयम्।
इयं तु योगिनीयोनिर्योगिनीनां प्रियंकरी ॥१४॥

If the two thumbs embrace each other, all other fingers join at their tips, and the two palms join togather leaving a cavity, that *mudrā* is called *Yoginī-yoni*, which is favourite of the *Yoginis.* 13b-14

एता अष्टौ समाख्याता योन्यः कामेश्वरीप्रियाः।
मूर्तिभेदेन चान्येषां देवानामपि तुष्टिदाः ॥१५॥

These eight *yonis*, favourite of the goddess Kāmeśvarī, have been stated. With the variation of forms these *yonis* cause satisfaction to other deities. 15

यात्रायां युद्धविषये वाग्वादे कलहे तथा।
अष्टौ योन्यः स्मरेद् यस्तु जयस्तस्य सनातनः ॥१६॥

Whoever remembers these eight *yonis* in journey, in battle, in debate and in quarrel, he always becomes victorious. 16

विसर्जने पूजने च स्मरणे कर्मभेदतः।
एता योन्यः समाख्यातास्चण्डिकापूजनेषु च ॥१७॥

In dismissal, in worshipping, in remembrance and worship of Caṇḍikā these *yonis* are prescribed according to variation of acts. 17

एतास्तु कथिता योन्यः क्रमात् क्रमविसर्जने।
रहस्यं वामदाक्षिण्यं मन्त्रशुद्धिं शृणुष्व मे ॥१८॥

Yonimudrās are to be exhibitted at the time of dismissal of the goddess in proper order. Now listen, from me, to the mystery, the orthodox and heterodox (right and left hand) methods, and the refinement of *mantras.* 18

मन्त्रेण क्रियते यत् तु शारीरं मन्त्रमुत्तमम्।
तद्रहस्यमिति प्राहुर्मन्त्रेषु मन्त्रकोविदाः ॥१९॥

1. सुकामदा M. 2. प्राद्य'''M. 13. '''परं परं चाग्रे अन्योऽन्यस्य च योजयेत् M. 4. योनिस्तु V.

The excellent body of *mantras*, which is created by the *mantras*, is called mystery (*of mantra*) by the experts, who are knowledgable persons of *mantras*. 19

कामाख्यायास्तु षट्कोणं मण्डलस्य दलान्तरे ।
त्रिधा लिखेन्मूलमन्त्रमूर्ध्वं त्रिष्वपि सन्धिषु ॥२०॥
अधस्त्रिसन्धिषु पुनर्विधिं शक्रं हरं तथा ।
सहितं मदनेनैव लिखेद् भूर्जत्वचि त्रिधा ॥२१॥

The *maṇḍala* of Kāmākhyā is a six angled one, which is to be drawn on a birch of a *bhoja* tree. An adept should write *mūlamantra* thrice on the three upper joints of the petals, on the three lower joints of the petals he should draw Brahmā, Indra, and Hara, all provided with Madana, thrice. 20-21

[1]तत्तुमादाय साहस्रं दक्षिणेन करेण वै ।
मालामपि समादाय संजपेदुत्तरामुखः ॥२२॥

An adept, taking that (painted birch) in his right hand, and taking the rosary also, sitting facing the north, should perform *Japa* one thousand times. 22

[2]तद्भुजे दक्षिणे धार्यं बाहौ वा साधकोत्तमैः ।
जपान्ते लिखितं यन्त्रं तेन सर्वजयी भवेत् ॥२३॥
दीर्घायुः सर्ववशकृद्धनधान्यसमृद्धिमान् ।
मृतो देवीगृहे याति यन्त्रयन्त्रितबुद्धिमान् ॥२४॥

That *bhurja* birch painted with *yantra* (mysterious diagram) should be worn, after the completion of *japas*, either on the right hand or the right arm by the best adepts; he, the wearer due to the power of that *yantra* becomes victorious every-where. He lives a long life, subdues one and all, and becomes prosperous with wealth and grain. After death that wise adept being bedecked with *yantra* proceeds to the abode of the goddess. 23-24

षट्कोणानन्तरकृतं वेष्टिताष्टदलेष्वथ ।
लिखित्वा भूर्जपत्रेषु विलीनैर्यावकोदकैः ॥२५॥

1. तामादाय सहस्रं तु M. 2. तद् कृत्वा दक्षिणे बाहौ वामे वा M.

उत्तरादिक्रमेणैव वैष्णवीतन्त्रसञ्ज्ञतान् ।
अष्टौ वर्णान्मध्यभागे पूर्ववत् कामराजकम् ॥२६॥
त्रीन् वर्णान् नेत्रबीजस्य त्रिकोणस्याग्रतो लिखेत् ।
एवं त्रिधाकृतं यन्त्रं[1] कृत्वा वामकरे स्थितः ॥२७॥
जपेत् त्रीणि सहस्राणि मालामादाय दक्षिणे ।
जपान्ते वैष्णवीरूपध्यानं कुर्यादतन्द्रितः ॥२८॥

The six angles covered by the eight petals should be drawn with liquid dye on a *bhurja* birch, the eight letters as have been given in the *Vaiṣṇavītantra*, should also be scribed on eight petals beginning with the northern one, and *Kāmarāja bīja* in the middle (of the maṇḍala), as before, the three letters of *netrabīja* on the three front angles. The adept should take up this *bhurja-patra*, with the *yantra*, thrice drawn there on, by his left hand, and taking the rosary (in his right hand) should perform *japa* three thousand times; after completion of performance of *japa* he should meditate upon the form of Vaiṣṇavī with alertness. 25-28

प्राणायामसहस्रं तु ततस्तं लिखितोत्तमम् ।
ग्रीवायां धारयेद् यन्त्रं तेन सर्वजयी भवेत् ॥२९॥

There after he should perform *prāṇāyāma* one thousand times, and wear that auspicious *yantra*, drawn on a *bhurja patra*, on his neck. He becomes, by wearing this, the victor of all. 29

राजपुत्रो भवेद्राजा तदन्यः सचिवो भवेत् ।
द्विजराजो भवेद् विद्वान् कविर्वाग्मी च वा भवेत् ॥३०॥

A prince becomes a king, and others ministers; a twice-born one becomes learned poet and eloquent. 30

राक्षसेभ्यः पिशाचेभ्यो भूतेभ्यश्चापि चान्यतः ।
साधु संविद्यते तस्य न कदाचित् पराजयः ॥३१॥
दीर्घायुर्बलवान् प्राज्ञो मृते मोक्षमवाप्नुयात् ।

He has no fear from demons, fiends and goblins, he remains always invincible and is never defeated. He becomes

1. मन्त्रं M.

strong and wise, lives a long life and at last attains salvation. 31-32a

सम्पूर्णं मण्डलं कृत्वा अष्टपत्रसमन्वितम् ॥३२॥
भूर्जत्वचि श्रीफलस्य निर्यासैस्तस्य मध्यतः।
षट्कोणं विलिखेत् तस्य प्रागग्रेष्वथ त्रिष्वपि ॥३३॥
विलिखेत् त्रिपुरावर्णानधो बीजं तु नेत्रकम्।
दलेष्वष्टासु तु पुनर्वैष्णवीतन्त्रसङ्गतान् ॥३४॥
अष्टौ वर्णास्तु विलिखेत् तथा द्वार्षु चतुर्ष्वपि।
षट्कोणेषूत्तराकोणक्रमेणैकाग्रमानसः ॥३५॥
तद्धृत्वा दक्षिणकरे वैष्णवीतन्त्रमन्त्रकम्।
जपेत् त्रिभिर्दिनैरेवायुतं संयतमानसः ॥३६॥
प्राणायामसहस्राणि त्रीणि कृत्वा तु हर्षितः।
सन्ध्याकाले नवम्यां तु शीर्षेण धारयेद् बुधः ॥३७॥

An adept should draw a full *maṇḍala* (circle) with eight petals on a *bhurja-patra* (the birch of *bhoja* tree) with juice extracted from *śriphala* (big *bilba*), also a six-angled diagram in the middle of the *maṇḍala*. He should write the syllables belonging to Tripurā on three angles, the front one, the top one etc. and *netra-bīja* on the angles at the bottom. He should write the syllables, as have been stated in the *Vaiṣṇavitantra*, on the eight petals and the four doors of the *maṇḍala*, on the six angles; the writing should begin from the north angle. The adept should hold the *maṇḍala* by his right hand and perform *japa* of the *mantra* laid down in *Vaiṣṇavitantra* with undivided attention, it should be repeated ten thousand times in three days. 32b-37

शतायुः सर्वदमनो[1] मतिमान् पण्डितोत्तमः।
बलवीर्यधनैश्वर्ययुक्तः पार्थिव एव वा ॥३८॥

He, who does this, lives one hundred years, subjugates all, becomes wise and the best scholar, he is endowed with strength, prowess wealth and lusture, or he becomes a king. 38

1. सर्वदसंनो M.

प्रत्यक्षतो महामायां कामाख्यां त्रिपुरामपि।
नित्यं पश्यति मेधावी महोच्छ्वासां[1] च शारदाम् ॥३९॥

That intelligent person always cognises Mahāmāyā, Kāmākhyā and Tripurā, Mahoccāhā and Śāradā. 39

सिंहव्याघ्रौ[2] भुजङ्गो वा येऽन्ये वा तस्य हिंसकाः।
सर्वे तस्य तनुं प्राप्य विषीदन्ति न संशयः ॥४०॥

Lions, tigers or snakes or any other ferocious creatures who want to kill him, all of them become distressed after they come into contact with his body, there is no doubt about it. 40

जयहेतुरतोऽन्यस्मात् संग्रामे शास्त्रवादतः।
न विद्यते त्रिभुवने तस्मात् कुर्यात् तु यन्त्रकम् ॥४१॥
अन्ते देवीगृहं प्राप्य ततो मोक्षमवाप्नुयात्।

There is nothing else except this *yantra* for achieving success in battle, in debate on scripture in the three worlds therefore, this *yantra* is to be prepared. At the end the adept goes to the abode of the goddess and there after attains salvation. 41-42a

महामाया शारदाख्या कामाख्या त्रिपुरा तथा ॥४२॥
महोत्साहा तथैतेषां मन्त्राणां यो गणो भवेत्।
मण्डलं चाष्टदलकं तन्मध्ये विलिखेत् पुनः ॥४३॥
लिखित्वा पूर्ववत् पूर्वं प्रोक्तं मन्त्रगणं समम्।
मन्त्रद्वयं द्वारदेशे [3]कोष्ठेष्वक्षरतो लिखेत् ॥४४॥
शुक्लकौषेयवस्त्रेषु[4] रसैर्वह्निशिखस्य तु।
उत्तरीयं तु तद्वस्त्रं कृत्वा जप्यं समाचरेत् ॥४५॥

The group of *mantras* that belongs to goddess Mahāmāyā called Śāradā, Kāmākhyā, Tripurā and Mahotsāhā is to be scribed in the middle of the *maṇḍala* (circle) with eight petals. That group of *mantras*, stated earlier, should be scribed as before, and two *mantras* on the two doors, and the syllables in the rooms. The *mandala* with the lettering is to be drawn on a piece of white silk with the extract from the plant called *bahnīśikha* (*Plumbago Ceylanica*). The piece of cloth with

1. महोच्छ्वासा T. 2. विषं ग्राहो M. 3. कोणेषु···V. 4. वस्त्रेण M.

the diagram drawn should be used as upper garment by an adept and then he should commence *japa*. 42b-45

कृतोपवासः शुद्धश्च मातृकान्यासपूर्वकम् ।
पञ्चानामपि वर्गाणां सहस्राणि तु पंच वै ॥४६॥
दिवसैः पञ्चभिर्जप्त्वा तदन्ते च समाचरेत् ।
प्राणायामसहस्राणि पंच वै पंचभिर्दिनैः ॥४७॥
अन्ते तु कवचन्यासं कात्यायन्याः समाचरेत् ।
ततस्तु मातृकामन्त्रैः श्वासरोधनपूर्वकम् ॥४८॥
त्रिः पिबेत् कपिलाक्षीरं जागृवांश्च तदा निशि ।
एवं यः कुरुते यन्त्रं शरीरे शुक्लवाससा ॥४९॥
सोऽत्र सिद्धिमवाप्नोति देवीलोकं च गच्छति ।

An adept should keep fast and purify himself and then perform *mātṛkā-nyāsa* and there after perform *japa* of the syllables of the five *vargas* (the group of five i.e. *ka varga*, *cavarga*, *ṭavarga*, *tavarga*, and *pa-varga*) five thousand times in five days, there after perform *prāṇāyāma* for five thousand times in five days, and at the end of these he should act *kavaca-nyāsa* belonging to the goddess Kātyāyanī, and keep the night vigil in the night and drink milk of brown-coloured-cow three times while retaining the breath. 46-50a

य उत्तरीयं बिभृयाद् वस्त्रं मन्त्रेण मन्त्रितम् ॥५०॥
नित्यमेव महाभाग प्रभावं तस्य वै शृणु ।
न तस्य देहे शस्त्राणि प्रवेक्ष्यन्ति कदाचन ॥५१॥
नाग्निर्दहति तत्कायं नापः संक्लेदयन्ति च ।
राक्षसाश्च पिशाचाश्च भूताद्या ये तु हिंसकाः ॥५२॥
ते तं दृष्ट्वा महाभागं भुवं गच्छन्ति वै भिया ।
गच्छेदवारितः सोऽपि सर्वत्र साधकोत्तमः ॥५३॥

O highly fortunate one ! now listen to the power that emanates from wearing an upper garment, enchanted with *mantras*. Never any weapon shall enter into his body, the fire shall not consume his body, nor the water can wet him, *rākṣasas* (demons), *piśāca* (fiends), *bhūtas* (goblins) and other ferocious creatures, all of them having seen such highly fortunate one flee to other places out of fear. That best adept moves at will every-where without restraint. 50b-53

वशीकरोति देवांश्च नृपानन्यांश्च योषितः ।
उत्सहेद् यदि मेधावी वाग्मी राजा च वै भवेत् ॥५४॥
चिरजीवी महाभागो धनधान्यसमृद्धिमान् ।
कविः प्रज्ञासमायुक्तः सोऽभेद्यो जायतेऽरिभिः ॥५५॥

He aquires the power of subduing gods, kings, woman folk and others, should that wise adept strives he becomes an eloquent speaker or a king. He lives a long life, becomes prosperous with wealth and grains, a poet possessing superior wisdom, and invincible of enemies. 54-55

यस्मिन् पुरे स निवसेद् वज्रपातो न तत्र वै ।
रसः शरीरं शस्त्राणि दृढहस्तोज्झितान्यपि ॥५६॥
एतं न घ्नन्ति सततं जयः सर्वत्र भैरव ।
अपराध्यन्ति सततं तस्य सर्वत्र भैरव ॥५७॥

Thunderbolt does not strike that city where an adept of this power resides. Poison and weapons thrown even by firm hands do not enter into his body, and do not injure him. O Bhairava ! he meets with victory every where. 56-57

नाधयो व्याधयस्तस्य जायन्ते तु कदाचन ।
देवीपुत्रः स मतिमान् मृतो मोक्षमवाप्नुयात् ॥५८॥

He never suffers from any disease or mental agony; indeed he is the son of the goddess, and at the end attains liberation. 58

यन्त्रता स्वामिना यन्त्रं या दधाति पतिव्रता ।
पुत्रैस्वयंमवाप्नोति दीर्घायुः सा वधूर्भवेत् ॥५९॥

If a devoted wife wears such a *yantra* (mysterious diagram drawn on a piece of silk cloth) made by her husband, that housewife being surrounded by her sons and grand sons lives a long life. 59

प्रत्येकमेकं संहृत्यावर्धनासहितेन च ।
क्रमाद् विंशतियन्त्राणि कथितानि मयेह वै ॥६०॥

I have stated here twenty kinds of *yantras*, one by one,

each one of them with the group of increasing (syllables) (?) 60

तानि प्रत्येकतो बुद्ध्वा यो न्यसेत् सर्वदा हृदि।
लिखित्वा सर्वयन्त्राणि बिभृयाद्योऽथ वा गले॥६१॥
देवेन्द्रो जायते सोऽत्र प्रभावेणेह भूतले।
पूर्वोक्तानि समस्तानि फलान्याप्नोति तत्क्षणात्।
पिहितः सर्वलोकांस्त्रीन्नित्यमेव प्रपश्यति॥६२॥

If an adept realises the significance of each one of them, and places them (*nyāsa*) always on his chest, or if he scribes all the *yantras* (on a *bhurja patra*) and wears them by his neck, he, by the supernatural power (of *yantra*) becomes the Lord of gods (Devendra) on this earth, and attains all the aforesaid merits ; he always visualises that as if three worlds are under him. 61-62

एवं साध्यं यन्त्रवर्गैः समस्तै-
रष्टाभियंत् पूर्वमुक्तं सहस्रम्।
शुक्ले वस्त्रे संलिखित्वा स्वदेहे
धृत्वा नित्य प्राप्नुयाद् वै समस्तम्॥६३॥

Whoever thus paints the group of eight *yantras* and scribe the aforementioned *mantras* one thousand times on a piece of white cloth, and always wears it, he attains everything. 63

यः क्षत्रजातिर्हृदये स कुर्यात्
संग्रामकाले कवचेष्टधाम्नि।
मन्त्राक्षराण्यादिकृतानि देव्या
अष्टौ वहिर्गात्रविशेषतश्च॥६४॥
गले हरिं वक्षसि वै लिखेद् विधिं
स्तनद्वये पुत्रयुतं महेश्वरम्
बाह्वंगसन्ध्योश्च हरं च वैष्णवीं
बाह्वोस्तु लक्ष्मीं च सरस्वतीं च॥६५॥
एवं रणाष्टाङ्गमिदं विधाय
गात्रे सवर्मण्यनुचिन्तयेच्छिवाम्[1]।
लिखेल्ललाटे तिलकान्तरे नरः
समस्तमन्त्राक्षरयन्त्रमुत्तमम्॥६६॥
ततो जपेदष्टधा तु पाणिं दत्त्वाष्टधामसु च।
वैष्णवीतन्त्रमन्त्रं तु ततो गच्छेद्रणाजिरम्॥६७॥
स तु वीरो मम सद्यः संग्रामेषु च जायते।
तृणानीव परास्त्राणि जायन्तेऽग्नौ तथात्मनि[1]॥६८॥

A person of *kṣatriya* (warrior) class in fighting a battle should wear the desired *kavaca*, and put eight *mantras* containing the syllables of the goddess, on his bosom, and particularly on his body, such as Hari on the neck, Brahmā on the bosom, Maheśvara with his two sons on the two breasts, Hara and Vaiṣṇavī on the two joints of the arms, Lakṣmī and Sarasvatī on the arms; thus the eight parts of the battle are to be prepared as coat and he should medidate upon the goddess Śivā on his coated body, then he should paint the *yantra* containing all the best syllables of the *mantra* below the *tilaka* on his forehead, and then perform *japa* of the *mantra of Vaiṣṇavītantra* by putting his hand on eight parts, and then proceed to the battle field. To him all the weapons of enemy turn, as if, they are grass to the fire. 64-68

विनिःसरन्ति रिपवो याचका धनिनो धनम्[2]।
सिंहाग्रधान्नरशार्दूलो वीर्यवान् बलवान् भवेत्॥६९॥

The enemies flee away like deer from lion; those who beg money from the rich, get it, the great hero (tiger of man) becomes strong and full with energy. 69

इदं रहस्यं कथितं कामाख्यायास्तु भैरव।
वैष्णव्यास्तन्त्रमुख्येषु त्रिपुरायास्ततः शृणु॥७०॥

O Bhairava ! this secret (*mantra*) of Kāmākhyā out of the main *tantras* of *Vaiṣṇavī*, has been stated to you. Now listen to that of Tripurā. 70

तस्यास्तु सर्वमन्त्राणि त्रयोदशयुतानि वै।
विंशतिं तु सहस्राणां तत्राद्यं वाग्भवं स्मृतम्॥७१॥

---

1. गात्रेषु धर्मस्यानुचिन्तयन् शिवाम् M.

1. तस्याग्नेरिव जायते M. 2. तदग्राद् हरिणा यथा M.

द्वितीयं कामराजाख्यं मोहनं च तृतीयकम् ।
आम्रेडितं वाग्भवं तु चतुर्थं परिकीर्तितम् ॥७२॥

The total number of *mantras* belonging Tripurā is thirty three thousand, out of them *Vāgbhavabīja* (thirteen in number) is the first one. The second one is called *Kāmabīja* and the third is *mohana*, thrice repeated *vāgbhavabīja* is the fourth. 71-72

नेत्रबीजं द्वितीयं तु द्विरुक्तं वाग्भवं तथा ।
आद्यं तत्पंचमं प्रोक्तं चतुर्भिरपि चाक्षरैः ॥७३॥

First, twice *vāgbhavabīja* followed by *netrabīja* as second, and added by four syllables is the fifth. 73

नेत्रबीजं द्वितीयं तु प्रथमं परिकीर्तितम् ।
द्वितीयं कामबीजं तु तृतीयं वाग्भवं तथा ॥७४॥

First the second *netrabīja* followed by *kāmabīja* as second, and by *vāgbhavabīja* as the third, and the *mantra* constituted by these three is the sixth. 74

एभिस्त्रिभिस्तु यन्मन्त्रं तत् षष्ठं परिकीर्तितम् ।
नेत्रबीजं द्वितीयं तु वाग्भवं तेन सप्तमम् ॥७५॥
तदेवं वाग्भवाद्यं तु अष्टमं परिकीर्तितम् ।
वाग्भवं कामबीजं तु नेत्राभ्यां नवमं स्मृतम् ॥७६॥

Netrabīja followed by *vāgbhavabīja* as the second is the seventh ; the same with *vāgbhavabīja* as the first, is the eighth. *Vāgbhavabīja* followed *kāmabīja* and twice *netrabīja* is the ninth. 75-76

कामबीजं तथैवाद्यं दशमं चैव मोहनम् ।
एकादशमिदं प्रोक्तं डामराद्यं तु वाग्भवम् ॥७७॥

Kāmabīja followed by *mohana* is the tenth; when *ḍāmarabīja* is followed by *vāgbhavabīja* that is the eleventh. 77

द्वादशं कीर्तितं मन्त्रं शेषतस्त्रैपुरं महः ।
तन्महस्त्रैपुरं मन्त्रं शृणुष्वैकमनास्त्विदम् ॥७८॥

The twelth *mantra* is with *mahaḥ* of Tripurā; listen to *mantra* called *mahaḥ*, belonging to Tripurā, with undivided attention. 78

प्रान्तादिस्तस्य चाप्यादिर्वह्निवाग्भवसन्धितः[1] ।
आद्यं त्रिपुरभैरव्या बीजमाद्यं प्रकीर्तितम् ॥७९॥

The last letter (of the alphabet) preceded by *bahnibīja* from the joint of *vāgbhavabīja* is the first *bīja* of Tripurabhairavī. 79

उपान्तश्च तदादिश्च वह्निशेषस्वरस्तथा[2] ।
चतुर्थस्वरबिन्द्विन्दुयुताश्चैतत् द्वितीयकम् ॥८०॥

The letter last but one (of the alphabet) and its first one, along with the last vowel of *bahnibīja* and the fourth vowel provided with *candra* and *bindu* is the second *bīja* of Tripurabhairavī. 80

उपान्तश्च तदादिश्च वह्निशेषस्वरस्तथा ।
समाप्तिबिन्दुसहिता सहितस्तु तृतीयकः ॥८१॥

The letter last but one and its first one, and the last vowel of the *bahnibīja* and the last letter provided with *candra* and *bindu* is the third *bīja* of Tripurabhairavī. 81

एतत् तत्त्वं विजानाति यो नरो भुवि भूमणिः ।
सिद्धविद्याधरेभ्यस्तु सोऽधिकस्तत्समो भवेत्[3] ॥८२॥

Whoever knows this secret formula, he, the gem on the earth, becomes equal to *siddha* and *vidyādhara* and even superior to them, 82

एते त्रयोदश प्रोक्ता मन्त्रा मन्त्रेषु चोज्ज्वलाः ।
विंशतेस्तु सहस्रेभ्यः पराश्चैते प्रकीर्तिताः ॥८३॥

Thus these thirteen *mantras* have now been stated, which shine bright among all *mantras*; these *mantras* are stated to be superior-most among the twenty thousand *mantras*. 83

विंशतेस्तु सहस्राणामाद्यमेतत् प्रकीर्तितम् ।
त्रिपुरायास्तु बालाया मन्त्रं तच्छृणु भैरव ॥८४॥

These *mantras* are praised as the foremost ones of the twenty thousand *mantras*. O Bhairava ! now listen to the *mantras* of Tripura-bālā. 84

1. सन्निभः M. 2. व्यञ्जनाद्यं वृषाननः V. M. 3. मन्मयो महान् M.

वाग्भवं कामराजस्तु उपान्तादिः सबिन्दुकः ।
शेषस्वरसमाप्तिभ्यां मन्त्रमेतत् प्रकीर्तितम् ॥८५॥

Vāgbhavabīja along with *kāmarājabīja* and the last but one vowel provided with *candra* and *bindu*, the last vowel and the last letter of alphabet—this is the *mantra* of Tripura-bālā, 85

एषा तु त्रिपुरा बाला मध्या प्रोक्ता पुरैव हि ।
शेषा तेजस्विनो प्रोक्ता येयं त्रिपुरभैरवी ॥८६॥

This is Tripurabālā (*ādyā*); everything about Madhyā Tripurā has already been stated. The powerful last one is called Tripura-bhairavī. 86

मध्यायाः पूजनं प्रोक्तं बालायाः शृणु साम्प्रतम् ।
तथा त्रिपुरभैरव्याः सर्वसिद्धिप्रदायकम् ॥८७॥

The procedure of worship of *Madhyā* (Tripurā) has been stated. Now listen to the method of worshipping Tripurabālā and Tripura-bhairavī, this worship brings success to everything. 87

विभिद्य शक्त्या शम्भुं तु शक्तिं चापि विभेदयेत् ।
शम्भवे वर्णषट्कोणं केशरं तत्र संलिखेत् ॥८८॥

An adept should pierce *śambhu* (the symbol) by *śakti* (the symbol) and *śakti* also by *śambhu* and paint six angles of syllables and also *keśara*. 81

मध्यायास्त्रिपुरायास्तु यादृशे द्वारमण्डले ।
तादृशेऽपि कर्तव्यं कोणेषु लिखितं तथा ॥८९॥

The doors and *maṇḍala* and the writings should be done here like the doors, *maṇḍala* of Madhyā-Tripurā. 89

पापोत्सारणकर्माणि[1] भूम्यादीनां विशोधनम् ।
पूर्वमुत्तरतन्त्रोक्तं त्रिपुरापीठभाषितम् ॥९०॥
कामाख्यापूजने प्रोक्तं सर्वं कुर्यात् तु साधकः ।
दहनप्लवनादीनि प्रतिपत्ति च पात्रके[2] ॥९१॥
सर्वं तु पूर्ववत् कार्यं कामाखयापूजने यथा ।
कृत्वाऽत्र देहन्यासं तु मन्त्रवर्णैस्तथाक्षरैः ॥९२॥
सर्वैः स्वरैस्तथा काद्यैस्ततो रूपं विचिन्तयेत् ।

1. कर्मादि M. 2. ···मातृके M.

An adept should complete all the acts of wiping out sin, purification of earth, as have been stated before in Uttaratantra, and also in the procedure of worship *Kāmākhyā* and in Tripurāpīṭha. The acts of burning and floating, invocation on the vessal—all these are to be performed as is done in worshipping Kāmākhyā Having done this an adept should proceed with the act of *deha-nyāsa*, placing *mantras*, the letters, and syllables consisting of vowels and the consonants beginning with *ka* on the body, and then meditate upon her form. 90-93a

चतुर्भुजां रक्तवर्णां रक्तवस्त्रविभूषिताम् ॥९३॥
दक्षिणोर्ध्वे स्रजं चाधो बिभ्रतीं पुस्तकोत्तमम् ।
अभयं वामहस्ताभ्यां वरं च दधतीं तथा ॥९४॥
सहस्रसूर्यसंकाशां त्रिनेत्रां गजगामिनीम् ।
पीनतुङ्गस्तनयुगां सितप्रेतासनस्थिताम् ॥९५॥
स्मितप्रसन्नवदनां सर्वालंकारसंयुताम् ।
तिसृभिर्मुण्डमालाभिः शिरोवक्षःकटीषु च ॥९६॥
त्रिगुणां त्रिगुणीभूतैः प्रत्येकं परिभूषिताम् ।
मदिराघूर्णनयनां रक्तदन्तच्छदद्वयाम् ॥९७॥
चिन्तयेद् वरदां देवीमेवं त्रिपुरभैरवीम् ।

The goddess Tripura-bhairavī is of redish complexion, she wears red garments, she is with four arms, holds a rosary in her upper right hand, and the best book in the lower one, her left hands are in the posture of providing safety and granting boons; she resembles the rays of thousand suns, she has three eyes, and her gaits are like that of an elephant, she has a pair of full and uplifted breasts, is seated on the seat of a white ghost, her face is radiant with a pleasing smile, she is bedecked with all kinds jewellery, wears a threefold garland of human heads on her head (neck), heart and waist, wrapped thrice on every spot, her eyes are rolling due to taking intoxicating drinks, both her lips are highly redish; the goddess Tripurabhairavī, who grants boons, is to be meditated upon this form. 93b-98a

वालायास्त्रिपुरायास्तु रूपं पूर्वं प्रपूजने ॥९८॥
उक्तः क्रमः पीठयोगे तन्त्रादि शृणु भैरव ।

The form of Tripurabālā has been described while stating the method of worshipping her, and the serial order also relating to *pīṭha*. O Bhairava ! now listen to the *tantra* etc. ascribed to her. 98b-99a

पुष्पबाणांस्तु[1] पाशं च धत्ते पौष्पं शरासनम् ॥९९॥
पाशं च[2] कुणपारूढा सा बाला त्रिपुरा स्मृता ।

The goddess Tripurabālā wears flowery arrows, a noose, and a bow of flowers, she keeps on standing on a corpse; that is Tripurabālā. 99b-100a

मन्मथे[3] त्रिपुरे देवीं विद्महे पदमादितः ॥१००॥
कामेश्वरीं धीमहि त्वां तन्नः क्लिन्ने प्रचोदयात् ।
एषा त्रिपुरगायत्रीत्यावाहनविशेषतः ॥१०१॥

O Manmathā ! O Tripurā ! the word *vidmahe* is at the beginning to be followed by *devi*; we meditate upon Kāmeśvarī, O wet one ! let your will command us (to thee). (*vidmahe devīṁ kāmeśvarīṁ dhīmahi tannaḥ pracodayāt*). This is *tripuragāyatrī* to be used particularly while invoking her. 100b-101

स्नानाद्यैः पूजयेत् सम्यग् बालामन्यां च भैरवीम् ।
अस्याः क्रमे विशेषो यो न्यासे चोत्तरकर्मणि ॥१०२॥
तत्सर्वं सह मन्त्रौघैः शृणु वेताल भैरव ।

O Vetāla and Bhairava ! the goddess Tripurabālā and Tripurabhairavī should be worshipped by offering water for bath etc. what is special order, in *nyāsa* and in the later act, listen to everything together with the group of *mantras*. 102-103a

ब्राह्मे मुहूर्ते उत्थाय चिन्तयेत् परमं गुरुम् ॥१०३॥
ततोऽनु स्वगुरुं शुद्धं ततस्त्रिपुरभैरवीम् ।

An adept shout wake up early in the dawn and meditate upon supreme preceptor, there after upon his own pure preceptor and then upon Tripurabhairavī. 103b-104a

चतुर्भुजां शुक्लवर्णां वरदाभयपुस्तकाम् ॥१०४॥
अक्षमालां च क्रमतो धत्ते वामे च दक्षिणे ।
सुवर्णरत्नखचिते संस्थितां प्रवरासने ॥१०५॥
सौवर्णमुत्तरीयं तु धत्ते सौवर्णकुण्डले ।
स्वगुरुं वर्णतो ध्यानात् तथैव परिचिन्तयेत् ॥१०६॥

Tripurabhairavī is with four arms, of white complexion, she holds boon granting and safety—providing postures in her two left hands, a book and a rosary in her two right hands, she is seated on an exellent seat studed with gold, she wears a golden upper garment, and a pair of golden earrings on her ears. The same way his own preceptor should also to be meditated upon, who is of same complexion. 104b-106

भैरवीं चिन्तयित्वा तु तत उत्थाय चाचरेत् ।
मैत्रमाचमनं चैव दन्तानां शोधनं तथा ॥१०७॥
प्रातःस्नानं ततः कुर्यात् त्रैपुरं योजयन् क्रमम् ।
सर्वत्र देवीमन्त्रेषु वैदिकेष्वपि भैरवीम् ॥१०८॥
त्रिपुरां चिन्तयेन्नित्यं देवमन्त्रेषु च क्रमात् ।
त्रिभिस्तु त्रिपुराबीजैस्त्रिधा मज्जनमाचरेत् ॥१०९॥

Having meditated upon Tripurabhairavī the adept should rise to perform (the daily routine) such as early morning sipping of water, washing the teeth, taking morning bath following the serial order relating to Tripurā. The adept should always meditate upon Tripurabhairavī in all *mantras* belonging to the goddess, in the Vedic hymns, and the *mantras* ascribed to the gods, in their proper order. He should take his bath thrice by uttering thrice the *Tripurabīja*. 107-109

देवानामपि सर्वेषु भैरवेषु [1]पदं सदा ।
कुर्याद् विशेषणं नित्यं नोच्चार्यं निर्विशेषणम् ॥११०॥

In uttering the name of all gods the names are to be provided with the adjective *bhairveṣu*, (to *bhairavas*) no name of gods should be uttered without adding the adjective to it. 110

---

1. पुष्पबाणं च M. 2. वाणं M. 3. तन्मध्ये M, मन्मन्दे T. मन्मते B.

1. सम M.

आपः पुनन्तु पृथिवीमुक्त्वा त्रिपुरभैरवीम् ।
कुर्यादाचमनं विप्रो द्रुपदायां तथाचरेत् ॥१११॥

Having said the *mantra* "*āpaḥ punantu pṛthivīm*" (let the water purify the earth) a brāhmaṇa should utter the name of Tripura-bhairavī, and sip water, the same is to be followed after saying the *mantra* "*drupadādiva*" (as if released from being bounded to a tree).[1] 111

इदं विष्णुर्भैरवस्तु विचक्रम इतीरितम् ।
मृदालम्भनकृत्येषु नित्यमेवाप्युदीरयेत् ॥११२॥

While collecting lump earth he should always say the *mantra* like this : "*idaṁ viṣṇur bhairvastu vicakrame*" (Viṣṇu in the form of Bhairava had circled). 112

गायत्रीं त्रिपुराद्यां तु भैरवीमाह्वयेच्छिवाम् ।
मार्तण्डभैरवायेति सूर्यायार्घ्यं निवेदयेत् ॥११३॥

An adept should invoke Śiva, Bhairavī with the *gāyatrī* of Tripurā. He should offer *arghya* to the sun god by uttering "*mārttaṇḍa-bhairvāya*" (this is to Mārttaṇḍa-Bhairava). 113

उदुत्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यं शेषे भैरवमीरयेत् ॥११४॥

He should also utter name Bhairava at the end the *mantra* : "*udyuttamaṁ jātavedasaṁ devaṁ vahanti ketavaḥ dṛśe viśvāya sūryam.*" 114

तर्पणादौ प्रयुंजीत तृप्यतां ब्रह्मभैरवः ।
आवाहने स्वयं पितॄन् भैरवानिति कीर्तयेत् ॥११५॥

1. A brāhmaṇa while performing the morning ritual, the *prātaḥ sandhyā* he says the *mantra* : "*āpaḥ punantu pṛthivīm*" etc. invoking the water to purify the earth, and with the *mantra* "*drupadādiva mumucānaḥ śinnaḥ snāto malādiva*" *etc.* he besprinkles his body. He should utter, it is instructed, the name of Tripurabhairavī after every *mantra*. The *mantra* "*idaṁ viṣṇur vicakrame tredhā nidadhe padam*" etc. is to be uttered when he collects a lump of earth. He should now improvise the said *mantra* as "*idaṁ viṣṇur bhairavaḥ vicakrame.*"

While offering *tarpaṇa* (water for satisfaction) he should utter "let Brahmā—Bhairava be satisfied "at the beginning, and in invocation of the ancestors he should say "O ancestors Bhairavas." 115

तृप्यतां भैरवीमातः पितर्भैरव तृप्यताम् ।
आदौ च त्रिपुरापूर्वं तर्पणेऽपि प्रयोजयेत् ॥११६॥

In offering *tarpaṇa* he should say "O mother Tripura-bhairavī, let thou be satisfied" "O father Bhairava ! let thou be satisfied." 116

ज्योतिष्टोमाश्वमेधादौ यत्र यं यं प्रपूजयेत् ।
तत्र भैरवरूपेण देवीमपि च भैरवीम् ॥११७॥

In the performance of *Jyotiṣṭoma*, *Aśvamedha* and other sacrifices, whoever is worshipped there in, the gods should be worshipped as Bhairava and the goddesses as Bhairavī. 117

मदिरापात्रमालोक्य रक्तवस्त्रां स्त्रियं तथा ।
शिरो नरस्य दृष्ट्वा तु भैरवीं चिन्तयेद् द्विजः ॥११८॥

If a twice-born one perchance sees a vessel full with liquor or a woman in red garment, or the head of a man, he should meditate upon the goddess Tripurabhairavī. 118

स्त्रियो दृष्ट्वा ह्यथैकत्र युवतीः सुमनोहराः ।
ताभ्यस्त्रिपुरभैरव्याः[1] प्रीतये वन्दनादिकम्[2] ॥११९॥
दद्याद् भक्त्या तु मनसा चिन्तयन्नथ भैरवीम् ।

If he comes to see a number of charming young ladies togather at a place, he should offer his salutation etc. with devotion to them for the pleasure of Tripurabhairavī while he should think of Tripurabhairavī in the mind. 119-120a

भैरवीं प्रतिगृह्णामि भैरवोऽहं प्रतिग्रही ॥१२०॥
कन्यायां भावयेद् धीमांस्त्रिपुरायाः प्रपूजकः ।
भैरवाय ददाम्यद्य देवीं त्रिपुरभैरवीम् ॥१२१॥
इतीरयेत् प्रदाने तु कन्यायास्त्रिपुरां ततः ।

The wise worshipper of Tripurā should in marrying a maid should think : "I am Bhairava, the taker, I am taking

1. ताभ्यः M. २. वन्दनादिकं V.

Bhairavī, who is in the form of this maid." The father of the maid should say at the time giving his daughter in marriage: "To-day I am giving the goddess Tripurabhairavī to Bhairava." 120b-122a

तस्याः पूजोपकरणपात्रादि [1]नान्यपूजने ॥१२२॥
आसवाद्यं च सततं नोपयोज्यं कदाचन ।
सकृत् तु दापयेदन्यैर्मदिरां साधको द्विजः ॥१२३॥

The items and utensils meant for her worship should not be used in worshipping others; the liquor etc. should never always be used. A twice-born adept, may however, offer liquor to the goddess through others. 122b-123

शूद्रादयस्तु सततं दद्युरासवमुत्तमम्[2]
एवं तु वामभावेन यजेत् त्रिपुरभैरवीम् ॥१२४॥
बालां तु वामदाक्षिण्यमार्गाभ्यामपि पूजयेत्[3] ।

The people of *śūdra* caste and others should offer the best quality of drink to the goddess Tripurabhairavī. An adept may worship Tripurabhairavī following the heterodox method, while the goddess Tripurabālā should be worshipped by both orthodox and heterodox methods. 124-125a

श्मशानभैरवीं देवीमुग्रतारां तथैव च ॥१२५॥
उच्छिष्टभैरवीं चण्डीं तथा[4] त्रिपुरभैरवीम् ।
एतास्तु वामभावेन पूज्या दक्षिणतां विना ॥१२६॥

Śmaśāna-bhairavī, Ugratārā, Ucchiṣṭa-bhairavī, Caṇḍī and Tripurabhairavī should be worshipped by heterodox method only, the orthodox method need not be followed. 125b-126

ऋषीन् देवान् पितृश्चैव मनुष्यान् भूतसञ्चयान् ।
यजेत् पंचभिर्यज्ञैर्ऋणानि परिशोधयेत् ॥१२७॥
विधिवत् स्नानदानाभ्यां कुर्वन् यद्विधिपूजनम् ।
क्रियते सरहस्यं तु तद्दाक्षिण्यमिहोच्यते ॥१२८॥

An adept should worship sages, gods, ancestors, men and the group of five *bhūtas* (the five gross elements) with five *yajñas* and he re-pay the debts to them. If he performs the worship of deities strictly in accordance with the rules prescribed in that behalf, after he had taken his bath, and offered gifts, that is called the state of *dakṣiṇa* (orthodox or right hand). 127-128

सर्वे च पितृदेवादौ यस्माद् भवति दक्षिणः ।
देवी च दक्षिणा यस्मात् तस्माद् दक्षिण उच्यते ॥१२९॥

Because of the fact that the adept becomes humble to the gods and to the ancestors; and because the goddess also favourably disposed towards him, hence, it is called *dakṣiṇa*. 129

या पुनः पूज्यमाना तु देवादीनां च पूर्वतः[1] ।
यज्ञभागं स्वयं धत्ते[2] सावामा[3] तु प्रकीर्तिता ॥१३०॥

The goddess who being worshipped takes herself the portion of sacrifice (*yajña*) before all other gods and goddess, she is called *vāmā* (left). 130

पूजकोऽपि भवेद् वामस्तत्रैव सततं सुत ।
पंचयज्ञान् न वा कुर्याद् यद् वा वाम्यप्रपूजने ॥१३१॥

O my son! the worshipper should himself always be a heterodox one (*vāma*) while performing worship in heterodox method, whether or not he performs *pañcayajña*. 131

अन्यस्य पूजाभागं हि यतो गृह्णाति वामिका[1] ।
यत्पूजयेद्वामभावैर्न तत् स्यादृणशोधनम् ॥१३२॥
पितृदेवनरादीनां जायते च कदाचन ।

Because *vāmā* takes the share of worship offered to others, the worship performed in heterodox method never results to clearing the debt to the ancestors, sages, gods, human (race) etc. 132-133a

सोऽप्यस्य त्रिपुरायोगं तेन योगेन संयुतः ॥१३३॥
जायते यदि सुप्राज्ञस्तदा मोक्षमवाप्नुयात् ।
स च मोक्षश्चिरेणैव जायतेऽत्र पुनः[5] पुनः ॥१३४॥
ऋणाशोधनजैः पापैराक्रान्तश्चैव भैरव ।

If he, by practising *tripurāyoga* becomes an expert in it, then being endowed with it, he attains liberation. O Bhairava! he obtains that liberation after a long long time,

1. यान्यपूजने M. 2. दत्पवासरं M 3. पूजनं M. 4. तारां M.

1. सर्वतः M. 2. भुक्ते M. 3. सावला B.V. 4. वालिका T.
5. ···र्नपुरः M.

and he reborns on this earth again and again because he has been visited by sin arising out for non-clearing the debt. 133b-135a

इह लोके सुखस्वैर्यंयुक्तः सर्वत्र वल्लभः ॥१३५॥
मदनोपमकान्तेन शरीरेण विराजता ।
सराष्ट्रकं च राजानं वशीकृत्य समन्ततः ॥१३६॥
मोहयन् वनिताः सर्वाः सर्वाश्च मदविह्वलाः ।
सिंहान् व्याघ्रान् स्तरक्षूंश्च भतप्रेतपिशाचकान् ॥१३७॥
वशीकुर्वन् विचरति वायुवेगोद्यतस्ततः ।

He becomes happy and prosperous in this world and popular everywhere, he shines with his handsome body resembling Madana, subdues kings with his kingdoms and subjects, allures all women, who turn highly sexy on seeing him ; he subdues lions, tigers, hyenas, *bhūtas* (goblins) *pretas* (ghosts) and *piśācas* (fiends) and he moves everywhere like the wind. 135b-138a

बालां वा त्रिपुरां देवीं मध्यां वाप्यथ भैरवीम् ॥१३८॥
यो यजेत् परया भक्त्या यश्च बाणोपमाकृतिः ।

Whoever worships the goddess Tripurabālā, Tripuramadhyā, and Tripurabhairavī with devotion, he resembles Madana in his body. 138b-139a

कामेश्वरीं तु कामाख्यां पूजयेत् तु यथेच्छया ॥१३९॥
दाक्षिण्याद् वामभावाद् वा सर्वथा सिद्धिमाप्नुयात् ।

The goddess Kāmeśvarī, Kāmākhyā may be worshipped at will, following either orthodox or heterdox method ; doing it either way the doer attains *siddhi* (attaining supernormal power). 139b-140a

महामायां शारदां च शैलपुत्रीं तथैव च ॥१४०॥
यथा तथा प्रकारेण दाक्षिण्यादेव पूजयेत् ।
यो दाक्षिण्यं विना भावं महामायां समर्चति ॥१४१॥
स पापः स्वर्गलोकेभ्यश्च्युतो भवति रोगभृक् ।

Mahāmāyā, Śāradā and Śailaputtrī should be worshipped, by any means, following the orthodox method. If a person worships Mahāmāyā without following the right-hand (orthodox)—method that sinful person is expelled from the heaven, and the society and he becomes ill affected by diseases. 140b-142a

अन्यास्तु शिवदूत्याद्या देव्यो याः पूर्वमीरिताः ॥१४२॥
तास्तु वां पान्तु दाक्षिण्यात् पूजितव्यास्तु साधकैः ।
किन्तु यः पूजको वामः सोऽन्यासां परिवर्जितः ॥१४३॥
सर्वासां पूजकः[1] स्यात् तु दक्षिणस्तेन उत्तमः ।

Śivadūtī and other goddesses, who have been mentioned above, let them, having been worshipped protect you: they should be worshipped in right-hand-method by the adepts. If a worshipper follows only the heterodox method he excludes himself from worshipping others (except those deities meant to be worshipped by heterodox method). The person who follows orthodox method he affords to worship all, hence, the orthodox method is the best. 142b-144a

अथ त्रिपुरभैरव्या न्यासं च शृणु भैरव ॥१४४॥
येन वै न्यासमात्रेण देववज्जायते नरः ।
भैरवीतन्त्रमन्त्रस्य ऋषिर्दक्षिण उच्यते ॥१४५॥
छन्दः पंक्तिः समाख्याता देवो त्रिपुरभैरवी ।
कामार्थयोः साधने च विनियोगः प्रकीर्तितः ॥१४६॥

O Bhairava now listen to *nyāsa* of Tripurabhairavī, Simply doing this *nyāsa* a person becomes equal to gods. Of the *Bhairavītantra-mantra* the seer is Dakṣiṇa, metre is *paṅkti*, the goddess is Tripurabhairavī ; this *mantra* is applicable for achieving success in fulfilling *kāma* and *artha* (earning wealth). 144b-146

हकारं विन्यसेन्नाभौ [2]सकारं वस्तितो न्यसेत् ।
वकारं शेफे विन्यस्य एकारं च गुदे तथा ॥१४७॥
पुनरूर्वोस्तथैवाद्यं जानुयुग्मे द्वितीयकम् ।
तृतीयं जङ्घयोर्न्यस्य चतुर्थं पादयोर्न्यसेत् ॥१४८॥
त्रिविधं[3] विन्यसेद् देवं नाभ्यादेः पादसङ्गतम् ।

An adept should put the syllable *ha* on his navel, the syllable *sa* on abdomen, the syllable *va* on genital, the syllable

1. पुरकः M. 2. मकारं V. 3. त्रिरावर्त्य M.

on anus, the first syllable *a* on two thihgs, the second one (*ā*) on the knees, the third one (*i*) on buttocks, the fourth one (*ī*) on the feet, this process of placing syllables) from the navel to the feet is to be repeated thrice. 147-149a

द्वितीयस्य तु बीजस्य आद्यं ह्यद्येव विन्यसेत् ॥१४९॥
वामे स्तने द्वितीयं तु तृतीयं दक्षिण स्तने।
चतुर्थमुदरे न्यस्य पंचमं पार्श्वयोर्न्यसेत् ॥१५०॥
षष्ठं नाभौ परित्यस्य न्यसेच्चापि त्रिधा त्रिधा।

Of the second *Tripurā-bīja* the first syllable (*ha*) should be placed on the bosom, the second (*sa*) on the left breast, the third (*ka*) on the right breast, the fourth (*la*) on the stomach, the fifth (*ra*) on two sides, the sixth (*ī*) on the navel; this process should be repeated thrice. 149b-151a

तृतीयस्य तु बीजस्य मूर्ध्नि चाद्यं तु विन्यसेत् ॥१५१॥
द्वितीयं न्यस्य केशान्ते तृतीयं वदने न्यसेत्।
चतुर्थं हृदये न्यस्य यथा स्यात् तु त्रिधा त्रिधा ॥१५२॥

Of the third *Tripurābīja* the first syllable (*ha*) should be placed on head, the second (*sa*) on the hairs, the third (*ra*) on the face, the fourth (*au*) on the bosom ; this process is to be repeated thrice. 151b-152

आद्याद्यं दक्षिणाङ्गुष्ठे द्वितीयं तर्जनीं पुनः।
तृतीयं च मध्यमायामनामायां चतुर्थकम् ॥१५३॥

The first syllable (*ha*) of the first *Tripurābīja* should be placed on the thumb of the right hand, the second syllable (*sa*) on the fore finger (of the said hand), the third (*ra*) on the middle finger (of the said hand), the fourth (*ai*) on the ring finger (of the said hand). 153

द्वितीयाद्यं कनिष्ठायां वामाङ्गुष्ठे द्वितीयकम्।
तृतीयं वामतर्जन्यां चतुर्थं मध्यमातनौ ॥१५४॥
अनामायां पंचमं तु षष्ठं शेषे तु विन्यसेत्।
एवं त्रिधा तु विन्यस्य द्वितीयमथ बीजकम् ॥१५५॥
उभयोर्हस्तयोः कृत्वा अङ्गुष्ठाद्यं युगं युगम्।
तृतीयं बीजवर्णास्तु विन्यसेत् क्रमतो बुधः ॥१५६॥

The first syllable *ha* of the second *Tripurābīja* should be put on the little finger of the left hand, the second one on the thumb (of the left hand), the third one the fore finger (of the left hand), the fourth on the middle finger (of the left hand), the fifth on the ring finger and the sixth on the little finger (of the left hand). Thus placing thrice the second *Tripurābīja* the adept should join the fingers of the both hands in pair, beginning with the thumb. There after the wise adept should put the syllables of the third *Tripurābīja* in proper order. 154-156

पिण्डितं सर्वबीजं तु विन्यसेत् तु कनिष्ठयोः।
आद्य तु [1]तलयोर्न्यस्य पृष्ठयोश्च द्वियीयकम् ॥१५७॥
तालत्रयं ततो दत्वा तृतीयेन तु वेष्टनम्।
कर्णयोश्चिबुके गण्डे मुखे दृङ्नासयोस्तथा ॥१५८॥
स्कन्धयोश्च कफोणो[2] च जठरे शिश्नमूर्धनि।
पादयोः पार्श्वयोश्चैव हृदये स्तनयुग्मके ॥१५९॥
कण्ठदेशे च न्यस्तव्या मन्त्रवर्णक्रमात् पुनः।

All *bījas* clubbed together should be placed on the two little fingers, the first *bīja* on the palms, the second *bīja* on the back of the palms around. He should claps his hands thrice by uttering the third *bīja* and then make a circle around his body and hand. The syllables of the *mantra* are to be put, in serial order, on two ears, the chin, the cheek, the face, the eyes, nose, two shoulders, two elbows, the stomach, on the tip of the penis, two feet, the bosom, two breasts and the neck. 157-160a

लिङ्गे रत्यै नम इति वाग्भवाद्येन विन्यसेत् ॥१६०॥
ॐ क्लीं प्रीत्यै नम इति हृदये विन्यसेत् ततः।
मनोभवायेति ततो भ्रुवोर्मध्ये तृतीयकम् ॥१६१॥
विन्यसेत् त्रिपुराबीजं सद्यो देवत्वसिद्धये।

In order to attaining divinity quickly the adept should put the following *mantras* respectively "*aiṁ ratyai namaḥ*" (obeisance to Rati) on penis, "*Oṁ klīṁ prītyai namaḥ*" (obeisance to *prīti*) on the bosom, then the third *bīja* of Tripurabālā should be put between two eyebrows. 160b-162a

1. स्तनयोः M. 2. कफल्योश्च M.

ॐ ईं[1] ईशानरूपाय ततो मनोभवाय वै ॥१६२॥
नम इत्यन्ततः प्रोक्तो मूर्ध्नीशानं न्यसेत् पुनः।
वक्त्रे तत्पुरुषं चापि बीजेन मकरध्वजम् ॥१६३॥
हृदये घोरकन्दर्पमाद्यबीजेन वै न्यसेत्।
शिश्ने वा वामदेवं[2] तु मन्मथं चापि विन्यसेत् ॥१६४॥
सद्योजातं पादद्वये कामदेवं च विन्यसेत्।

"Oṁ iśānarūpāya manobhavāya namaḥ" (obesiance to Manobhava in the form of Iśāna) thus saying an adept should put Iśāna on the head, and he should put Makaradhvaja (Kāma) in the form of Tatpuraṣa with the first *bīja* of Tripura on the face, Kandarpa (Kāma) in the form of Aghora with the first *bīja* of Tripurā on the bosom, Manmatha (Kāma) in the form of Vāmodeva on the penis, and Kāmadeva in the form of Sadyojāta on two feet. 162b-165a

[3]ॐकारं च हकारं च रेफमेकत्र सन्वितम् ॥१६५॥
प्रान्तस्वरं वाग्भवाद्यं स्वरैर्ह्रस्वैस्तु पञ्चभिः।
एभिस्तु पञ्चभिर्मन्त्रैरीशानादीनि विन्यसेत् ॥१६६॥
वक्त्राणि पूर्वमुक्तानि स्वमुखोर्ध्वे तु पूर्वतः।
दक्षिणोत्तरयोः पश्चात् पश्चिमे चापि विन्यसेत् ॥१६७॥

When *"Oṁ, ha, ra* are joined together and the vowel last but one, and the first syllable of *vāgbhava bīja*, provided with the five short vowels thus that constitute five *mantras*; with these five *mantras* an adept should put Iśāana and others (Tatpuruṣa, Ghora, Vāmadeva and Sadyojāta)* on the face which is stated above; such as, on above the face, on the eastern, the southern, northern and the western part of the face, respectively. 165b-167

हृदयादिषडङ्गानि दीर्घैराद्यस्वरैः पुनः।
न्यसेत् ततः पञ्चबाणान् मूर्धादिष्वथ विन्यसेत् ॥१६८॥

The six long vowels provided with the first vowel are to be put on six limbs, the bosom and others. There after the five arrows of *kāma* should be put on the head and other parts (of the body). 168

ॐ ह्रीं[1] क्लीं सौं द्रावणाय न्यसेन्मूर्ध्नि ततः पुनः।
ॐ ह्रीं[2] क्षोभणबाणाय पद्भ्यां नम इतीरयेत् ॥१६९॥

Again *"Oṁ hrīṁ klīṁ sauṁ drāvaṇāya"* this *mantra* should be placed on the head. *Oṁ hrīṁ kṣobhaṇa-bāṇāya padbhyāṁ namaḥ"* saying thus it should be placed on the feet. 169

ॐ क्लीं क्लीं[3] ह्रीं समाप्यन्तु षट्कारान्तार्धचन्द्रकैः।
वक्त्रे वशीकृतं लिङ्गे सम्मोहनमथो न्यसेत् ॥१७०॥

Oṁ klīṁ klīṁ krīṁ" these followed by *sa* and provided with *ardhacandra* (crescent moon) and *bindu* (dot) are inteded for allurement, this *mantra* is to be put on the face; the *sammohana* (causing illusion of mind) should be put on the penis. 170

आकर्षणं तथा बाणं हृदि मन्त्रैः क्रमान्न्यसेत्।

The same way the arrow called *ākarṣaṇa* (attraction) should be placed on the bosom by uttering *mantras*, one after another. 171a

वाग्भवाद्यन्तकारान्तो[4] वषट्कारसमन्वितः ॥१७१॥
त्रिःशेषस्वर एवात्र चन्द्रार्धो बिन्दुसंयुतः।
एभिस्तु पञ्चभिर्मन्त्रैरष्टशक्तोः क्रमादिमाः ॥१७२॥
एतेषु चाष्टस्थानेषु विन्यसेन्मन्त्रवित् पुनः।

[If *Vāgbhavabīja* and others added by *a*, and *vaṣaṭkāra*, ending with the last three vowels, and provided with *candra* and *bindu*—these constitute the five *mantras*, and with these five *mantras* the following eight titular goddesses (*śaktis*) should be placed on eight parts of the body in proper order by the wise adept, the possessor of knowledge of *mantras*. 171b-173a

1. ईं V. 2. ...बीज M. 3. सकारं च M.

* Tatpurusa and four others are the manifestations of Śiva. only four of them are mentioned.

* The five *mantras* are as follows:

(a) *"saharom oṁ iṁ īśānarūpāya manobhavāya namaḥ"*.

(b) *"saharūṁ oṁ tatpuruṣāya makaradhvajāya namaḥ."*

(c) *"saharuṁ oṁ aghora-kandarpaya namaḥ."*

(d) *"saharim oṁ vāma vāmdevāya manmathāya namaḥ."*

(e) *"saharīm oṁ sadyojātāya kāmadevāya namaḥ."*

1. ह्रां V. 2. ह्रां V. 3. प्लीं V. 4. वाग्भवाद्यं दकारान्तो M.

सुभगां च भगां देवीं तृतीयां भगरूपिणीम् ॥१७३॥
भगमालां चतुर्थीं तु अनङ्गकुसुमां ततः।
अनङ्गमेखलां पश्चादनङ्गमदनां तथा[1] ॥१७४॥
अष्टमीं च तथा देवीं मदविभ्रममन्थराम्।
रूपतो ध्यानतश्चैता यथा त्रिपुरभैरवी ॥१७५॥

They are ; the goddess Subhagā, Bhagā, the third one Bhagarūpiṇī, the fourth Bhagamālā, followed by Anaṅga-kusumā, Anaṅgamekhalā, Anaṅgamadanā, and Madavi-bhrama-mantharā, the eight goddess. They are like Tripurabhairavī in their form and also to be meditated upon like her. 173b-175

ललाटभ्रू मध्यभागमुखकर्णान्तिकण्ठके ।
हृन्नाभिलिङ्गेष्वेवात्र न्यस्तव्या अष्टशक्तयः ॥१७६॥

These eight *śaktis* should be placed on the forehead, at the middle point between the eye-brows, the face, the end of the ears, the neck, the bosom, the naval and the penis respectively. 176

शिरोललाटभ्रू युग्मकर्णनेत्रद्वयेषु च।
गण्डयोरथ नासायां दन्तवीथ्यां[2] मुखे तथा ॥१७७॥
चतुर्दशपदेष्वेषु न्यसेच्चतुर्दशस्वरान्।
चिबुके त्वथ ग्रीवायां कण्ठेदेशे तु पार्श्वयोः ॥१७८॥
स्तनयोः कक्षयोश्चापि कफोण्योर्हस्तयोस्तथा।
तत् पृष्ठयोस्तथा नाभौ लिङ्गे चोरुद्वये तथा ॥१७९॥
अष्ठीवतोर्जङ्घयोस्तु स्फिचोस्तु पदमूलयोः।
चरणाङ्गुष्ठयोः कादिमान्तान् वर्णास्तु विन्यसेत् ॥१८०॥

The fourteen vowels should be put on the following fourteen limbs of the body—the head, the fore-head, the pair of eye-brows, two ears, two eyes, two cheeks, two nostrils, the row of teeth and the face. Twenty five letters beginning with *ka* and ending with *ma* should be put on the followings limbs of the body ; such as ; the chin, the back part of the neck, the front part of the neck, two sides, two breast, two arm pits, two elbows, two palms, the back of the two palms, the navel, the penis, two thighs, two knees, two shanks, two buttocks, two heels, and two toes. 177-180

1. ततः M. 2. दन्तरीसे M.

मेखलायां कण्ठदेशे बाहुभूषणभागतः।
[1]हारे स्रजि कुण्डले च केशवन्धे तथैव च ॥१८१॥
चूडामणौ च न्यस्तव्या यकाराद्याः क्रमात्पुनः।
मन्त्राक्षराणि त्रीण्येव सन्धितानि पुनस्तथा ॥१८२॥
प्रातिलोम्येन विन्यस्य मन्त्रैर्मूर्ध्नि त्रिधा त्रिधा।

The rest of the consonents beginning with *ya* (to the end) should be put on lower garment, the (ornament on) the neck, the bracelet, the necklace, the garland, the earrings, the braid of hairs, and the gem on the top-knot of the hairs respectively in their proper order. The three syllables of *Tripurābija* should be put thrice in reverse order, on the head, and the three syllables joining in a *sandhi* should also be put thrice on the head. 181-183a

अमृतां योगिनीं विश्वयोगिनीं चाक्षरक्रमात् ॥१८३॥
ततो बीजत्र्यक्षराणि मूर्ध्नि बाह्वो[2] तथा हृदि।
विन्यस्य पूर्ववत् पूजामारभेन्मन्त्रविद् बुधः ॥१८४॥

Amṛtā, Yoginī and Viśvayonī, these three goddesses, with the proper order of the syllables of the three syllabled *bija* of Tripurabālā should be placed on the head, on two arms and on the bosom. The wise adept having thus placed (the goddesses with the respective syllables of the *bīja*) should commence the worship as before. 183b-184

पूर्ववत् पूजयेद् देवीं पीठदेवविवर्जिताम्।
विशेषतो ह्यष्टशक्तीः क्रमात् तु[3] सुभगादिकाः ॥१८५॥
मण्डलस्याष्टदिग्भागे पूर्वादौ परिचिन्तयेत्।

The adept should worship the goddess without the deities of the *pīṭhas*, particularly the eight *śaktis*, Subhagā and others should be meditated upon, on eight directions of the *maṇḍala* beginning with the east, respectively in serial order. 185-186a

त्रिकोणाग्रेऽमृताद्यास्तु[4] सम्पूज्यास्तु त्रिनोनयः ॥१८६॥

1. हारेः M. 2. बाह्वोस्तथा M. 3. ताः M. 4. अमृताद्यास्तु M.

मध्येऽष्टभूषणान्येव पूजयेत् तु [1]ततः पुनः।
ईशानादीनि वक्त्राणि मम भैरव मध्यतः ॥१८७॥

Amṛtā and other three *yonis* should be worshipped on three angles of the *maṇḍala* and in the midst of the *maṇḍala*, the ornaments should also be worshipped. O Bhairava ! my faces *Iśana* and other faces should be worshipped in the middle of the *maṇḍala*. 186b-187

पूजयेत् तु तथा तत्र मनोभवमुखानपि।
अन्यच्च पूजने तत्र क्रमः पूर्वोदितश्च यः ॥१८८॥
स एव सततं ग्राह्यः त्रिपुरापरिपूजने।

The different forms of *Kāma*, Manobhava being prominent among them, should be worshipped there. The procedural order, which has been stated above in the description of worship, should be followed in worshipping Tripurā. 188-189a

निर्माल्यधारिणी देवी चैतस्याः शृणु भैरवी ॥१८९॥
विसर्जनं चोत्तरस्यां त्यक्त्वा निर्माल्यमाचरेत्।
त्रिमूर्ति पूजयेत् तां तु देवीं त्रिपुरभैरवीम् ॥१९०॥

Listen to it, Bhairavi is her *nirmālyadhāriṇī* (the titular deity who bears the flowers etc. offered to the goddess). After the *nirmālya* is taken away, the dismissal of the goddess Tripura should be made in the northern direction. Three forms of the goddess Tripurabhairavī should be worshipped. 189b-190

न जपेत् त्रिंशता न्यूनं साधकस्तु कदाचन।
अङ्गुष्ठमध्यमानामाङ्गुलीभिस्तिसृभिः पुनः।
सदा पुष्पादिकं दद्यान्मालां तु त्रिगुणां चरेत् ॥१९१॥

Never an adept should perform *japa* less than thirty times An adept should always offer flowers etc. to the goddess by three fingers ; thumb, the middle finger and the ring finger. A three-string garland should be offered. 191

1 पूजयेदन्ततः M.

चर्मासितमधिष्ठाय पश्चात् कृत्वा पदद्वयम् ॥१९२॥
पूजयेन्निर्जने देशे साधकोऽनन्यमानसः।
आसादयेत् तु पुष्पादि नैवेद्यादि च यद् भवेत्।
तद् वामहस्तमुख्येन सततं साधको बुधः[1] ॥१९३॥

The wise adept sitting on a seat, made of hide, putting the two legs behind should worship the goddess Tripurā with undivided mind. The wise, the best of the adepts, should always take flowers, eatables and others, whatever is available with his left hand. 192-193

त्रिच्छिद्रा त्रिपुरा प्रोक्ता न सम्यक्पूजिता यदि ॥१९४॥
शरीरे निन्दितो व्याधिजयितेऽवश्यमेव हि।
अवश्याः पुत्रदाराश्च भृत्याद्याश्च भवन्ति हि ॥१९५॥

The goddess Tripurā is called *tricchidrā* (with three loop holes) ; if she be not properly worshipped, the worshipper suffers from dreaded disease. His sons, wives, and servants become insubordinate to him. 194-195

अस्त्राघातो[2] भवेत् स्वस्य प्राणत्यागो न संशयः।
त्रिच्छिद्रदायिनी चैवमन्यथा पूजिता यदि ॥१९६॥

He is injured by weapons, and he dies. Thus the goddess Tripurā causes triple harm, if she is worshipped otherwise. 196

इतः प्रकारा[3] सततं सम्यग् वेताल भैरव।
एषा च त्रिपुरादेवी याश्चान्याः पूर्वभाषिताः ॥१९७॥
सर्वास्तु माया भैरव्या योगनिद्रा जगत्प्रसूः।
तस्याः प्रपंचरूपैस्तु बहुभिः सैव क्रीडति ॥१९८॥

O Vetāla and Bhairava ! (let it be known to you) that the goddess is always of this form. This goddess Tripurā, and the other goddesses, stated above all of them are the illusory forms of Bhairavī, who is *yoganidrā* & mother of the world. She herself, alone, with her various manifestations, keeps on playing. 197-198

महामाया मूलभूता ततस्तु शारदा पुरा।
उमा ततः शैलपुत्री मत्प्रियायास्ततस्त्विमाः ॥१९९॥

1. नरः M. 2. शस्त्राघातात् M. शस्त्रोद्धोता V. 3. ततः प्रकारात् M.

उग्रचण्डा प्रचण्डाद्यास्त्रिपुराद्यास्तथैव च ।
तासां चापि सदैवाहं महाभैरवरूपधृक् ॥२००॥
नायकः सुतरां तार्भिनित्यं नित्यं वसेद् बुधः ।

Mahāmāyā is primordial Force, from her Śāradā emerges, thence Umā, from Umā Śailaputtri, Ugracaṇḍā, Pracaṇḍā, Tripurā and others—all of them are the manifestations of my beloveds. I assume the form of Mahābhairava, and am always their *nāyaka* (hero). Therefore, the wise adept should always keep company of them. 199-201a

मम भैरवरूपस्य मन्त्रः पूर्वं मयोदितः ॥२०१॥
रूपं चोक्तं पूजनेषु त्रिपुरायाः क्रमः स्मृतः ।
महाभैरवं विद्महे कालरुद्राय[1] धीमहि ॥२०२॥
तन्नः कामो भैरवस्तु क्लेदिन्[2] नित्यं प्रचोदयात् ।
एषा भैरवरूपस्य गायत्री मे प्रतिष्ठिता ॥२०३॥

I have already stated my Bhairava form and the *mantras* for worshipping me in my Bhairava form ; the procedure of worship is same with that of Tripurā Bhairavī. 'Let Mahābhairava be the object of our knowledge, let us meditate upon Kāla Rudra. O wet one ! let Kāma in the form of Bhairava inspire us".

(*mahā bhairavaṁ vidmahe kālarudrāya dhīmahi/tannaḥ kāmo bhairvastu kledin nityaṁ pracodayāt*). This is the *gāyatrī* of my Bhairava image. 201b-203

यथेष्ठमांसमद्यादि भोजनार्थं मया धृतः ।
महाभैरवकायोऽयं तथा स्त्रीरतिसङ्गमे ॥२०४॥
अयं तु वाम्यभावेन पूज्यो मद्यादिभिः सदा ।

With a view to eating meat and drinking intoxicating liquor, and also for indulging in sexual intercourse with women to the heart's content at will I have assumed this Bhairava image. This Bhairava should always be worshipped in left-hand-method by offering intoxicating liquor etc. 204-205a

वामः कायो ब्रह्मणोऽपि मांसमद्यादिभुक्तये ॥२०५॥
कृतो महामोहनामा चार्वाकादिप्रवर्तकः ।

Brahmā also has assumed 'left image' (*vāmaḥ kāya*) for eating meat and drinking intoxicating liquor he is known by the name Mahāmoha, in that form he propagated the Cārvāka philosophy. 205b-206a

विष्णोर्वामात्मिका[1] मूर्तिर्नरसिंहाह्वया भवेत् ॥२०६॥
सा[2] तु दाक्षिण्यवामाभ्यां पूजनीया सदा बुधैः ।

The 'left image' of Viṣṇu (*vāmātmikā mūrtti*) is called Nārasiṁha. The wise should always worship that image by both orthodox and heterodox methods. 206b-207a

तथैव बालगोपालमूर्तिर्जरायुवेष्टिता[3] ॥२०७॥
मद्यमांसाशनो भोगी लोलुपः स्त्रीषु सर्वदा ।
बह्वयस्तु चण्डिकादेव्याः वामिका मूर्तयः स्मृताः ॥२०८॥

Similarly Bālagopāla is the image of Viṣṇu, wrapped in outer skin of the embroyo (*jarāyu*) Bālagopāla eats meat and drinks intoxicating liquor, and is a voluptuary, he is always licentuous to women. Many 'left images' of the goddess Caṇḍī are there. 207b-208

लक्ष्म्यास्तु वामिकामूर्तिरुक्ता दहनभैरवी ।
याग्निदाहं पुरग्राममन्दिरेष्वकरोदियम् ॥
अपूजिता[4] महालक्ष्मीर्देहल्यां तां तु पूजयेत् ॥२०९॥

Dahanabhairavī is the 'left image' of the goddess Lakṣmī, who, if not worshipped causes fire to blaze in the cities, villages and buildings ; therefore she is to be worshipped on the thresholds of dwellings. 209

वाग्भैरवी सरस्वत्या वामिकामूर्तिरीरिता ॥२१०॥
तस्या मन्त्रं पुरा प्रोक्तं शुक्लवर्णा तु सा स्मृता ।
मध्यायास्त्रिपुरायास्तु रूपं ध्यानमिहोच्यते ॥२११॥

Vāgbhairavī is the 'left image' of Sarasvatī. The *mantras* belonging to her have already been stated. She is of white complexion. The meditation and the form of Madhyā are stated to be that of Tripurā. 210-211

---

1. केलिरुद्राय M. 2. क्लेदि M.

1. विघ्नेश्वरात्मिका M. 2. सः V. 3. यो वायुरेपित M. 4. सुपूजिता T.

पूजाक्रमस्तयैवोक्तः सर्वत्रैव तु भैरव।
मार्तण्डभैरवो नाम[1] मूर्तिः सूर्यस्य कीर्तिता ॥२१२॥
गणेशस्याग्निवेतालः कथितो वामनामकः।
एते वाम्येन भावेन पूजनीया विशेषतः ॥२१३॥

O Bhairava ! the procedure of worshipping her is also the same, which is applicable every where. Mārtaṇḍa-bhairava is the left-image of the sun (Sūrya) while Agnivetāla is the left-image of Gaṇeśa. All of them should be worshipped particularly following the left hand method. 212-213

त्रिधाद्यस्तु यथापूर्वं नमर्यैरलवैस्तथा।
वान्तैर्द्विरेफैः सर्वत्र यथा कृत्वा तथा तथा ॥२१४॥
अनुस्वारविसर्गाभ्यां प्रावशेषौ परिकीर्तितौ।
मध्ये तु केवलाः पूर्वं सानुस्वारविसृष्टिभिः ॥२१५॥
पश्चाद् द्वित्रिक्रमाद् यस्तु वर्णैरेकेन चैव हि।
व्यस्तैः समस्तैरपि च दकारादिषु संयुतैः[2] ॥२१६॥
आद्यायास्त्रिपुरायास्तु मन्त्रवद् योजितैस्तथा।
तथा त्रिपुरभैरव्या मन्त्रवच्चाक्षरैरपि ॥२१७॥
त्रिश्चतुर्दशभिः कृत्वा डादींस्त्रींस्तु विशारयेत्।
द्वितीयं द्विगुणं कृत्वा ज्ञेयेऽन्त्यादौ[3] च योजयेत् ॥२१८॥
विंशतिस्तु सहस्राणि ज्ञेयं चापि त्रयोदश।
आद्यमाद्यं ततः प्रोक्तं वाग्भवाद्यं तृतीयकम् ॥२१९॥

× × ×

एवं च परमप्येतन्मन्त्राणां च चतुष्टयम्।
एतज्ज्ञात्वा नरः कामानखिलान् प्राप्य सङ्गतः ॥२२०॥
मृते[4] देवीपुरं याति क्रमादेव तु भैरव।
यः सकृत् तु जपेदेतत् सकलं मन्त्रसञ्चयम् ॥२२१॥

प्रथमं कामतो[1] न्यस्य साधकस्तु त्रिभिर्दिनैः।
चिन्तयन्मनसा देवीं सम्यक् त्रिपुरभैरवीम् ॥२२२॥
स कामानखिलान् प्राप्य स्वरूपे मदनोपमः।
धार्मिको नृपतिर्भूयाद् ब्राह्मणो द्विजराड् भवेत् ॥२२३॥

Thus stated, these are the group of four *mantras*. O Bhairava ! if a man knows these *mantras* well, he gets all his desires fulfilled in this world, and after death he goes to the abode of the goddess. If an adept performs *japa* of this group of *mantras*, even for once, and then first puts the *mantras* on the body (*nyāsa*), with intention, and then meditates upon the goddess Tripurabhairavī for three days, he resembles Kāma in his own appearance and gets his all desires fulfilled. He becomes either a virtuous king or the best of the brāhmaṇas. 220-223

[2]अबाधितशरीरस्तु पिशाचाद्यैः सदैव हि।
नीरोगश्च चिरायुश्च बलवानपि जायते ॥२२४॥

His body always remains free from attack by *piśācas* and others. He becomes immune of diseases and remains strong. 224

एवं त्रिपुरभैरव्या मया प्रोक्तस्तवयं क्रमः।
वैष्णव्यास्तु महादेव्याः सहस्राणि तु षोडश ॥२२५॥
शृणु भैरव मन्त्राणि शिवैकाग्रमनाः पुनः।
अष्टोत्तरसहस्रं तु चतुःषष्टिस्तथा त्रयः ॥२२६॥
मन्त्राः प्रोक्ता महादेव्या मूर्तिभेदेन ताः पुनः।
अनुस्वारविसर्गाभ्यां द्विगुणास्ते पुनः समाः ॥२२७॥

Thus the procedure and order of worship of Tripurabhairavī have been stated. O Bhairava ! listen to sixteen thousand *mantras* of the great goddess Vaiṣṇavī with undivided mind. The number of *mantras* of the great goddess is one thousand and eight, and three times sixty four (one hundred and ninty two) *mantras*, which are ascribed to the great goddess, according to her different forms. These *mantras* provided with *anusvāra* and *visarga* become double. 225-227

* In these six verses *bījas* and *mantras* of Madhya Tripurā are defined. The construction of the verses in peculiar and the translation will give no meaning. 214-219 *

1. वाम M. 2. हकारचन्द्रसंयुतैः M. 3. ---चादौ M. 4. ततो M.

1. कायतो M. 2. आराधितः T.

कादिव्यञ्जनसंयोगादूर्ध्वाधो व्यस्तभावतः ।
द्वाभ्यां त्रिभिश्च सततमुद्धरेन्मन्त्रवित् पुनः ॥२२८॥

These *mantras* joined with *ka* and other consonants on top and bottom, and also every letter singly, twice or thrice should be conceived by the knower of *mantras*. 228

अष्टावष्टौ ततः कृत्वा समस्तव्यस्तसंयुतैः ।
विस्वरैः सस्वरैश्चापि सानुस्वारविसर्गकैः ॥२२९॥
केवलैरपि तत्रैव द्विव्यस्तैरन्तरैस्तथा ।
एवमष्टोत्तरं यावत् संयोगयोगभावतः ॥२३०॥
देव्यास्तु षट्सहस्राणि सहस्राणि तथा दश ।
मन्त्रास्तु संख्यया ख्याताः क्रमाद् वेताल भैरव ॥२३१॥

O Vetāla and Bhairava ! these *mantras* should be divided into eight groups, made them with the vowels or without the vowels, singly and collectively, provided with *anusvāra* and *visarga*, or without these two, and divided the *mantras* into syllables of two, and with the intervening one—thus one hundred and eight *mantras* of the goddess, due to joining by (vowels etc.) multiply into sixteen thousand. 229-231

समस्तव्यस्तरूपेण वैष्णव्या ये मयोदिताः ।
[1]तान् ज्ञात्वा मानवो याति ममैव सदनं प्रति ॥२३२॥

(O my sons !) the *mantras* of the goddess Vaiṣṇavī, I have stated singly and collectively ; if a man knows this he proceeds to my abode. 232

अष्टम्यां च नवम्यां च[2] सहस्राणि तु षोडश ।
यो जपेन्मन्त्रबीजानि सकृदेव तु भैरव ॥२३३॥
ध्यायंस्तु वैष्णवीं मूर्तिं तदेकाग्रमनाः शृणु ।
नरराजो भवेद् भूमौ पण्डितश्चातिहर्षितः ।
चिरायुः सुखभोगी स्यादुद्रिक्तो बलवाहनैः ॥२३४॥

O Bhairava ! whoever perform *japa* of *mantra-bīja* numbering into sixteen thousand on the eighth and ninth day of the moon (of the white fortnight) and meditates upon the goddess Vaiṣṇavī, listen to the merits he earn by this, with undivided mind. On this earth he becomes, a great scholar, and a delighted person ; he lives a long life, enjoys bliss, and prospers with servants and vehicles and draught animals. 233-234

तान्येव चाष्टधा जप्त्वा सार्वभौमो नृपो भवेत् ।
गणाध्यक्षो मृते स स्यात् ततो मुक्तिमवाप्नुयात् ॥२३५॥

If an adept performs *japa* of these *mantras* eight times, he becomes a sovereign king, and (after death) the lord of the *gaṇas* and there after attains liberation. 235

इति सकलगुणौघैरस्तदोषस्तु नित्यं
भवति कलुषहन्ता श्रीविवृद्धयै सुमन्त्रः ।
सततमखिलवेत्ता यो भवेदेतयोस्तु
स च भवति जितारी रोगशोकप्रमुक्तः ॥२३६॥

These auspicious *mantras* possess all virtues, they always cause all demerits to disappear, removes all sins, and bring prosperity. Whoever knows all about the *mantras* of Tripurabhairavī and Vaiṣṇavī, he conquers his enemies, and he remains free from disease and sorrow. 236

इति श्रीकालिकापुराणे[1] त्रिपुरभैरवीबालाविधाकल्पे[2] चतुःसप्ततितमोऽध्यायः ॥७४॥

Here ends the seventy-fourth chapter of the holy *Kālikā-purāṇa*, called three-concepts of the goddess Tripurabhairavī-bālā).

1. सः V. 2. वा M.

1. नास्ति पदः V. 2. अस्तसप्तति V.

CHAPTER SEVENTY-FIVE

पञ्चसप्ततितमोऽध्यायः

(The mystery of Tripurā mantra)

श्रीभगवानुवाच—

निष्पल्लवोद्वादशभिर्लक्षैर्मन्त्रजपैस्तथा ।
पुरश्चरेत् साधकस्तु काममिष्टाप्तिहेतवे ॥१॥

The Lord said :

With a view to get his desires fulfilled an adept should perform *puraścaraṇa* with a steady mind and carry on *japa* (of *bīja mantra* of Tripurā) twelve lakh times. 1

जातीपुष्पं च बकुलं मालतीपुष्पमेव च ।
नन्द्यावर्तं पाटलं च सितपद्ममतः परम् ॥२॥
आज्यमन्नं पायसं च दधिक्षीरं तथा मधु ।
लाजाश्चापि सकर्पूरा अमी एव चतुर्दश ॥३॥
पुरश्चरणसम्भूता त्रिपुरायाः प्रकीर्तिताः ।

The following are the fourteen items of *puraścaraṇa* of Tripurā ; flowers, like *jāti*, *mālati*, *bakula*, *nandyāvartta*, *pāṭala* and *sitapadma* (white lotus), and *ghee*, cooked rice, rice prepared with milk, curd milk, honey, parched grains, (*lāja*) and camphor. 2-4a

द्वादशस्वेव लक्षेषु जप्तेष्वपि च साधकः ॥४॥
एतानि सर्वद्रव्याणि जुहुयादनलोज्ज्वले ।
लक्षत्रयं तु यो जप्त्वा पुरश्चरणमाचरेत् ॥५॥
स तु साज्यं सकर्पूरं जुहुयात् तु चतुष्टयम् ।

An adept having completed the said *japa* twelve lakh times should offer oblation of these items to the burning fire. Any person, after the performance of *japa* three lakh times, should offer oblation of camphor with ghee, four times. 4b-6a

दशभिर्नवलक्षेषु द्रव्यैर्मन्त्री पुरश्चरेत् ॥६॥
जप्तेषु चाष्टभिः षट्सु सर्वैः सर्वत्र चाचरेत् ।

If an adept performs *japa* nine lakh times he should offer oblation ten items to the fire. If an adept performs *japa* six lakh times he should offer oblation eight items to the fire. This is to be done all in all cases. 6b-7a

हस्तमात्रं तु कुण्डं स्यात् षट्कोणं त्र्यङ्गुलाधिकम् ॥७॥
त्रिपुरायास्तु मध्याया बालायाश्च सदैव हि ।
तथा त्रिपुरभैरव्याः कुण्डमानं प्रकीर्तितम् ॥८॥

Kuṇḍa (a hole on the ground for fire for oblation) meant for Tripurabālā and Madhyā should always be of one *hasta* (the forearm) and three *aṅgulas* (digits), and a six-angle one. The measurement of *kuṇḍa* of Tripurabhairavī, is as follows. 7b-8

चतुष्कोणं भवेत् कुण्डं हस्तमात्रद्वयेषु च ।
अष्टाङ्गुलाधिकं प्रोक्तं वैष्णव्यास्तु पुरश्चरे ॥९॥

The *kuṇḍa* of Tripurabhairavī is a four-angle one, and it measures only two fore-arms, each way. The *kuṇḍa* of Vaiṣṇavī is bigger than it by eight *aṅgulas* (digits). 9

त्रिकोणं हस्तमात्रं तु कामाख्यायास्तु कुण्डकम् ।
एवं सर्वप्रपञ्चानामासामपि तथा तथा ॥१०॥

The *kuṇḍa* of the goddess Kāmākhyā is triangle and measures one fore-arm, (each way). The *kuṇḍas* of the other manifestations *i. e.* the goddesses should be like that of the original goddess. (The *kuṇḍa* of the goddess manifested from Kāmākhyā is to be like that of Kāmākhyā, and so on). 10

संस्कुर्यादनलं वृद्धं विधिवद् वैष्णवीकृतौ ।
कामाख्यायास्तथा कुर्याज्ज्योतिष्टोमादि मत्सुत ॥११॥

O my sons ! in the performance of *puraścaraṇa* intended for the goddess Vaiṣṇavī the leaping fire is to be purified in accordance with the prescribed rules. The same way the fire intended for the goddess Kāmākhyā should also be refined, like *Jyotiṣṭoma* etc. 11

आदौ त्रिपुरभैरव्याश्चतुर्भिर्दशभिस्तथा ।
जुहुयादनले वृद्धे आहुतीश्च चतुर्दश ॥१२॥

At the beginning an adept should offer fourteen obla-

tions to the fire intended to Tripura-bhairavī with fourteen items. 12

पश्चात् तु मूलमन्त्रेण अष्टोत्तरशतत्रयम्।
होमं यन्पन् वा तेन शतानि नव वाऽथवा[1] ॥१३॥

There after he should offer oblation to the fire three hundred and eight times with *mūla-mantra* ; and after every one hundred times of offering he should perform *japa* nine or any other times (or twelve times). 13

जपान्ते तु बलिं दद्याद् वैष्णव्या बलिदानतः।
रत्नकर्पूरकनकान् यत्रैव गुरुदक्षिणाः ॥१४॥

After *japas* were over an adept should offer sacrifice following the procedure of offering sacrifice to Vaiṣṇavī, and offer *dakṣiṇā*, to the preceptor, consisting of gem, camphor and gold. 14

अलाभे दधिपुष्पाज्यलाजैर्देव्याः पुरश्चरेत्।
लाभे चतुर्दशद्रव्यैर्जुहुयाद् विधिपूर्वकम् ॥१५॥

In absence of these an adept should complete *puraścaraṇa* by offering curd, flowers, *ghee*, and parched gains, if the items are available he should offer oblation with fourteen items, in accordance with the rules. 15

अस्या यन्त्रं रहस्येन शृणु वेतालभैरव।
यत्कृत्वैवाखिलान् कामांल्लभते नरसत्तमः ॥१६॥

O Vetāla and Bhairava ! listen to (the statement about) *yantra* (of Tripurabhairavī) with its secret ; whoever listens to this, he obtains all his desires fulfilled, on listening once. 16

षट्कोणं मण्डलं कृत्वा तत् तु[2] कोणत्रये लिखेत्।
मन्त्रं त्रिपुरभैरव्यास्त्रिवर्णं तु ततस्त्वधः ॥१७॥

An adept should draw a six-angle *maṇḍala* and scribe the *mantra* of Tripurabhairavī on three (upper) angles, and three letters on the three lower angles. 17

आद्यायास्त्रिपुरायास्तु त्रिबीजानि लिखेदनु।
मध्यबीजत्रयं मध्ये लिखित्वा पीठयन्त्रके ॥१८॥

1. ह्रस्वापि वा M. 2. ऊर्ध्वकोणत्रये लिखेत् M.

सर्वैस्तु [1]मातृकावर्णैस्त्रिधा संवेष्टयेदनु।
लाक्षारसैर्लिखित्वा तु त्रिलोहैर्वेष्टयेत् ततः ॥१९॥
तद् धार्यं मूर्ध्नि सततं तेन सर्वजयी भवेत्।
रूपवान् बलवान् वाग्मी धनरत्नयुतः सदा ॥२०॥
दीर्घायुः कामभोगी च सुप्रजः स च जायते।

Then he should write the three *bījas* of Ādyā Tripurā below, and the *bījas* of Madhyā Tripurā in the middle of the *pīṭha-yantra*. These should be encircled by all the letters of the alphabet. All these should be written with liquid lac and circled by *trilauha* (three metals, gold, silver and copper) whoever holds this *yantra* constantly on his head he becomes victorious everywhere. He becomes rich, strong, eloquent, he possesses wealth and gems for ever, lives a long life, enjoys all cherished things, and he is blessed with good progeny. 18-21a

मध्ये बीजं लिखित्वैकं मूर्ध्नि ह्याधस्तथापरम् ॥२१॥
आद्यायास्त्रिपुरायास्तु भैरव्यास्तद्वदेव हि।
इमानि षट्कमन्त्राणि क्रमाद् वेतालभैरव ॥२२॥

One *bīja* should be written on the top, and another below it. This is the same to Ādyā Tripurā and Tripurabhairavī. O Vetala and Bhairava this is the group of six *mantara*. 21b-22

पूर्ववत् संल्लिखित्वैकं संवेष्ट्याथ त्रिलोहकैः।
वामे बाहौ दक्षिणे च हृदि कण्ठे करे तथा ॥२३॥
मूर्ध्नि धार्याणि क्रमतः फलमेतच्च तद्भवम्।[2]
सम्पत्सौभाग्यसंस्तम्भ-वशीकरणमोहनम् ॥२४॥
कवित्वमथ सर्वत्र भवेदेतन्न संशयः।

One *mantra* should be written, as before, and circled by '*trilauha*' put on the left arm, right arm, bosom, neck, hand and head in serial order ; the result arising out of it is wealth, fortune, causing stupifacation, bewitching, illusion of mind, and gaining poetic skill respectively, there is no doubt about it. 23-25a

1. मातृकावर्णैः V. 2. तद्भवम् V.

यन्त्रमन्त्राणि तन्त्राणि त्रैपुराणि तु भैरव ॥२५॥
स पञ्च षट् सहस्राणि मन्त्रौघैस्त्रिगुणीकृतैः ।
तज्ज्ञात्वा पूजको धीमान् परत्रेह न सीदति ॥२६॥

O Bhairava ! when the *yantras* and *mantras* of Tripurā are multiplied by three they amount to thirty thousand. If an adept knows all these, he never faces distress in this and the other world. 25b-26

मन्त्रौघैस्तन्त्रमन्त्रैरविज्ञलितपदं त्रैपुरं यत् प्रधानं
यद्विप्राद्यैरदेयं विगतभयपदं यत्कवित्वप्रदात् ।
त्रैवर्गीयं त्रिरूपं त्रिदिवमय सुरा यत्र सन्ति त्रयोऽपि
तज्ज्ञानौघैः सुभूतं सकलशुभफलं[1] यन्महस्त्रैपुराख्यम् ॥२७॥

The group of *mantras* belonging to Tripurā enables an adept to obtain the supreme permanent seat of Tripurā. Brāhmaṇas should never impart the knowledge of these *mantras*. These *mantras* remove fear, instill the poetic skill in the mind of the adept, and enable an adept to achieve the aim of *trivarga* (*dharma*, *artha*, and *kāma*), these are of three forms, *tridiva* (heaven) where gods reside, these are three. The knowledge of these *mantras* yields auspicious result; this is called the glory of Tripurā. 27

कवचं त्रिपुरायास्तु शृणु वेताल भैरव ।
यज्ज्ञात्वा मन्त्रवित् सम्यक् फलमाप्नोति पूजने ॥२८॥

O Vetāla and Bhairava ! listen to the *kavaca* of Tripurā ; if an expert in *mantras* knows this, he obtains the result of worship. 28

उपचाराः पुरा प्रोक्ता येन एवात्र पूजने ।
प्रतिपत्तिस्तु सैवात्र कीर्तिता नित्यपूजने ॥२९॥

The items of worship of the goddess have already been stated, those are to be used in this worship also, and the result is also the same. 29

कवचस्य च माहात्म्यमहं ब्रह्मा न केशवः ।
वक्तुं क्षमस्त्वनन्तोऽपि बहुजिह्वः कदाचन ॥३०॥

Neither Brahmā nor Keśava nor even many-tongued Ananta is ever able to tell the peculiar efficacy of this *kavaca*. 30

क्रव्याद् भयं न लभते तथा तोयपरिप्लवे ।
कवचस्मरणादेव सर्वं कल्याणमाप्नुयात् ॥३१॥

The wearer of this *kavaca* should apprehend no danger from flesh eaters (demons), nor from submerging flood water, he becomes beneficiary every where. 31

ओं त्रिपुराकवचस्यास्य ऋषिर्दक्षिण उच्यते ।
छन्दश्चित्राह्वयं प्रोक्तं देवी त्रिपुर भैरवी ॥३२॥
धर्मार्थकाममोक्षाणां विनियोगस्तु साधने ।
यथाद्यात्रिपुराख्याया बीजानि क्रमतः सुत ॥३३॥

Om, of this Tripurā-*kavaca*, *Dakṣiṇa* is the seer, *Citra* is the metre, and the deity is Tripurabhairavī ; this is applicable in achieving *dharma*, *artha*, *kāma* and *mokṣa*. 32-33

नामतो वाग्भवादीनि कीर्तितानि मया पुरा ।
तथा त्रिपुरभैरव्या बीजानामपि नामतः ॥३४॥
वाग्भवः कामराजश्च तथा त्रैलोक्यमोहनः ॥३५॥

O my sons ! the names of *bijas* of Ādyā Tripurā, Vāgbhava and others, as I have stated before, the same way I am telling you the names of *bija* of Tripurabhairavī, one by one, *Vāgbhava*, *Kāmarāja*, and *Trailokyamohana*. 34-35

अवतु सकलशीर्षं वाग्भवे वाचमुग्रां
निखिलरचितकामान् कामराजोऽवतान्मे ।
सकलकरणवर्गमीश्वरः[1] पातु नित्यं
तनुगतबहुतेजो वर्धयन् बुद्धिहेतुः ॥३६॥

Let Vāgbhava, first of all protect my sharp speech, *Kāmarāja* protect me by fulfilling all desires, *Iśvara*, the embodiment of entire energy of the body, always protect the group of *karaṇas* and enhance my intelligence. 36

कुटैस्तु[2] पञ्चभिरिदं गदितं हि यन्त्रम्
मन्त्रं ततोऽनु सततं मम तेज उग्रम् ।
तेजोमयं महति[3] नित्यपरायणस्यं[4]
तन्त्रो[5] हृदि प्रवितता तनुतां सुबुद्धिम् ॥३७॥

The mysterious *yantra* has been described with these five riddles. Let *mantra* in the form energy always protect my

1. ···मयं M.

1. सकलकरणवर्गं डायरः V. 2. हृदयैस्तु M. 3. महति M. 4. यणस्य M. 5. तन्त्रे V.

energy, which always resides supreme, let *tantra* expand my good intellect in my heart. 37

आधारे वाग्भवः पातु कामराजस्तथा हृदि ॥३८॥
भ्रुवोर्मध्ये च शीर्षे च पातु त्रैलोक्यमोहनः ॥३९॥

Let Vāgbhava protect me at *ādhāra* (the base of the spine) *kāmarāja* at the bosom, *trailokyamohana* between the two eyebrows and on the head. 38-39

विततकुलकलाज्ञा[1] कामिनी भैरवी या
त्रिपुरपुरदहाख्या सर्वलोकस्य माता।
वितरतु मम नित्यं नाभिपद्मे सकुक्षौ
गणपतिवनिता[2] मां रोगहानिं सुखं च ॥४०॥

The amorous Bhairavi, the expert in the arts of *kula*, who burns the Tripura-pura and hence known by that epithet, is the mother of all people. Let her bestow protection on me at my navel, and at stomach; let the consort of Gaṇapati destroy my diseases, and cause happiness to me. 40

योगैर्जगन्ति परिमोहयतीव नित्यं
जागर्ति या त्रिपुरभैरवभामिनीति।
सायं[3] च भावकलिता मम पञ्चभागे
नासाक्षिकर्णरसनात्वचि पातु नित्यम् ॥४१॥

The consort of Tripurabhairavi, who remains always awake, as if causing illusion of the three worlds by the power of *yoga*, becomes romantic in the evening; let her always protect me at five parts of my body such as the nose, the eyes, the ears, the tongue, and the skin. 41

आद्या तु त्रिपुरेयं या मध्या या कामदायिनी ॥४२॥

This is Ādyā Tripurā; let Madhyā Tripurā fulfil all desires. 42

त्रिधा तु ह्यवतां नित्यं देवी[4] त्रिपुरभैरवी ॥४३॥

Let the goddess Tripurabhairavi protec: me thrice. 43

उदयदिशि सदा मां पातु बाला तु माता
यमदिशि मम मध्याभद्रमुग्रं विदध्यात्।
वरुणपवनकाष्ठामध्यतो भैरवी मा-
मवतु सकलरक्षां कुर्वती सुन्दरी मे ॥४४॥

Let the mother Tripurabālā always protect me in the east, Madhyā do immense welfare to me in the south, the beautiful Tripurabhairavī protect all, and protect me between the directions west and north-west. 44

[1]महामाया महायोनिर्विश्वयोनिः सदैव तु[2]।
सा पातु त्रिपुरा नित्यं सुन्दरी भैरवी च या ॥४५॥

Let Mahāmāyā, *mahāyoni*, *viśvayoni*, *sundarī*, Tripurabhairavī always protect me. 45

ललाटे सुभगा देवी पूर्वस्यां दिशि कामदा।
नित्यं तिष्ठतु रक्षन्ती सदा त्रिपुरसुन्दरी[3] ॥४६॥

Let the goddess (Tripurabhairavī) Subhagā, protect me on the forehead, Kāmadā in the east. Let Tripurasundarī, who fulfils all desires, remain there always protecting me. 46

भ्रुवोर्मध्ये तथाग्नेय्यां दिशि मां त्रिपुरा च या[4]।
वर्धयन्ती भगगणान्. पातु[5] त्रिपुरभैरवी ॥४७॥

Let Tripurā protect me between the eyebrows, and in the south-east; let Tripurabhairavi, who causes the group of *Bhagas* to grow, protect me. 47

वदने दक्षिणस्यां च दिशि मां भगसर्पिणी।
त्रिपुरा यमदूतादीन् वारयन्ती सदाऽवतु ॥४८॥

Let Bhagasarpiṇī Tripurā always protect me on my face and in the south by resisting the envoys of death and others. 48

कर्णयोः पश्चिमायां च दिशि[6] मां भगमालिनी।
अयोनिजा जगद्योनिर्बाला मां त्रिपुराऽवतु ॥४९॥

Bhagamālinī Tripurabālā, has no birth and is the mother of the world. Let that goddess protect me. 49

अनङ्गकुसुमाकण्ठे प्रतीच्यां दिशि सुन्दरी।
त्रिपुराभैरवी माता[7] नित्यं पातु महेश्वरी ॥५०॥

Let Sundarī Anaṅga-kusumā protect me on my neck and in the west; the great goddess mother Tripurabhairavī always protect me. 50

---

1. विचित्रकनकलाज्ञा M. 2. पद्मगतजनिता M. 3. सा पञ्चतारकलिता. M. 4. सा मे M.

1, महायोनि V. 2. या M. 3. भैरवी M. 4. भगा M. 5. माता M. 6, देवी पानंगमेखला M. 7. माया V.

हृदि मारुतकाष्ठायां देवी पात्वनङ्गमेखला।
नाभावुदीच्यां दिशि मां मातङ्गी त्रिपुरापरा ॥५१॥

Let the goddess Anaṅgamekhalā protect me on my bosom and in the north-west; Mātaṅgī Tripurā protect me on the naval and in the north. 51

अनङ्गमदना देवी पातु त्रिपुरभैरवी।
ऐशान्यां दिशि लिङ्गे च मदविभ्रममन्थरा ॥५२॥

Let Anaṅga-madanā Mada-vibhrama-mantharā Tripura-bhairavī protect me on my membrum virile and in the north-east. 52

वाग्वादिनी रक्षतु मां सदा त्रिपुरभैरवी।
गुदमेढान्तरे पातु रतिस्त्रिपुरभैरवी ॥५३॥

Let Vāgvādinī Tripurabhairavī Rati Tripurabhairavī always protect me on my anus and inside penis. 53

हृदयाभ्यन्तरे प्रीतिः पातु त्रिपुरभैरवी[1]।
भ्रूनासयोर्मध्यदेशे नित्यं पातु मनोभवः ॥५४॥

Let Prīti Tripurabhairavī always protect me inside my bosom, and Manobhavā between the eyebrows. 54

[2]द्रावणी मां ग्रहत् पातु वाणी मां दुर्गमूर्धनि।
क्षोभणा मां सदा पातु क्रव्याद्भ्योऽनिष्टभीतितः ॥५५॥

Let Dravāṇī protect me from planets, Vāṇī on the top of the fort, kṣobhaṇā from flesh eaters (demons), from dangers and fear 55

वशीकरणवाणो[4] मामग्नितः पातु राजतः।
आकर्षणाह्वया[5] वाणो[6] मां पातु [7]शस्त्रघाततः ॥५६॥

Let Vaśīkaraṇavāṇī (speech which causes attachment) protect me from fire and the kings (administration) and Vāṇī called *ākarṣaṇa* protect me from the injury by weapons. 56

मोहनः सर्वभूतेभ्यः पिशाचेभ्यो जलात्तथा।
नित्यं पातु महावाणस्तन्वानः काममुत्तमम् ॥५७॥

Let Mohana protect me from all creatures, friends and in water; let Mahābāṇa excite my excellent lust and always protect me. 57

माला मां शास्त्रबोधाय[1] शास्त्रवादे सदाऽवतु।
पुस्तकं पातु मनसि सङ्कल्पं वर्धयन् मम ॥५८॥

Let *mālā* (garland) protect me in acquiring knowledge of scriptures and always in the debate on scriptures. Let the book strengthen my resolve and protect me in my mind. 58

वरः पातु सदा धाम्नि[2] [3]धामतेजो विवर्धयन्।
अभयं ह्यभयं दत्तां सर्वेभ्यो भूतिभावनम् ॥५९॥

Let environ always protect me in my house and increase the strength of the house. Let *abhaya* (unfearful) grant me safety (*abhaya*) and make me the top most one among the rich. 59

ऊर्ध्वाधोभावभूतस्थिततरकरणे रक्तकीर्णा सुचक्रा
कालाग्निप्रख्यरोचिः सकलसुरगणैरर्चिता मुण्डमाला।
ज्ञानध्यानैकतानप्रबलबलकरं तत्त्वभूतप्रतिष्ठं[4]
पातादूर्ध्वं तथाधः सकलभयभृतो भोगभीरोस्तु विद्या ॥६०॥

The garland of human heads besmeared with blood, which thickly covers the heads, looks like a girdle, placed up and down, which resembles the dreaded fire (in deluge), and worshipped by all gods. It is attune with wisdom and meditation, which it causes gradually more and more strong, resides in the supreme knowledge. Let that *vidyā*, which removes fear from all those afraid of enjoyment, protect me up and down. 60

[5]हः पातु हृदि मां नित्यं सः शीर्षे पातु नित्यशः।
रः पातु गुह्यदेशे मां सौः पातु कण्ठपार्श्वयोः ॥६१॥

Let *ha* always protect me on the bosom, *sa* on the head, *ra* on the anus, *sauḥ* on the neck and on two sides. 61

रकारो मम नाडीषु शिरः सौः पातु सर्वदा।
शक्रः पातु सदाकाशे[6] ब्रह्मा रक्षतु सर्वतः ॥६२॥

Let the syllables *ra* protect me in my veins, **sauḥ* always protect me on the head. *Śakra* protect me in the

1. त्रिपुरसुन्दरी V. 2. द्रवणः शत्रुतः V. 3. वाणीं M. 4. वाणो M. 5. यो M. 6. वाणो M. 7. शत्रु''' M.

1. मनो मां ज्ञानवृद्धाय M. 2. स्थाम्नि M.V. 3. स्थाम M. 4. प्रतिष्ठः M. 5. हूं : V. 6. '''वासे M. * Mentioned price.

sky (interior of the body), Brahmā protect me everywhere. 62

विद्या विद्याभाविनी कामरूपा,
स्थूला सूक्ष्मा मायया यादिमाया ।
ब्रह्मेन्द्राद्यैरर्चिता भूतिदात्री[1]
रक्षां कुर्यात् सर्वतो भैरवी माम् ॥६३॥

Bhairavī who is in the form of knowledge and absence of knowledge, who assumes form at will, is gross and subtle, illusion, and the first illusory power, is worshipped by Brahmā, Indra and others; let her bestow wealth-let that Bhairavī protect me every where. 63

आद्या मध्या भाविनी नीतियुक्ता,
सम्यग्ज्ञानज्ञेयरूपापरा या ।
आदावन्ते मध्यभागे च तारा
पायाद् देवी त्रैपुरी भैरवी या ॥६४॥

Let the goddess Tārā, who is in the form of Ādyā Tripurā, Madhyā Tripurā and Tripurabhairavī, who is meditated upon, endowed with good rules, in the form of knowledge, and knowable and the super one, protect me at the beginning, in the middle and at the end. 64

यन्मन्त्रभागतन्त्राणां यन्त्राणामपि केशवः ।
ब्रह्मा रुद्रश्च जानाति तत्वं नान्यो नमोऽस्तु तान् ॥६५॥

Keśava, Brahmā and Rudra alone know the secret *yantra*, *mantra* and the related *tantra* and also *yantras*; none else, I salute them. 65

त्वं ब्रह्माणी भवानी विश्वभवितुलंक्ष्मीरतिर्योगिनी ।
त्वं वाग्मी सुभगा भवायुतयुग[2] मन्त्राक्षरं निष्कलम् ।
वर्णास्ते निखिला[3] स्तनावचलितस्त्वं कामिनीकामदा
त्वं देवि त्रिपुरे कवित्वममलं सौभाग्यमुच्चैः कुरु ॥६६॥

Thou art Brahmāṇī (consort of Brahmā) Bhavānī (consort of Śiva), Lakṣmī of Viṣṇu, Rati, *yoginī*, eloquent, Subhagā, Bhavā (?); the number of thy *mantras*, without fraction, is twenty thousand. The letters of those *mantras* are firmly fixed on thy body; thou art Kāminī (lady) and fulfileth the desire; O goddess Tripurā! enhance my pure poetic skill and fortune highly. 66

इदं तु कवचं देव्या यो जानाति स मन्त्रवित् ।
नाधयो व्याधयस्तस्त न भयं च सदा क्वचित् ॥६७॥

Whoever knows this *kavaca* of the goddess (Kāmākhyā) he indeed is the knower of *mantras*; he does neither suffer from disease nor from mental agony, he need not apprehend danger from any body. 67

इति ते परमं गुह्यमाख्यातं कवचं परम् ।
तद्भजस्व महाभाग ततः सिद्धिमवाप्स्यसि ॥६८॥

Thus the supreme *ka-aca*, the most secret one has been stated. O fortunate one! take this and you shall achieve *siddhi*-(super natural power). 68

इदं पवित्रं परमं पुण्यं कीर्तिविवर्धनम् ।
त्रिपुरायास्त्रिमूर्तेस्तु कवचं मयकोदितम् ॥६९॥

I have now stated *kavaca* of Tripurā in her three (different) forms; this is most sacred, auspicious and it enhances fame 69

यः पठेत् प्रातरुत्थाय स प्राप्नोति मनोगतम् ॥
लिखितं कवचं यस्तु कण्ठे गह्णाति मन्त्रवित् ॥७०॥
न तस्य गात्रं कृन्तन्ति रणे शस्त्राणि भैरव ।
संग्रामे शास्त्रवादे च विजयस्तस्य जायते ॥७१॥

Whoever says this *kavaca* after rising from the bed in the morning, he gets his desires fulfilled. O Bhairava! if a knowledgable person of *mantras* wears this *kavaca* written (on a *bhurjapatra*) on his neck never any weapon causes injury to his body in battle, he become victorious in battles and debates. 70-71

इदं कवचमज्ञात्वा यो जपेत् त्रिपुरां नरः ।
स शस्त्रघातमाप्नोति भैरवीं सुन्दरीमपि ॥७२॥

If an adept worships Tripurabhairavī and Sundarī without knowing this *kavaca*, he is sure to be injured by weapons. 72

बीजमुच्चारयेत् स्वस्थो गतवाग् दोषनिश्चितः ।
संयोगबोधः प्रत्येकभेद-श्रवणगोचरः ॥७३॥

---

1. भीतिहृत्री V. 2. मन्त्रसंक्षेप एवं M. 3. स्तवाथचलिता त्वं कामिनी कामदा M.

यथैव जायते [1]सम्यग्यज्ञादिदोषवर्जितः ।
यस्योच्चारणरणकृत्ये तु संयोगो बोधदूषणम् ॥७४॥
प्रत्येकभिन्नताबोधः स कुष्ठी जायते नरः ।
न्यासानां प्रचुरत्वे तु फलानामपि भूरिता ॥७५॥

An adept, who is in the best of health, should utter *bījas*, if it is mute the blemish is inevitable. The knowledge of *bījas* grouped together should be aimed at, and the distinct sound of each individually must be audible. Thus the performance of sacrifice (*yajña*) becomes free from blemishes. If there be any defective pronounceation of *bījas* that leads to wrong understanding. If *bījas* are taken separately (one by one) and realises them separately that causes the adept to suffer from leprosy. Higher the number of *nyāsa* greater is the result. 73-75

उक्तन्यासो न हि त्याज्यो ह्यधिकं तु समाचरेत् ।
यथोक्तन्यासमज्ञात्वा न कृत्वा वा प्रमादतः ॥७६॥
यः कुर्यात् पूजनं देव्या आप्नुयात् स महापदम् ।

The aforesaid *nyāsa* must not be given up rather it should be performed more and more. If anybody worships the goddess without knowing the *nyāsa*, or, without performing it out of carelessness, he invites danger. 76-77a

मन्त्राक्षरस्य विन्यासः सर्वमन्त्रेषु कीर्तितः ॥७७॥
वैष्णवे चाथवा रौद्रे महाभागेऽथवा पुनः ।
मन्त्रे कलेवरगते महामायाप्रपूजने ॥७८॥
मन्त्रन्यासे न वा कुर्यात् कुर्याद् वान्यत्र वाचरेत् ।

The placing of letters (*nyāsa*) is thus stated of all *mantras* belonging to either Viṣṇu or Śiva or to the goddess Mahāmāyā. Letters having been put on the body an adept should worship Mahāmāyā with *mantra-nyāsa* or without it. 77b-79a

अङ्गरागेषु सिन्दूरं पानेषु मदिरा तथा ॥ ७९॥
वस्त्रं रक्तं तु कौशेयं त्रिपुराप्रीतिदं मतम् ॥

Of the cosmetics for the body the vermilion, of the drinks intoxicating liquor, and of the cloth red silk cause satisfaction to the goddess Tripurā, 79b-80a

1. प्रज्ञादि M.

त्रयो दीपाः प्रदातव्याः पञ्च वा सप्त भैरव ॥८०॥
इतो न्यूनान् न प्रदद्यात् त्रिपुरायै कदाचन ॥

O Bhairava! the number of lamp to be offered to the goddess should be three or five or seven, and not less than three lamps should ever be offered to the goddess Tripurā. 80b-81a

मल्लिकामालतीकुन्दं बको द्रोणः सिताम्बुजम् ॥८१॥
शुक्लपुष्पाणि[1] त्रिपुराप्रीतिदानि तु भैरव ।
रक्ताम्बुजं जवा रक्ता करवीरोऽथ कोमलः ॥८२॥
रक्तं त्रिपुरभैरव्याः प्रीतिदा स्नेहकाञ्चनैः ।
इदं ते कथितं पुत्र संक्षेपादेव भैरव ॥८३॥

O Bhairava! *mallikā*, *mālatī* *kuṇḍa*, *baka*, *droṇa*, white lotus and all kinds of white flowers give satisfaction to Tripurā. Red lotus, red *javā*, soft *karavīra*, *sneha*, *kāñcana* and all kinds of red flowers are the favourite flowers of the goddess Tripurabhairavī. 81b-83

अवाप्य सिद्धिं परमां स्वयं विस्तारयिष्यसि ।
आराध्य त्वं महामायामवाप्य च गणेशताम् ॥८४॥
कल्पमन्त्रोघमन्त्राणां भविष्यसि वितानक[2] ।

O my son! let you have supreme *siddhi* first, thereafter, you yourself shall propagate this cult. Having worshipped the goddess you shall be Lord of the *gaṇa* (the stature of Gaṇeśa) and the exponent of all *mantras* stated in the *kalpas*. 84-85a

अस्यास्त्रिपुरभैरव्याः शुक्लरूपाणि यानि तु ॥८५॥
तानि सारस्वताख्यानि मन्त्राः सम्यगुदीरिताः ।

All those white images of Tripurabhairavī are known as *sārasvata*, images (of Sarasvatī). The *mantras* for worshipping the goddess Sarasvatī have already been stated. 85b-86a

सरस्वती तु या देवी वीणापुस्तकधारिणी ॥८६॥

1. पत्रेषु M, 2. विभाजकः M.

स्रक्[1] कमण्डलुहस्ता च दक्षिणे शुक्लपर्णिका।[2]
महाचलस्य[3] पृष्ठस्था सितपद्मोपरिस्थिता ॥८७॥
शुक्लवर्णा शुक्लवस्त्रा शुक्लाभरणभूषिता।
तस्यास्तु वाग्भवाद्याभ्यां नेत्रबीजं द्वितीयकम् ॥८८॥
कृत्वान्ते[4] विनियोज्यैव मन्त्रं प्राक्प्रतिपादितम्।

The goddess Sarasvati wears a lute and a book, a rosary and a water pitcher; and a white leaf on the right; she stands on a white Lotus located on a high mountain, she is of white complexion, wears white cloths and is adorned with white addornments; *netrabījā* provided with the two first *vāgbhava-bīja* and followed by the *mantras* should be used; this is already stated. 86b-89a

वरदाभयहस्ता च मालापुस्तकधारिणी ॥८९॥
शुक्लपद्मासनगता सा परा वाग् सरस्वती।

The goddess who wears the boon-granting and safety providing pestures in her hands, who wears a rosary and a book, stands on a white lotus is Śarasvatī; the *parā* (the first stage of the speech). 89b-90a

बालाबीजाद्यक्षरं तु द्विरुक्तं त्रार्धं[5] चन्द्रकम् ॥९०॥
मन्त्रमस्याः पुरा प्रोक्तं तन्त्रं सामान्यमीरितम्।

Twice the two syllable of the *bīja* of Tripurabālā, with *candra* (and *bindu*), are her *mantras* stated earlier, and the procedure of worship is said to be common. 90b-91a

एषा तु या रक्तवर्णा मुण्डमालाविभूषिता ॥९१॥
तस्याः प्रोक्तः पुरा मन्त्रः सा तु वृद्धा सरस्वती।
षष्ठमन्त्रस्तयैतस्यास्त्रयोदशनिरूपणे ॥९२॥

The goddess is of red complexion and adorned with the garland of human heads, is called vṛddha Śarasvatī, the *mantras* applicable to her worship have been stated earlier. The sixth *mantra* of the group of thirteen *mantras*, stated earlier, is her *mantra*. 91b-92

1. शुक्लपद्मस्तहस्ता M. 2. वर्णिका M. 3. महाचेलकपुरस्तु M.
4. त्रिः कृत्वा M. 5. सार्धं... M.

एषा कवित्वशास्त्रौघ-तत्त्ववादविनिश्चये[1]।
सुखसम्पत्करा[2] प्रोक्ता नित्यमेव तु भैरव ॥९३॥

O Bhairava! this Vṛddha Śarasvatī bestows poetic skill and the decisive power in debating on scriptures, always grants wealth and causes happiness. 93

अस्या व्यस्तसमस्तैश्च शुक्ररक्तादिभेदतः।
चतुःषष्टिमूर्तयश्च त्रैपुरादुत वाग्भवम् ॥९४॥

Taken together and separately, and due to the difference, based on white and red colour the total number of images arising out of Tripurā or Vāgbhava is sixty four. 94

महामाया योगनिद्रा मूलभूता जगत्प्रसूः।
जगन्माता जगद्धात्री विद्याविद्यापरात्मिका ॥९५॥

Mahāmāyā, yoganidrā is the root of all, the source of the world, the mother of the world, the protectress of the world, who is in the form of *vidyā* and *avidyā* and supreme being. 95

तस्या एव महाभाग त्रिपुराद्या विभूतयः।
प्रस्तुताः कथिता नित्यं ताः स्वयंगत एव हि ॥९६॥

O highly fortunate one! Tripurā and all others are *vibhuti* (multiplication) of hers, all of them have emerged from her and always merges in her. 96

इति ते कथितं पुत्र महादेव्या मनोहरम्।
रहस्यं वामदाक्षिण्यं मन्त्रसिद्धिं शृणुष्व मे ॥९७॥

O my son! thus the attractive secret—*i. e.* left hand and right hand methods of worshipping the goddess have been stated. Now listen to the prosess of achieving power of *mantra*. 97

इति श्रीकालिकापुराणे त्रिपुराकवचं नाम[4] पञ्चसप्ततितमोऽध्यायः ॥७५॥

Here ends the seventyfifth chapter of the holy Kālikāpurāṇa, called the description of *tripurā-kavaca*.

1. एताः M. 2. यथाः M. 3. अत्र सम्यक् पुरा प्रोक्ता M.
4. उत्तमीतिरितमः V.

CHAPTER—SEVENTY SIX

षट्सप्ततितमोऽध्यायः

Vetāla and Bhairava attained Siddhi)

श्रीभगवानुवाच—

मन्त्रशुद्धिमवेक्ष्यैव गृह्णीयान्मन्त्रमुत्तमम् ॥१॥
तत्र सिद्धं[1] सुसिद्धं च साध्यं शात्रवमेव च।
मन्त्रं चतुर्विधं प्रोक्तं तद्विद्ध्यक्षरभेदतः ॥२॥

The Lord said:

An adept should accept *mantras* by ascertaining their purification. Let it be known to you that due to the variation of letters *mantras* are of four kinds—*siddha, s-usiddha, sādhya,* and *śātrava.* 1-2

वर्णक्रमः शाश्वतस्तु यो मया भाषितः पुरा।
तमादौ भैरव ज्ञात्वा पश्चाच्चक्रं शृणुष्व मे।
वर्णानां तु मुखादीनां[2] वैष्णवीतन्त्रसंज्ञक ॥३॥
यः प्रोक्तोऽभून्महामन्त्रस्तस्यासन्नक्षराणि तु।
मूलभूतानि तान्येव ततोऽन्यानपि वर्धयेत् ॥४॥

The serial order of letters in *mantras* is fixed; this I have stated before. O Bhairava! first you must know this, now listen to the *cakra*. The letters beginning with *mukha* (?) etc. of the *mahamantra* stated in the *Vaiṣṇavītantra*, the adjacent letters of it are the basic ones, and others letters are their expanded form. 3-4

अकारश्च ककारश्च चटकारो तथैव च।
तपकारो यकारश्च वर्गाद्याः परिकीर्तिताः ॥५॥

a, ka, ca, ṭa, ta, pa and *ya*—these are the first letters of the (7) *vargas* respectively. 5

[3]अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ एतेऽदीर्घदीर्घकाः।
[4]ए ऐ ओ औ विसर्गश्च बिन्द्वादिर्याज्ञिकस्तथा ॥६॥
[5]ध्वनेरन्तरजाश्चेति कीर्तितास्तु स्वरा अमी।

a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ—these are the short and long vowels, *e, ai, o, au, visarga, candra-bindu yājñika* (?) and the intervening one between sounds are long vowels. 6-7a

खकारश्च गकारश्च घ ङो वर्गः प्रकीर्तितः ॥७॥

[1]व्यञ्जनकारादिछञो टकारः परमस्मृतः।
उकारश्च डकारश्च भैरवशब्दादिरेव च ॥८॥
णकारान्तस्तृतीयोऽयं वर्गोष्ठादिः प्रकीर्तितः।
थकारश्च दकारश्च धर्मशब्दादिरेव च ॥९॥
नवशब्दस्य चैवादिश्चतुर्थो वर्ग उच्यते।
फलशब्दस्य यश्चादिर्बहुशब्दादिरेव च ॥१०॥
भकारो मनःशब्दादिः पञ्चमो वर्ग उच्यते।
यकारश्च रकारश्च लकारो वस्तथैव च ॥११॥
एभिश्चतुर्भिर्वर्गोऽयं षष्ठो भैरव उच्यते।

kha, ga, gha, ṅa, these are *kavarga*; the consonants *cha, ja, jha, ña,* are *cavarga*; *ṭa, ṭha, ḍa,* the first letter of the sound *dhairava* (?) *i.e. dha* and *ṇa* are the third *varga*, which has also *oṣṭha* etc. in it. *tha. da,* the first letter of the word *dharma i.e. dha* and the first letter of the word nava *i.e. Na*, are the fourth *varga*; the first letter of the word *phala* and *bahu i.e. pha* and *ba* respectively, *bha* and the first letter of the word *mana u, ma*, the fifth *varga*. O Bhairava! *ya, ra, la* and *va* these four letters constitute the sixth *varga.* 7b-12a

शषसा हः क्षकारश्च संयोगः परिवेदकः ॥१२॥
पञ्चभिः शेषवर्गोऽयं सप्तमः परिकीर्तितः।
संयोगयोगसंलोमप्रतिलोमैरिमे सुत ॥१३॥
वर्णाः स्युर्मन्त्रनामादौ वाङ्मात्रेऽपि च भैरव।
चतुर्वर्गप्रदा वर्णाः सुखदुःखकरास्तथा ॥१४॥

śa, ṣa, sa, ha and *kṣa*, the speciman of conjunct consonants, these five letters is the last and the seventh *varga*. O my son! in *mantras* and in speech these letters as conjuncts, in order and also in reverse order, are used. The letters grant the four-fold aim of life, and cause happiness and pain. 12b-14

1. शुद्धि M. 2. मुखादीनां V. 3. आ ई ऋ ऊ इ उ ऋ लृ लृ V. दीर्घो लृ सृत्सु दीपकाः M. 4. एदैदौ च सदाविश्चीकादि⋯M. 5. ध्वानान्तरसञ्ज्ञेति M.

1. व्यञ्जनादौ ककारादिः⋯M.

रोगं च तेजसम्पूज्यपूजकाः परिकीर्तिताः।
अहं विष्णुश्च ब्रह्मा च गायत्री ब्रह्ममातृकाः ॥१५॥
अपरं ब्रह्मवर्णा ये परब्रह्मसुखप्रदम्।
अपरं ब्रह्मकुशलः परब्रह्माधिगच्छति ॥१६॥

These are also said to be disease (the cause of disease), the energy, both the element of worship and worshipper. Myself, Viṣṇu, Brahmā, Gāyatrī, the mother of Vedas, and all other *brahma-varṇas* (letters) cause to attain supreme Brahma and enjoy bliss. Those who are experts in the art of using *brahma-varṇas* they attains supreme Brahma. 15-16

सिसृक्षुरीश्वरो वर्णाज्ज[1] गन्ति स्वेच्छया पुनः।
ससर्ज मम[2] वक्त्रे तां ब्रह्मवक्त्रे च वै न्यधात् ॥१७॥

The Lord, with a view to create the world from the letters of his own will, first created the letters and put them in my and Brahmā's mouth. 17

अहं तु सकलान् वर्णान् न्यस्य भैरव तन्त्रकम्।
अकार बहुलं[3] पुन ज्ञानमार्गं विवर्धयन् ॥१८॥

O my son Bhairava ! with a view to advance the knowledge of *jñānamārga* (the cult of tantra) I composed, using all these letters, quite a good number of scriptures. 18

य[4] इमे गदिता वर्णा मया वर्णविनिश्चये।
मन्त्रशुद्धिविवेकार्थं वर्णचक्रं ततः शृणु ॥१९॥

All the letters have been stated by me in course of identifying *varṇas* (letters). Now listen to *varṇacakra* for getting the *mantras* refined. 19

शक्तिशम्भुस्वरूपिण्यो रेखे द्वे प्रथमं न्यसेत्।
तन्मध्यतः [5]पुनारेखे विष्णुलक्ष्मीतले तथा ॥२०॥
तयोस्तु रेखयोर्मध्ये द्वे रेखे समतो न्यसेत्।
तस्य चक्रस्य चारेषु रेखास्तु परिसंख्यया ॥२१॥
चतस्रस्तु प्रदातव्याः स्वरमध्ये तु भैरव।
भिन्नानां च तथा वर्णाः सन्धयोऽष्टौ प्रकीर्तिताः ॥२२॥

1. वर्णान् M. 2. सर्वतान् M. 3. अकार्य वदनं M. 4. त M. 5. पुरा M.

First, two lines symbolising Śakti and Śambhu should be drawn, and again two more lines representing Viṣṇu and Lakṣmī are to be drawn between the aforesaid two lines. Again, two more lines of equi-distance should be drawn in between the two lines. O Bhairava ! on the spokes, and in the midst of them in the circle four lines must be drawn. Thus eight joints are caused by crisscrossing of the lines; all the letters are to be placed there. 20-22

नेमयस्तु चतस्रोऽस्य सन्धिमध्येषु कीर्तिताः।
अष्टारसंयुतं चक्रं चतुर्नेमिसमन्वितम् ॥२३॥
बहिर्वेष्टनसंयुक्तं वर्णचक्रं प्रकीर्तितम्।

Four circumferences are to be there in the midst of these joints. Thus the circle will be with four circumferences and eight joints. The circle of letters in the outer circumference of this (circle). 23-24a

मेषादीनां च राशीनामुदयास्तप्रतिक्रिया ॥२४॥
इदमेव भवेच्चक्रं ज्ञानश्रीवृद्धि-कारकम्।

The rising and the setting of *Meṣa* (Aeros) and other *rāśis* (houses) could be known from this circle. This circle causes the knowledge to advance and the wealth to grow. 24b-25a

इदं चक्रं लिखित्वा तु समभूमावुदङ्मुखः ॥२५॥
प्राङ्मुखो वा लिखेद् वर्णाञ्छुचिरिष्टं नमन् गुरुम्।
प्रदक्षिणं लिखेत् तस्मिन् वर्णास्तेष्वेव तु क्रमात् ॥२६॥

An adept should purify himself first and then pay his obeisance to his respected preceptor, and sit facing either the north on the east, and draw this circle on the ground, then he should write all the letters on it, beginning from south, serially one after another. 25b-26

[1]पुरो नेमेवकारं तु रकारं चापि वै लिखेत्।
अकारं वर्जयेद् दीर्घमीकारं च स्वरेषु वै ॥२७॥

On the east circumference of the circle the letter *va* and *ra*

1 पुरो नेमारकबिन्दु ककारं" M.

should not be written. Among the vowels the long *a* (*ā*) and the long *i* (*ī*) are to be avoided. 27

अकारादिक्षकारान्त झ ट[1] ञ ण वर्जितम् ।
प्रदक्षिणक्रमादेव लिखित्वा वर्णसञ्चयम् ॥२८॥
स्वनामाद्यक्षरं गृह्य कुर्यात् तु गणनक्रमम् ।
मन्त्रस्याद्यक्षरं यावत् सिद्धाद्यं तत्र योजयेत् ॥२९॥

An adept should write the alphabet beginning with *a* and ending with *kṣa*, excluding *jha ña ṭa* and *ṇa*, from the south. An adept should continue the process of calculation taking the first letter of his own name and should go on counting till he reaches the first letter of the *mantra*. The first letter of the *siddha-mantra* is also to be added. 28-29

नवैकपञ्चके सिद्धः साध्यः षड्युग्मपङ्क्तिषु ।
त्रिसप्तैकादशेष्वेव सुसिद्धः परिकीर्तितः ॥३०॥
द्वादशाष्टजतुर्थेषु [2]शात्रवः परिकीर्तितः ।
सिद्धेनैवाचिरात् सिद्धिः साध्यः कालेन सिध्यति ॥३१॥*
क्रमान्नाशयते शत्रु : सुसिद्धः सिद्धिदोऽचिरात् ।
यो यो वर्णक्रमः प्रोक्तो मन्त्रे दक्षिणगोचरे ॥३२॥

In the event of reckoning from the first letter of the adept's own name, if the first letter of the *mantra* falls at the first, or, fifth, or, ninth position the *mantra* is regarded as *siddha*, if the first letter falls at second, or, sixth, or, tenth position that *mantra* is regarded as *sādhya*; if the first letter falls at third, or, seventh, or, eleventh position that *mantra* is regarded as *su-siddha*; and if the first letter falls at fourth, or, eighs, or, twelth position that mantra is regarded as *śātrava*. The *siddha-mantra* brings *siddhi* without delay; the *sadhya-mantra* causes *siddhi* in course of time; the *śātrava-mantra* destroys enemies, and the *su-siddha-mantra* causes *siddhi* immediately. The serial order of the letters in the *mantras*, which are stated above, is applicable only in the right-hand-method of worship. 30-32

1. झ ट ठं ञ ण'''M. 2. शात्रवर्णास्तु मन्त्रवित् M.
* अधिको मुद्रित पुस्तके B.V.

वाम्याराधनमन्त्रेषु क्रमं शृणिवह भैरव ।
ॠलृ. द्वयं ङ ञ ण ना वर्ज्याश्च वर्णगोचरे ॥३३॥
लिखेद् वामक्रमेणैव तत्र वर्णास्तु मन्त्रवित् ।*
नृसिंहार्कवराहाणां प्रसादप्रणवस्य च ॥३४॥
एकाक्षरद्व्यक्षराणां न सिद्धादिविचिन्तनम् ।
बीजेषु चापि सर्वेषु दीक्षार्थेषु च भैरव ॥३५॥
सिद्धादिचिन्ता नो कार्या ग्राह्यास्तु दश वश्यकम् ।
सुसिद्धं कामदं ग्राह्यं साध्यसिद्धविचारणात् ॥३६॥

O Bhairava ! listen to the serial order of the letters applicable in left-method worship. An expert in *mantras* should write left word, in the circle, all the letters of the alphabet except *ṛi*, *ḷi*, *ṅa*, *ña*, *ṇa*, and *na*.

The classification of *mantras* such as *siddha* etc. should not be considered in one-letter *bīja* and two letter *bīja* of *Varaha*, Arka (the sun), Nṛsimha, *prasāda* and *praṇava*. O Bhairava ! in all *bījas* used in initiation the consideration of *siddha* etc. should not be entertained; ten (*daśa*) *bījas* having super natural power to subdue others should be adopted. *Su-siddha mantra* in consideration of *siddha* and *sādhya* should preferably be adopted; this grants the desires. 33-36

न ग्राह्यः शात्रवो[1] धीरैर्गृहीत्वाप्नोति चापदम् ।
यो यस्यैकाक्षरो मन्त्रस्तन्नाम्ना स निगद्यते ॥३७॥*

A sober adept should not adopt *śātrava* (*mantra*), if he adopts, he is bound to be in danger. The one letter-*mantra* to whom it belongs, is known by the name of that deity. 37

सहितश्चन्द्रबिन्दुभ्यां तद्बीजमिति गद्यते ।
तथा शक्रो सकारः स्यात् सार्धचन्द्रः सबिन्दुकः ॥३८॥
स एव शक्रबीजं स्यात् तथान्यत्रापि योजयेत् ।*

Those *mantras* when provided with *candra* and *bindu* are called *bījās*. For instance, the first letter of *śakra-mantra* is *sa*, if it is provided with *candra* and *bindu*, is called *śakra-bīja*. This process is applicable in other cases also. 38-39a

मन्त्रोद्धारेषु सर्वत्र परतः परतः पुरः ॥३९॥
पूर्वतोऽपि परे कार्यमनुक्तः पूर्वपक्षकः ।

* अधिको मुद्रितपुस्तके B.V. 1. गृहीत्वापदमाप्नुयात् M.

In all cases of *mantrodhāra* (extracting the letters of a particular *mantra*) the letters are to be counted (and used) in order *i.e.*, from the first. In some cases the reverse order *i.e.* from the last to the first is prescribed. In absence of a particular direction the first one, the usval order, is to be followed. 39b-40a.

यदा षोडशसाहस्रं वैष्णव्या मन्त्रसञ्चयम् ॥४०॥
चक्रे निरीक्ष्यते तत्र षोडशारं तु चक्रकम् ।
विंशतिस्तु सहस्राणि त्रिपुराया यदीक्षते ॥४१॥
द्वात्रिंशारं तत्र चक्रं लेखनीयं सदा बुधैः ।

When sixteen thousand *mantras* of the goddess Vaiṣṇavī are to be placed on the circle; the circle should be with sixteen spokes. When twenty thousand *mantras* of Tripurā are to be put, the circle should always be drawn with thirty-two spokes by the wise. 40b-42a

इदमेव महाचक्रं षोडशारादिकं कृती ॥४२॥
कुर्यादधिकरेखाभिर्मन्त्रशुद्ध्यन्तरे सुत[1] ।
इयं ते कथिता पुत्र मन्त्रसिद्धिरभीष्टदा ॥४३॥*

O my son ! this *cakra* with sixteen spokes is the *mahā-cakra*. The wise adepts may draw more *cakras* by putting more lines. O my son ! the purification of *mantras*, which fulfils desires, has been thus stated. 42b-43.

जानाति सम्यक् य इमां स जयी काममाप्नुयात् ।
रहस्यं परमं पुत्र प्रयोगादिप्रकारतः ॥४४॥
वक्ष्यामि तत् समासेन शृणु वेताल भैरव ।*

Whoever knows this properly he becomes victorious and he gets all his desires fulfilled. O Vetāla and Bhairava ! I am now telling you the secret of it along with the procedure for applying the same, listen to it. 44-45a.

दन्तः पक्षविडालस्य तत्त्वचा परिवेष्टितः ॥४५॥
निर्माल्येन तु वैष्णव्या तत् संवेष्ट्य गुणत्रयम् ।
तत् तद् वा वामसूत्रस्य तत्तन्मन्त्रेण मन्त्रितम् ॥४६॥
गृहीत्वा दक्षिणे पाणौ मन्त्राणां शतमादितः[2] ।
सञ्चयेदथ[3] वैष्णव्या अष्टम्यां नियतेन्द्रियः ॥४७॥

An adept of merit should wrap a tooth of a *pakṣabiḍala* (?) with its skin and tie some *nirmālya* (flowers etc. offered to a deity) of the goddess Vaiṣṇavī, to it with three threads, which had been duly invoked with *mantras*, each one of the *vāma* threads separately. He on the eighth day of the moon should practise self-restraint and perform *japa* of the *Vaiṣṇavī-mantras* upto hundred from the beginning, while holding that excellent *yantra* in his right hand. 45b-47

ततस्तु दक्षिणे बाहौ धार्यं यन्त्रोत्तमं बुधैः ।
ततो द्वादशसिद्धिः स्याद्यदि चेन्नाश्निति तित्तिलीम्[1] ॥४८॥

The wise adept after this should wear this excellent *yantra* (diagram) on his right hand, he becomes the master of *dvādaśa siddhi* (twelve kinds of super normal power) provided that he does not take temirand. 48

जयः संग्रामवादेषु शरीरस्याप्यरोगिता ।
वशकृद्राजपुत्राणां राज्ञामपि च सन्ततम् ॥४९॥
भूतप्रेतपिशाचाश्च नो यान्ति नेत्रगोचरम् ।[2]
योषितां समदानां[3] तु वशकृच्चिन्तनात्[4] सकृत् ॥५०॥

He becomes victorious in battles, debates and disputes he remains healthy in his body, he is capable of subduing the reigning kings and princes all around, no *bhūtas* (goblins) *pretas* (ghost), *piśācas* (fiends) ever come to his sight, he becomes capable of attracting woman, excited with passions, even once, if he thinks of them. 49-50

रुधिराणां श्लेष्मणां च धातूनां स्तम्भनं तथा ।
तेजसां स्तम्भकं चैव चक्षुस्तेजःप्रदं तथा ॥५१॥

Under power of this he could resist the blood (from being oozing out) the spitting of plegum and discharge of semen (in sexual intercourse); the energy is resisted, and it increases the power of eyesight. 51

मूर्ध्नि पक्षविडालस्य हस्तं दत्त्वा शतत्रयम् ।
वैष्णवीतन्त्रमन्त्रं तु जप्त्वा तं स्थापयेद् गृहे ॥५२॥*
तं विडालं तु या पश्येन्मलिनी वनिता सुत ।
नापुत्रा सा भवित्री तु कदाचिदपि भैरव ॥५३॥

1. भैरव M. * मुद्रितपुस्तकेऽधिकः B.V. 2. मन्त्रात् शतमादितः M.
3. संचयेदथ M.

१. चेन्नाति तित्तिली M. २. गोचरे M. 3. प्रमदानां M. 4. चिन्तनात्कृत् M.
* मुद्रित पुस्तकेऽधिकः B.V.

An adept should perform *japa* of *mantras* stated in the *Vaiṣṇavītantra* by putting his hand on the head of *pakṣabiḍāla* and place it (somewhere) in side his house. O my son ! Bhairava ! if perchance a woman in her course of mansturation sees it, she never becomes issue-less (barren). 52-53

तादृक् पक्षविडालस्तु यस्य तिष्ठति मन्दिरे।
मृतापत्यापि तद्गेहे जीवत्पुत्रा प्रजायते ॥५४॥

When a *pakṣabiḍāla* of this type remains stationary in any body's residence the woman of the house becomes blessed with sons even if though her children were (inevitably) deid before, 54

कोकिलो भृङ्गराजो वा चकोरो वा शुकोऽथवा।
वैष्णवीतन्त्रमन्त्रेण मन्त्रितो यत्र तिष्ठति ॥५५॥
विघ्नं न मन्दिरे तस्य भवितृ सुप्रजा भवेत्।
न सर्पास्तत्र गच्छन्ति गताः खादन्ति नो नरान्।
नारी न वन्ध्यको तस्य मन्दिरेऽपि प्रजायते ॥५६॥

Cuchoose, the fork tailed shrikes, *Cakoras* (a kind of proverbial bird) and parrots, if invoked with the *mantras*, of the *Vaiṣṇavītantra* remain anybody's residence, never an obstacle occurs to him; his wife gives birth to good children. No snake ever enters into his house, and even if enters, it does not bite man in that house. No woman lives ever barren in his residence. 55-56

पञ्चमूर्तेश्चण्डिकाया[1] निर्माल्यानि च पञ्चमः ॥५७॥
तेषां वलीनां मांसेन स्थाल्यां पक्त्वा दिनत्रयम्।*
अष्टम्यां तत्पुनर्देव्यै दत्त्वा तन्मन्त्रमन्त्रितैः ॥५८॥

The meat of the sacrifices offered to the five formed goddess Caṇḍikā should be cooked with some items, the *nirmālya* being the fifth, for three days on an open vessel, The cooked meats should be invoked with *mantras* belonging to the goddess and offered to her on the eighth day of the moon (of the white fortnight of the moon in autmn). 57-58

तोयैरभ्युक्ष्य भुञ्जीयान्मनसा चिन्तयेच्छिवाम्।
तस्मिन् भुक्ते तु दीर्घायुर्जरा[1] शोकविवर्जितः ॥५९॥
तेजस्वी शत्रुदमनः कविर्वाग्मी च जायते।

The adept should besprinkle the cooked meats with water while meditating upon the goddess in his mind and then mretake it. Having taken this meat the adept lives long and he is never afflicted with old age and sorrow. He becomes powerful, conquerer of enemies, a poet and an eloquent speaker. 59-60a

ललाटे मूर्ध्नि कण्ठे च बाह्वोः पाण्योस्तथा हृदि ॥६०॥
वैष्णवीतन्त्रमन्त्रस्य यानि चाष्टाक्षराणि च।
लिखित्वा तानि चैतेषु स्थानेषु मन्त्रविद् बुधः ॥६१॥
कुङ्कुमं क्षीरमलयजातपङ्कः सुयावकैः।

A wise adept, the knower of *mantras* should write the eight letters of the *Vaiṣṇavītantra*, with *kuṁkuma* (saffron), sandal paste of trees grown on the Malaya mountain and the good liquid of barley on eight parts of the body, such as, the forehead, the head, the neck. two arms, two hands and the bosom. 60b-62a

अष्टम्यां संयतो भूत्वा नवम्यां प्रथमं नरः ॥६२॥
प्रतिष्ठाने न्यस्य करमष्टावष्टौ जपेद् बुधः।
आवर्तनेन मन्त्राणां ततोऽनु पूजयेच्छिवाम् ॥६३॥

A man first should practice self restraint on the eighth day of the moon and on the ninth day (of the moon) he should perform *japa* eight times, repeat the *mantras* in cyclic order by putting his hand on each of the eight parts of the body. Thereafter he should worship Śivā, the goddess. 62b-63

ततस्तस्मिन् दिने देव्यै विजातीयं वलित्रयम्।
दत्त्वा सहस्रं मन्त्रस्य संख्यया जपमारभेत् ॥६४॥

Thereafter the adept should sacrifice, the same day, three animals of three different species and performs *japa* of *mantra* one thousand times. 64

1. पञ्चमतैः V. * मुद्रित पुस्तिकेऽधिकः B.V.

1. जरापाक'''M.

जपान्ते तु हविर्भुक्त्वा संयतो रजनीं नयेत्।
एवं सकृत्कृते पुत्र रणे तस्य पराजयः ॥६५॥
कदाचिदपि नो भूयान्न च वादेषु शास्त्रतः।

After the *japa* was over he should take *ghee* and pass the night by being self-restrained. O my son! if this is done, even for once, he is never defeated in battles, nor in the debates on scriptures. 65-66a

[1]विधिमेवं सकृत्कृत्वा रणकाले यथा तथा ॥६६॥
सदा लिखेत् क्षत्रियस्तु विजयाय रणेषु च।
अपरं तु रणाष्टाङ्गं गुह्यमेतत् प्रकीर्तितम् ॥६७॥

A *Kaṣtriya* (man of warrior class) with a view to become victorious in a battle should perform this ritual, as for as practicable, and always write the *mantras*. More over this is said to be the secret eight parts (*aṣṭāṅgas*) of the battle. 66b-67

अनेनैव तु गुह्येन विजयी त्वं भविष्यसि।
इति नो कथितं सर्वं गुह्याद् गुह्यतरं शुभम्[2] ॥६८॥

With this secret you shall be victorious. Thus the auspicious and secretmost of the secrets has been told to you. 68.

सुखसम्पत्करं मन्त्रं यन्त्रतन्त्रसमन्वितम्।
यच्छ्रोतुं त्रिदशाः सर्वे नित्यं वाञ्छन्ति चामृतम् ॥६९॥

The *mantra* along with the *yantra* and the rituals cause happiness and the wealth to grow. This indeed is embrosia; gods are always eager to hear this. 69

तदिदन्ते समाख्यातं पुत्र वेताल भैरव।
एतत् सर्वं नदो ज्ञात्वा तत्त्वतः पुत्र भैरव ॥७०॥
स कामानखिलान् प्राप्य नित्यं कैवल्यमाप्नुयात्।

O my sons, Vetāla and Bhairava! thus everything about the *mantras* and rituals has been stated to you. 70-71a.

If a person knows these all in their real spirit he always gets his desires fulfilled and attains liberation at the end.

शृणोति यःसकृदिदं कथ्यमानो द्विजोत्तमैः ॥७१॥
न तस्य विघ्ना जायन्ते नापुत्रः स च जायते।

1. विधिनैवं M. 2. परम् M

Whoever listen to this, narrated by a learned *brāhmaṇa*, even for once, he never meets with any obstacle, nor he is destined to be without a son, and he remains delighted, successful, and lives a long life. He gets every object he desires and resides in the abode of the goddess (after death). 71b-72

दीर्घायुर्बलयुक्तश्च नित्यं प्रमुदितः कृती।
वाञ्छितार्थमवाप्नोति देवीगृहमवाप्नुयात् ॥७२॥
गच्छतं कामरूपान्तःपीठं नीलाचलाह्वयम् ॥७३॥
कामाख्यानिलयं गुह्यं कुब्जिकापीठसंज्ञकम्।
आकाशगङ्गा यत्रास्ति तज्जलैरभिषिच्य च ॥७४॥
तत्राराधयतं पुत्रौ महामायां जगन्मयीम्।
सा प्रसन्नाचिराद् देवो वरदा वो भविष्यति ॥७५॥

(Now two of you) proceed to the *pitha* called Nilācala in Kāmarūpa, that is the secret seat of the goddess Kāmākhyā, and is also known by the name *Kubjikā-pitha*. There in that *pitha* heavenly Gaṅgā flows. My sons! you two take your bath in the water of Gangā and propitiate the goddess Mahāmāyā, who in herself encampasses the entire world. That goddess shall be favourably disposed to you within no time and grant you boons. 73-75

और्व्य उवाच—

इत्युक्त्वा वृषभारूढस्तदा वेतालभैरवौ।
स पुत्रौ तु परित्यज्य तत्रैवान्तरधीयत ॥७६॥

Aurva said:

Thus saying Śiva mounted his bull and disappeared then and there leaving his sons Vetāla and Bhairava. 76

ततस्तौ नाटकं शैलं परित्यज्य तपस्विनौ।*
आसेदतुर्महात्मानं वसिष्ठं ब्रह्मणः सुतम् ॥७७॥

Thereafter the two ascetics left *Naṭaka śaila* and proceeded to meet the great soul Vaśiṣṭha, son of Brahmā. 77

* अधिको मुद्रितपुस्तके।

स तु सन्ध्याचलगतस्तौ दृष्ट्वा समुपस्थितौ।
समाजयामास मुनिः शिष्यवत् तौ हरात्मजौ ॥७८॥

The sage Vaśiṣṭha, the resident of Sandhyācala, having seen the two sons of Hara arriving there, welcomed them like his disciple. 78

ततस्तस्योपदेशेन वसिष्ठस्य महात्मनः।*
जग्मतुस्तौ महाशैलं नीलं कामाख्ययागतम् ॥७९॥

Then on the advice of the great soul Vaśiṣṭha the two went to the big mountain, called Nila, the abode of Kāmākhyā. 79

तत्र गत्वा महात्मानौ वैष्णवीतन्त्रगोचरम्।
आदाय जातां तां देवीं महामायां जगन्मयीम् ॥८०॥
भैरवाख्यस्य लिङ्गस्य निकटस्थौ शिवात्मनः।
आकाशगङ्गामाप्लाव्य स्थण्डिले मण्डलोत्तमम् ॥८१॥
विधाय नरशार्दूलौ जेपतुर्मन्त्रमुत्तमम्।

The two great souls having arrived there commenced worshipping the goddess Mahāmāyā, who contained the whole world in her, following the rules laid down in *Vaiṣṇavītantra*. Then the two great persons took their bath in the water of the heavenly Gaṅgā, and drew an excellent *maṇḍala* on the ground by the side of a Śiva-*liṅga*, called Bhairava-Śiva, and went on performing *japa* of the best *mantras*. 80-82a

तौ[1] जप्त्वा विधिवन्मन्त्रं सिद्धमष्टाक्षरात्मकम् ॥८२॥
वेतालस्य तथासाध्यमष्टलक्षाणि सङ्ख्यया।
त्रिभिर्वर्षैस्तु लक्षाणां चतुर्णामन्ततस्ततः ॥८३॥
त्रिधा पुरश्चरणं च तौ भक्त्या समकुर्वताम्।
यद्यदुत्तरतन्त्रोक्तं कल्पोक्तं पूजने कृतम् ॥८४॥
तत्सर्वं चक्रतुस्तौ तु तं त्रिहायणसंवृतौ[2]।

They performed *japa* of the eight-letter *siddhamantra* following the rules, and also of the *sādhya-mantra* of Vetāla eight lakh times, and at the end of four lakh *japas* they performed *puraścaraṇa* three times, with devotion. They had done everything whatever is prescribed to perform in worshipping the goddess in the *Uttaratantra* during the period of three years. 82b-85a

कामाख्या त्रिपुरादीनामन्यासामपि पूजनम् ॥८५॥
सकृत्कृत्वा पीठयात्रां चेरतुर्विधिवत् तदा।
एवं तौ बद्धकवचौ कृतन्यासौ हरात्मजौ ॥८६॥
सुप्रीता चानुजग्राह महामायाऽथ तौ तदा।
ध्यानस्थयोस्तु जपतोर्यजतोश्च जगन्मयी[1] ॥८७॥
शिवलिङ्गं विनिर्भिद्य तदा प्रत्यक्षतां गता।

They also worshipped Kāmākhyā, Tripurā and other goddesses once, and then went out on pilgrimage of the *pīṭhas* as per rules. The goddess Mahāmāyā became pleased with them and granted them favour. While they were meditating upon her, carried *japa* and worship of the goddess there emerged the goddess ashundering the *liṅga* and came into their preception. 85b-88a.

तस्यां विनिर्गतायां तु शिवलिङ्गं त्रिधाऽभवत् ॥८८॥
भैरवो भैरवी चेति हेरुकश्च तथा त्रयः।
तां ददर्श तदा देवीं वेतालो भैरवस्तदा।
यथा ध्यानगता दृष्टा बहिश्चापि तथा तथा ॥८९॥

As soon as the goddess came out from the *liṅga* it became three pieces length wise ; these three are Bhairava, Bhairavī and Heruka (the cremation ground). Vetāla and Bhairava then had seen the goddess of the same appearance outside in their preception as they had visualised in their mind (through meditation), 88b-89

तां दृष्ट्वा चारुसर्वाङ्गीं पीनोन्नतपयोधराम् ॥९०॥
वरदाभयहस्तां च सिद्धसूत्रासिधारिणीम्।
रक्तपद्मप्रतीकाशां सितप्रेतासनस्थिताम् ॥९१॥
निमील्य नयनद्वन्द्वं तदा वेतालभैरवौ।
त्राहि त्राहि महामाये ऊचतुस्तौ मुहुर्मुहुः ॥९२॥

The goddess is lovely in all the limbs, she is with a pair of fully developed and uplifted breasts, she wears the postures of granting boons and providing safety in her two hands.

1. तं V. B. 2. ···वत्सरः।

* अधिको मुद्रित पुस्तके।

1. जगन्मयी T. B.

While she holds *siddha-sūtra* and a sword in her two other hands ; she resembles a red lotus and is seated on the seat of the white ghost. Vetāla and Bhairava having seen her (in this form) started crying repeatedly by closing their eyes : "O Mahāmāyā ! protect us, protect us." 90-92

ततस्तया महादेव्या तेजसाप्यायितौ तु तौ।
पस्पर्श वरहस्तस्य चाग्रभागेन वैष्णवी ॥९३॥

Then the goddess Mahādevī transmitted energy to them with her power. The goddess Vaiṣṇavī touched the two with the tip of her boon-granting hand. 93

आप्यायितौ ततस्तौ तु स्पृष्टावपि तया पुनः।
आसेदतुश्च देवत्वं मनुष्यत्वं विहाय च ॥९४॥

Vetāla and Bhairava thus was energised by being touched ; and they immediately attained divinity leaving aside their humanity. 94

देवभूतौ तदा तौ तु महामायां जगन्मयीम्।
स्तुतिभिर्नतिभिश्चेति तदा तुष्टुवतुः शिवाम् ॥९५॥

The two having attained the god-hood kept on praying the goddess Mahāmāyā, the embodiment of the world, with prayers and offering salutations. 95

वेतालभैरवावूचतुः—

जय जय देवि सुरगणार्चितपङ्कजे[1]
विश्वस्य भूतिभाविनी शशिमौलि-केलिभाविनि गिरिजे।
नेत्रत्रयनिर्जितविवस्वद्विधुवह्निकान्तितुलितकमलजे
मध्यनेत्रनतघ्रू भङ्गभक्तरक्तमतिचयज्वायकविमलजे ॥९६॥

Vetāla and Bhairava said :

Victory unto thee ! O goddess ! thy two lotus feet are worshipped by gods, thou art the goddess of the prosperity of the world, O daughter of mountain ! thou playeth with the wearer of the moon on his head (Śiva) ; O lotus born-one ! with thy three eyes thou surpasseth the ray of the sun, thou resembleth in thy lustre the ray of the moon and the fire, thou by the rolling of the middle eye of yours causeth the blood of thy devotees purified. 96

आज्ञाचक्रान्तशान्तनवकोटि-
करोटितुल्यकान्त शान्तशशधरे।
बहुमायकायभोगयोगतरङ्ग-
[1]सारस्य पद्मवसुचरे ॥९७॥
[2]भिनाडिनीतमध्यबद्धविष्किर-
वल्लभसुमसुषुम्नसमाधारपरे।
[3]विबुधरत्नविमोदिविश्वमूर्ति-
महोमयानवसि[4] षट्चक्रधरे[5] ॥९८॥
आदिषोडशचक्रचुम्बितचारुदेहपीनतुङ्ग-
कुचाचलालिंगितभूमिमध्यनागशाकगते[6]।
सिद्धसूत्रवराभयासिशान्तपातक[7]
पङ्कजातकमूलमणिचतुर्बाहुयुते।
ज्ञानतालकमन्त्रतन्त्रयोगियोग-
निबद्धसारसूतभङ्ग[8] विनोदकृते।
आत्मतत्त्वपरंकशाररत्नहारक-
मुक्तिसूचितविवेकसितप्रेतरते ॥९९॥
रत्नसारसमस्तसङ्गतरंगराग-
वियोगिमन्त्रशान्तपुरविशेषकृते।
योगिनीगणनृत्यभृत्यभावन-
निबद्धनद्धहारकङ्कणमुख्यभूषणपते।
साट्टहासविनोदमोदितमुक्त-
केशसुरेशनिबद्धदेहपुटे।
देहि देवि शोकशोचनबन्ध-
मोचनपापशातनशुद्धमते[9] ॥१००॥

(These four verses are prayer to the goddess eulogising different aspects of *siddhis* etc. English translation will sound absurd.) 97-100

---

1. सुरार्चितपादपंकजे M.

1. साररत्नास्यप्रध्वंसकरे M. 2. भिनाभिनोमाध्यबद्धविस्मितवल्लभसुषुम्नगमा-धारपरे M. A. 3. विविध ...M. 4. मवधि M. 5. परे 6. नाकनाक M...7. ...शातपातक M. 8. सारभूतस्थान...M. 9. शुभ M.

सर्वविद्यात्मिकां गुह्यां मन्त्रयन्त्रमयीं शिवाम् ।
प्रणमामि महामायां लोके वेदे च कीर्तिताम् ॥१०१॥

Thou art in the form of all *yantras*, thout art secret one; O goddess Śivā! O Mahāmāyā! thou art renowned in the Vedas and among the people as well, I salute thee. 101

परापरात्मिकां नित्यां साध्याधारैकसंस्थिताम् ।
कामाह्लादकरीं कान्तां त्वां नमामि जगन्मयीम् ॥१०२॥

Thou art both in the form of *parā* (supreme) and *aparā* (not supreme one), thou art eternal, *sādhyā*, thou resideth on one base, thou giveth pleasure of sex, thou art the embodiment of the world, I salute thee. 102

प्रपञ्चपरमव्यक्तं जगदेकविवर्धिनि[1] ।
प्रभावेनार्धरक्ताङ्गि[2] देवि तुभ्यं नमोऽस्तु ते ॥१०३॥

Thou art both unmanifasted and the manifasted world, thou causeth the world to expand by thy power; O goddess! thou art with a half-red body, I salute thee. 103

कामाख्या नित्यरूपाख्या महामाया सरस्वती ।
या लक्ष्मीर्विष्णुवक्षःस्था नमावो ह्यच्युतां शिवाम् ॥१०४॥

Thou art eternal Kāmākhyā, Mahāmāyā, Sarasvatī, thou art Lakṣmi, who resides in the bosom of Visnu, I salute the goddess Śivā, the imperishable. 104

मन्त्राणि यस्यास्तन्त्राणि सहस्राणि च षोडश ।
मन्त्रयन्त्रात्मके तुभ्यं नमोऽस्तु मम पार्वति ॥१०५॥

The number of thy *mantras* and *tantras* is sixteen thousand, thou art in the form of *mantra* and *yantra*; O goddess Pārvati! I salute thee. 105

और्वउवाच—

इति स्तुता ततस्ताभ्यां महामाया जगत्प्रसूः ।
उवाच मुदिता चेति वरं वरयतं युवाम् ॥१०६॥

Aurva said:

Thus having been praised by them Mahāmāyā, the mother of the world, was delighted and told them; "Both of you ask for boons. 106

1. जगदंगविवर्धनि 2. रक्तांगि M.

प्रत्यक्षतो महामायां पूर्ववद् ध्यानगोचराम् ।
तौ दृष्ट्वा भर्गतनयौ प्राहतुर्वचेदमुत्तमम् ॥१०७॥

The two sons of Bharga having perceived Mahāmāyā in the same form as they had visualised her in their medition earlier said excellent words. 107

वेतालभैरवावूचतुः ।

देह्यनेन शरीरेण भवत्याः शङ्करस्य च ।
प्रार्थये शाश्वतीं सेवां नित्यं यावद्रविः शशी ॥१०८॥

Vetāla and Bhairava said:

O goddess! We pray for offering eternal services to you and Śaṁkara, remaining for ever as we are in this body, so long the sun shines and the moon beams. 108

नान्यं वरं सोद्ययावो माये त्वत्तो जगन्मयि ।
अन्यथा तव भक्त्यैव स्थास्यावो गिरिकन्दरे[1] ॥१०९॥

O goddess Māyā! O Jaganmayī! we do not seek other boons from you, else we shall remain devoted to you in the mountain cave. 109

और्वउवाच—

एवमुक्ता ततस्ताभ्यां महामाया जगन्मयी ।
एवमस्त्विति चोवाच भवत्येवं मुहुर्मुहुः ॥११०॥

Aurva said:

The goddess thus being addressed by the two told them: Let it be so, let it materialise immediately. 110

एवं [2]सिद्धिजंगद्धात्री प्रोक्ता स्वस्याथ चूचुके ।
निष्पीड्य [3]कारयामास क्षीरधाराद्वयं शिवा ॥१११॥

The protrectress of the world, the goddess Śivā thus having said *siddhi* pressed the two nipples of her breasts and caused two streams of milk of flow. 111

ततस्तु निःसृतं क्षीरं पाययामास भैरवम् ।
वेतालं च महाराज पिबतस्तौ च तत् तदा ॥११२॥

O King! The goddess then made Vetāla and Bhairava drink the breast milk, they drank it. 112

1. मन्दिरे M. 2. एवमिदं M. 3. सारयामास M.

पीत्वा तौ च तदा क्षीरं देवत्वं प्राप्य शाश्वतम् ।
अजरौ चामरौ भूतौ महातेजस्विनौ शुभौ ॥११३॥

The two after drinking the milk gained eternal divinity, became without decay and death (immortal) strong and full with energy. 113

तस्यास्तु क्षीरममृतं तत् पीत्वा तौ महाबलौ[1] ।
पीयूषपानात् सञ्जातौ ततस्तौ प्राह वैष्णवी ॥११४॥
गणानां देवदेवस्य भवतस्त्वाधिपौ युवाम् ।
द्वाःस्थौ च नित्यमासन्नौ नन्दिवद् भवतं सुतौ ॥११५॥

The breast-milk of the goddess is nectar, the two strong persons turned eater of nectar after they had taken this milk. The goddess Vaiṣṇavī told them thus: "Let two of you be the Lord of the *gaṇas* of Mahādeva. O my sons ! let you be my door keepers like Nandī. 114-115

इत्युक्त्वा हरसम्मत्या महामाया जगन्मयी ।
योगिनीगणसंयुक्ता तत्रैवान्तरधीयत ॥११६॥

Having said this Mahāmāyā, who encompasses the world in her, with the consent of Hara disappeared then and there. 116

अन्तर्हितायां तस्यां तु तदा वेतालभैरवौ ।
मुदितौ परमप्रीतौ कृतकृत्यौ बभूवतुः ॥११७॥

The goddess having been disappeared Vetāla and Bhairava considered themselves successful and became highly satisfied and delighted. 117

अथागच्छद् देवगणैः सार्धं सप्रमथो हरः ।
सभाजयितुमत्यर्थं पुत्रौ वेतालभैरवौ ॥११८॥

Then Hara accompanied by the host of gods and the group of *pramathas* arrived there to congratulate his sons Vetāla and Bhairava. 118

तावासाद्य महादेवस्तदा नीलाह्वयं गिरिम् ।
सकलं दर्शयामास पीठं तु स्थानभेदतः ॥११९॥

Mahādeva met the two and had shown to them the mountain called Nīla, and all other *pīṭhas* separately one by one situated at different places. 119

1. महात्मनौ M.

कामाख्याया गुहां तत्र दर्शयित्वा मनोभवाम् ।
ततः स्वीयां कामगुहां छायाच्छत्रं स्वमालयम् ॥१२०॥

He had shown to them *Manobhava guhā* (the cave) of Kāmākhyā, and also his own *Kāmaguhā*, *Chayāchatra*, (the shade serves as an umbrella), his own abode. 120

स्वकीयं पञ्चमूर्तीनां संस्थानं चाप्यदर्शयत् ।
कामरूपस्य सकलं पीठं देवमयं तथा ॥१२१॥

He had also shown to them the places where his five images are located, and all the devine *pīṭhas* of Kāmarūpa. 121

प्रत्येकं दर्शयामास क्रमतस्त्रिपुरान्तकः ।
प्रथमं करतोयाख्यां सत्यगङ्गां सदाशिवाम् ।
पुण्यतोयमयीं शुद्धां दक्षिणाब्ध्येकगामिनीम् ॥१२२॥

The killer of Tripura (Śiva) has first shown to them the perennial river (or, the real Gaṅgā) Karatoyā, which is ever auspicious, full of sacred water, the pure, which flows to the south sea (the Brahmaputra). 122

इति श्रीकालिकापुराणे वेतालभैरवयोः सिद्धिलाभो नाम
षट्सप्ततितमोऽध्यायः ॥७६॥

Here ends the seventysixth chapter of the holy Kālikāpurāṇa, called the attaining siddhi by Vetāla and Bhairava.

CHAPTER SEVENTY-SEVENTH

सप्तसप्ततितमोऽध्यायः

और्व उवाच—

ततस्तु कामरूपस्य वायव्यां त्रिपुरान्तकः।
आत्मनो लिङ्गमतुलं जल्पीशाख्यं व्यदर्शयत् ॥१॥

Then the killer of Tripura (Śiva) had shown to Vetāla and Bhairava his own unique *liṅga*, named Jalpīśa situated in the northwest (*vāyavya*) direction of Kāmarūpa. 1

यत्र नन्दी समाराध्य महादेवं जगत्पतिम्।
अभिन्नेन शरीरेण गाणपत्यमवाप्नुयात्[1] ॥२॥

Here Nandi having propitiated Mahādeva, the lord of the world, in the past, obtained the over lordship of the *gaṇa* (of Śiva) even in his human form (while he was living in this mortal world). 2

नन्दिकुण्डं महाकुण्डं यत्र नन्दी पुराऽकरोत्।
अभिषेकं लब्धवरं पीतं तोयमनुत्तमम् ॥३॥
तत्र स्नात्वा च पीत्वा च कृतकृत्यो नरोत्तमः।
हरस्य सदनं याति नन्दिनोऽपि महाश्रियः[2] ॥४॥

This great Nandi-pond (*kuṇḍa*) was caused by Nandī in the past. If one takes one's bath in the water of this kuṇḍa and seeps its finest water one achieves success, and is blessed with boons; afterwards one reaches the abode of Hara and that of the powerful Nandi. 3-4

तस्यासन्ने महादेवीं नातिदूरे व्यवस्थिताम्।
सिद्धेश्वरीं[3] योनिरूपां महामायां जगन्मयीम् ॥५॥
त्र्यम्बको दर्शयामास भैरवाय महात्मने।
यत्र नन्दी महामायामाज्ञया शशिधारिणः ॥६॥
स्तुतिभिर्नतिभिः पूज्य गाणपत्यमवाप्नुयात्[4]।

In close proximity to it the goddess Siddhesvarī resides in the form of a pudendum (*yoni*); who is none else Mahāmāyā, the embodiment of the world. The goddess was shown to the great soul Bhairava by Tryambaka. There at this spot in the past, Nandī had propitiated the goddess at the command of Mahādeva with prayers and salutations, and obtained the lordship of the *gaṇa* (or Śiva). 5-7a

सुवर्णमानसस्तत्र नदमुख्यो मनोहरः ॥७॥
नन्दिनोऽनुग्रहायाशु मानसाख्यं [1]सरस्तु तत्।
आगतं चाज्ञया शम्भोः पूर्वमेव तपस्यतः ॥८॥

When Nandī used to practise penance at that place in the past, Suvarṇamānasa, the charming and the principal of the rivers reached that place, at the command of Hara, for the benefit of Nandī; this river emerges from the lake Mānasa. 7b-8

जटोद्भवा तत्र नदी हिमवत्प्रभवा शुभा।
यस्यां स्नात्वा नरःपुण्यमाप्नोति जाह्नवीसमम् ॥९॥

Thereby flows the river Jaṭodbhavā rising from the Himālayas. A bath into this river yields equal merit that is yielded from the bath in the river Gaṅgā. 9

गौरीविवाहसमये सर्वैर्मातृगणैः कृतः।
जलाभिषेको भर्गस्य जटाजूटेषु यः पुरा ॥१०॥
तैस्तोयैरभवद्यस्माज्जटोदाख्या नदी ततः।

In the past at the marriage ceremony of Śiva the water that was poured on the matted hairs of Bharga by the group of Mātṛs formed into a river, and it is called Jaṭodbhavā, because it had emerged from the *jaṭā* (matted hair) of Mahādeva. 10-11a

चैत्रे मासि सिताष्टम्यां स्नात्वा यस्यां नरो व्रजेत् ॥११॥
पूर्णायुर्वै नरश्रेष्ठ शिवस्य सदनं प्रति।

O best of the kings! whoever takes his bath in this river on the eighth day of the bright fortnight of the moon in the month of *Caitra* he lives a full life and after death resides in the abode of Śiva. 11b-12a

द्वापरस्य तु या[2] गङ्गा त्रिःस्रोताख्या सरिद्वरा ॥१२॥
हिमवत्प्रभवा शुद्धचन्द्रबिम्बाद् विनिर्गता।
यस्यां स्नात्वा महामाघ्यां मातृयोनौ न जायते ॥१३॥

---

1. मवाप्तवान् M. 2. मर्मप्रिय: M. 3. सिद्धेश्वरा V. 4. मवाप्तवान् M.

1. सरः कृतम् M. 2. सा M.

Trisrotā, the best of the rivers is Gaṅgā in the age of Dvāpara. This Himālayan river originates from the pure moonbeam. Those who take their bath in the water of this river on the day called Mahāmāghī (eight day of the looner month of Māgha) they never born on this earth. 12b-13

चन्द्रसूर्यग्रहे स्नात्वा कैवल्यं प्राप्नुयान्नरः।
सितप्रभा नाम नदी महादेवावतारिता ॥१४॥

The river named Sitaprabhā had been caused to descend to the earth by Mahādeva. Whoever takes his bath in this river on the occasion of the eclipse of the sun and the moon he attains salvation from the bondage. 14

हिमवत्प्रभवा सापि सिता दक्ष[1] समुद्भवा।
तस्यां दशहरायां तु दशम्यां शुक्लपक्षके ॥१५॥
स्नात्वा विष्णुगृहे याति नरो वै मुक्तपातकः।

If a man takes his bath in The water of that river during Daśaharā (10th day of the month of jyeṣṭha/Āśvina) and on the tenth day of the bright fortnight of the moon, becomes free from all sins, and after death he proceeds to the abode of Viṣṇu. 15-16a

नवतोया नाम नदी ततः पूर्वस्थिता पुरा ॥१६॥
नवं नवं नवं नित्यं कुर्वन्ती सा पुनाति हि।
नवतोया ततः प्रोक्ता हिमवत्प्रभवैव सा ॥१७॥

The river by the name Navatoyā lies on the east of this river; she is so named because she makes everything new in every moment and purifies anew. This river rises from the Himālayas. 16b-17

तस्यां स्नात्वा महामाघ्यां नरो गच्छति देवताम्।
सम्पूर्णं माघमासं तु स्नात्वा विष्णुगृहं व्रजेत्॥१८॥

Whoever takes his bath in the water of this river on the day of Mahāṣṭamī (the great eighth day of the bright fortnight of the moon in the month of Āśvina) he acquires divinity, and, who continues his bath for the entire month of Māgha (Jan.-Feb.) he proceeds to the abode of Viṣṇu after death. 18

1. सिततोया M.

तासां नदीनां तु पतिरगदो नाम वै नदः।
पीठपूर्वे स्थितः पुण्यो ब्रह्मपादसमुद्भवः ॥१९॥
हिमवत्प्रभवः सोऽपि देवगन्धर्वसेवितः।
तत्र स्नात्वा च पीत्वा च नरो ब्रह्मगृहं व्रजेत् ॥२०॥

The lord of all these rivers is called Agada, emerged from the feet of Brahmā and flows by the east of the pīṭha*. This holy river rises from the Himālayas, and is served by the gods and the *gandharvas*. If a man takes his bath in the water of this river or sips water of the river, he after death, reaches Brahmaloka. 19-20

कार्तिकं सकलं मासं योऽगदाख्ये महानदे।*
स्नानं करोति मनुजस्तस्य पुण्यफलं शृणु ॥२१॥
इह लोके त्वरोगः स प्राप्य चैवोत्तमं सुखम्।
शेषे ब्रह्मगृहं प्राप्य ततो मोक्षमवाप्नुयात् ॥२२॥

Listen to the merit that a person acquires by taking his bath during the period of entire month of Kārttika. He, who continues his bath in the water of this river (for the entire month) becomes immune of diseases and enjoys the best happiness in this world; after death he resides in Viṣṇuloka for a while and then attains salvation. 21-22

नन्दिकुण्डे नरः स्नात्वा भक्तं कुर्यात् तदा निशि।
ततः परस्मिन् दिवसे गच्छेज्जल्पीशमन्दिरम् ॥२३॥
तत्र स्नात्वा महानद्यां जल्पीशं प्रतिपूज्य च।
तस्यां निशि हविष्याशी संयतस्तां निशां नयेत् ॥२४॥
ततोऽनुदिवसे प्राप्ते गच्छेत् सिद्धेश्वरीं शिवाम्।
तां पूजयेत् तथाष्टम्यामुपवासं तथाचरेत् ॥२५॥

A devotee should take a bath in the water of Nandikuṇḍa

* तासां नदीनां पतिरगदो नाम वै नदः।
पीठपूर्वे स्थितः पुण्ये ब्रह्मपादसमुद्भवः ॥
हिमवत्प्रभवः सोऽपि देवगन्धर्वसेवितः।
तत्र स्नात्वा च पीत्वा च नरो ब्रह्मगृहं व्रजेत् ॥ —पाण्डुलिप्यामधिकः।

* Which *pīṭha* is meant dear. If Kāmarūpa in intended it should have "by the west of the *pīṭha*". It is *jalhīśa pīṭha*.

and keep night vigil ! the next day he should visit the temple of Jalpīśa. First he is to take his bath in the water of the river Mahānandī and then worship Jalpīśa. He is to pass the night that follows by taking only *ghee* and must exercise self restraint. The next day morning he is to visit the goddess Siddheśvarī, Śivā and worship her. The same way a devotee should keep fast and worship the goddess on the day of Mahāṣṭamī (the eighth day of the bright fortnight of the moon in the month of Āśvina). 23-25

चतुर्भुजा तु सा देवी पीनोन्नतपयोधरा ।
सिन्दूरपुञ्जसङ्काशा धत्ते कर्त्री च खर्परम् ॥२६॥
दक्षिणे वामबाहुभ्याममभीतिवरदायिनी ।
जटामण्डितशीर्षा च [1]रक्तपद्मोपरिस्थिता ॥२७॥

The goddess Siddheśvarī is with four arms, has a pair of developed and uplifted breasts, is as red as a heap of vermillion ; she wears a small knife and a human skull by her two right hands, while her two left hands are in the pose of boon granting and removal of fear respectively, she is adorned with a matted hair on her head and stands on a red lotus. 26-27

पंचाक्षरजपान्तादिमंन्त्रेऽस्याः परिकीर्तितः ।
कामख्यातन्त्रमेवास्याः पूजने तन्त्रमीरितम् ॥२८॥

The *mantra* prescribed for her worship is the renowned fivesyllable (*pañcākṣara*) *mantra* ; the ritual procedure given in the *Kāmākhyātantra* is to be followed in worshipping her. 28

एवं कृत्वा नरो धीरः पुनर्योनौ न जायते ।

If a devotee performs this following the prescribed method he never borns in this world. 29a

जामदग्न्यभयाद् भीताः क्षत्रियाः पूर्वमेव ये ॥२९॥
[2]म्लेच्छच्छद्माण्युपादाय जल्पीशं शरणं गताः ।
ते[3] म्लेच्छवाचः सततमार्यवाचश्च सर्वदा ॥३०॥

In the days of yores some *kṣatriyas* out fear from Paraśurāma, the son of Jamadagni disguised as *mlecchas* (non-Aryan speaking) and had taken refugee in Jalpīśa. Though they had always been Aryan speaking people, in order to conceal their identity they used to speak *mleccha* speech. 29b-30

जल्पीशं सेवमानास्ते गोपायन्ति च तं हरम् ।
त एव तु गणास्तस्य महाराजमनोहराः ॥३१॥
तोषयित्वा तथा सर्वान् जल्पीशं पूजयेन्नरः ।

Remaining steadfastly devoted to Hara they kept hidden the god Jalpīśa, and thus they had become the majestic *gaṇa* of Hara. A devotee should propitiate them and then worship Hara. 31-32a

वरदाभयहस्तोऽयं द्विभुजः कुन्दसन्निभः ॥३२॥
तत्पुरुषस्य तु मन्त्रेण पूजयेद् देवमुत्तमम् ।
एवं पुण्यकरः पीठो जल्पीशस्य महात्मनः ।
एवं ज्ञात्वा नरो याति शंकरस्य पुरं प्रति ॥३३॥

The god Jalpīśa is with two arms—one hand is in the boon granting posture while the other that of removal of fear ; he is of the hue of kunda flower. A devotee should worship the supreme god Jalpīśa with the *mantras* applicable to Tatpuruṣa (a manifastation of Śiva). 32b-33

The seat (*pīṭha*) of Jalpīśa is the holiet one, who really knows about the glory of this *pīṭha* he goes to the abode of Śaṁkara after his death.

इति श्रीकालिकापुराणे[1] सप्तसप्ततितमोऽध्यायः ॥७७॥

Here ends the seventyseventh chapter of the holy *Kālikā-purāṇa*, called the description of the glory of Jalpīśa-pīṭha.

---

1. प्रेत M. 2. म्लेच्छत्वं समुपादाय M. 3. ते म्लेच्छाः सततं चैवा-नार्यवाचश्च सर्वदा M.

1. अमीतितमः V.

CHAPTER—SEVENTY-EIGHTH

अष्टसप्ततितमोऽध्याय:

(Description of sacred places, hills and rivers of Kāmarūpa)

मार्कण्डेय उवाच—

एतच्छ्रुत्वा तु संवादमुत्तमं शंकरस्य च।
भैरवस्य तु वेतालसहितस्य महात्मन: ॥१॥
भूयश्च सगरो राजा मुनिमौर्वं महामतिम्।
पप्रच्छ मोदसंहृष्ट: सूनृतं चेदमुत्तमम् ॥२॥

Mārkaṇḍeya said :

The king Sagar having heard this excellent dialogue of Śaṁkara with the great souls Vetāla and Bhairava became extremely delighted, he once again asked the sage Aurva for continuing the narration in sweet and correct words. 1-2

सगर उवाच—

विचित्रमिदमाख्यातं भगवन्मुनिसत्तम।
कामरूपस्य पीठस्य संस्थानं निर्णयं तथा ॥३॥

Sagara said :

O best of the sage! the story of Kāmarūpa *pīṭha* and also the identity of *tīrthas* there in, is very colourful. 3

भूयश्च श्रोतुमिच्छामि विस्तरेण महामते।
वायव्यस्याय मध्यस्य पूर्वभागस्य निर्णयम् ॥४॥

O great one! once more I desire to hear it in detail, the location and the identity of the *tīrthas* that are in the north west (*vāyavya*), in the middle (*madhya*) and in the eastern (*pūrva*) parts (of Kāmarūpa). 4

यथा यस्मिन् निष्ठितोऽस्ति महादेवोऽम्बिका तथा।
तत्सर्वं मुनिशार्दूल कथय श्रोतुमुत्सहे ॥५॥

O greatest of the sage! tell me about those places where the god Śaṁkara resides with his consort Ambikā. I am very eager to listen to that. 5

और्व उवाच—

उक्तो वायव्यभागस्य निर्णयो नृपसत्तम।
नैर्ऋत्योत्तरमध्याद्रे: शृण्विदानीं विनिर्णयम् ॥६॥

Aurva said :

O best of the kings! I have just narrated to you the identity of (*vāyavya*) parts, now listen to the identity of (*nairṛta*) middle (*madhya*) and eastern (*pūrva*) parts of Kāmarūpa. 6

बहुरोका नाम नदी करतोया प्रदक्षिणे।
उत्तरस्रावणी चास्ते तत् पूर्वं कामरूपकम् ॥७॥

The river called Bahurokā is on the left of Karatoyā, it flows towards north; on the east of this (river) is Kāmarūpa. 7

सुरसो नाम जीमूत: कामरूपं तत: स्थित:।
नि:सृता बहुरोकेति नदी तस्माद् वृषप्रदा ॥८॥

The mountain by the name Surasa is in Kāmarūpa. The river Bahurokā arises from this mountain, which yields many merits. 8

आसन्ने सुरसाख्यस्य शिवलिङ्गो महावृष:।
माहेश्वरी तत्र देवी योनिमण्डलरूपिणी ॥९॥

There is Śiva, called Mahāvṛṣa, on the mountain Surasa, and the goddess Maheśvarī resides there in the form of *pudendum*. 9

स्नात्वा तु बहुरोकायामारुह्य सुरसाचलम्।
महावृषं पूजयित्वा महादेवीं[1] महेश्वरीम् ॥१०॥
धूतपापो जितद्वन्द्व: पुनर्योनौ न जायते।

Whoever takes his bath in the water of that river Bahurokā and climbes up the mountain Surasa and then worships the god Mahāvṛṣa and the goddess Maheśvarī he gets wipped off all his sins which have visited him, he becomes free from the conflict (dualism of good and evil), he never takes birth again from the womb of his mother. 10-11a

---

1. महादेवं M.

चतुर्भुजो वृषारूढो वरदाभयशूलधृक् ॥११॥
शुद्धस्फटिकसंकाशो जटावान् स महावृषः।
अघोरस्य तु मन्त्रेण पूजाऽस्य परिकीर्तिता ॥१२॥

Mahāvṛṣa is sitting on the back of the bull, he is with four arms, one hand is in the boon granting posture, while the other that of removing fear, the third one holds a trident. The great god Mahāvṛṣa is of pure crystal white colour and he wears matted hair on his head. He is to be worshipped with the *mantra* which is applicable to Aghora. 11b-12

कामेश्वर्याः स्वरूपं तु माहेश्वर्याः प्रकीर्तितम्।
पूजापि यद्वदेवास्यास्तद्वत्फलप्रदायिका ॥१३॥

The physiognomi of Maheśvarī is the same with that of Kāmeśvarī. The worship of Maheśvarī yeilds the same merit as is obtained by worshipping Kāmeśvarī. 13

तत्र वसिष्ठकुण्डं तु वसिष्ठमुनिसेवितम्।
यत्र स्थितो वसिष्ठस्तु नरकेण निवारितः ॥१४॥
अप्राप्य गन्तुं जीमूतं नीलाख्यं वाशपत्तु तम्[1]।
स्वस्नानार्थं कृतं तत्र कुण्डं देवगणार्चितम् ॥१५॥
तत्र स्नात्वा नरो याति नाकपृष्ठं यथेच्छया।

There is a pond named Vaśiṣṭhakuṇḍa, used by the sage Vaśiṣṭha, who after he had been refused permission by the king Naraka to enter into Nīlakūṭa (for worshipping Kāmākhyā) cursed him (Naraka) and got this lake dug for his daily bath, and this lake is worshipped by gods. If a man takes his bath in the water of Vaśiṣṭhakuṇḍa, he may proceed to the heaven at his will. 14-16a

सुरसस्य च पूर्वस्यां कृत्तिवासाह्वयो गिरिः ॥१६॥
कृत्तिवासाः स्वयं तत्र सत्या सहावसत् पुरा।
चन्द्रिकाख्या नदी यत्र तस्यां स्नात्वा दिवं व्रजेत् ॥१७॥

The mountain, named Kṛttivāsa lies on the east of the mountain Surasa; it is so named because the god Kṛttivāsa used to live on this mountain with Satī in the past.

1. वाप्तवांस्तु तम् M.

The river Candrikā rises from this mountain; whoever takes his bath in the water of this river he goes to heaven (after death). 16b-17

चन्द्रिकायां नरः स्नात्वा सम्पूज्य कृत्तिवाससम्।
भाद्रशुक्लचतुर्थ्यां तु निष्कलङ्को भवेन्नरः ॥१८॥

On the fourth day of the bright fortnight of the moon of the month of *Bhādra* (July-August) if a man takes his bath in the water of the river Candrikā he become free from all scandals. 18

पूर्णंभाद्रपदं मासं चन्द्रिकायां नरोत्तमः।
स्नात्वा गच्छति भूतेशं दृष्ट्वै कृत्तिवाससम् ॥१९॥

Should a person continues to take bath in the water of this river for the whole month of Bhādra, and pays his obeisance to the god Kṛttivāsa (every day), he, after his death reaches the abode of the lord of the animals (Śiva). 19

उत्तरस्राविणी नित्यं चन्द्रिकाख्या सरिद्वरा।
नातिदूरे चन्द्रिकायाः पूर्वस्यां दिशि फेनिला ॥२०॥
संज्ञया च सरिच्छ्रेष्ठा शतानन्दावतारिता।
ब्रह्मणो दुहिता सा तु गङ्गा पर्वतसम्भवा ॥२१॥

This Superior river Candrikā flows from the south to the north. In the east of Candrikā at a distance not very far from that river there is the river Phenilā. Phenilā, the best of the rivers, was caused to descend on to the earth by the sage Śatānanda; she is the daughter of Brahmā, and rises from a mountain and regarded as Gaṅgā in merit. 20-21

फेनिलायां नरः स्नात्वा ब्रह्मोत्थानदिने पुनः।
फाल्गुने मासि नरकं जित्वा स्वर्गमवाप्नुयात् ॥२२॥
ततः सिताह्वया पूर्वं सरिदुत्तरगामिनी।
तस्यां स्नात्वा महाचैत्र्यां गङ्गास्नानफलं लभेत् ॥२३॥

If a man takes his bath in the water of the river Phenilā on the day of awakening of Brahmā in the month of *Phālguna* (Feb-March) he by conquering the hell proceeds straight to the heaven. On the east of the river Phenilā there is the river Sitā by name, which flows from the south to the

north. Whoever takes his bath in the water of this river on the day of *mahācaitra*, he acquires the same virtue what is acquired by a person by taking a bath in Gaṅgā. 22-23

ततः पूर्वं सुमदना योजनद्वितयान्तरे।
नदी जनकराजेन समाराध्य वृषध्वजम् ॥२४॥
हिताय भैरवाख्यस्य सुतीक्ष्णादवतारिता।
सुतीक्ष्णं गिरिमारुह्य स्नात्वा सुमदनाजले ॥२५॥
माघशुक्लचतुर्थ्यां तु पूजयित्वा महेश्वरम्।
संप्राप्य सकलान् कामान् शिवलोकाय गच्छति ॥२६॥

Towards the east at a distance of two *yojanas* (25 kms) from the river Sitā there flows the river by the name Sumadanā. The King Janaka, in the past by propitiating the god Śiva had caused this river to descend on the earth from the mountain Sutikṣṇa from the benefit of Bhairava. If a man on the fourth day of the bright fortnight of the moon in the month of Māgha (January-February) climbs up the hill Sutikṣṇa after he has taken his bath in the water of the river Sumadanā and then worships tha god Maheśvara he obtains all his desires fulfilled (in this life) and after death he reaches the abode of Śiva. 24-26

एता नद्यः [1]कामरूपे नैर्ऋत्यामुत्तरस्रवाः।
पीठस्य पूर्वतस्तत्र त्रिपुरा यत्र पूज्यते ॥२७॥

All these rivers are in the south-western direction of Kāmarūpa and all of them flow towards north. These rivers are on the east of the *pītha* where the goddess Tripurā is worshipped. 27

एवं ते कथितं राजन् महापुण्यदमुत्तमम्।
कामरूपस्य नैर्ऋत्यां यत्र शम्भुः सदाम्बिका ॥२८॥

O king ! the best of the holy places, which yield virtues, situated in the north-western direction of Kāmarūpa, have thus been stated; Śambhu always resides here with Ambikā. 28

[2]पुनरेव महाराज या नद्यो दक्षिणस्रवाः।
हिमवत्प्रभवा याताः क्रमशः शृणु भूपते ॥२९॥

1. कामरूपं: V. 2. पुरंव च V.

O great king ! the rivers which after arising from the Himālayas have been flowing to the scuth, I am now telling you about them, one after another, listen to it. 29

अगदस्य नदस्योर्ध्वं भद्राख्या तु महानदी।
भाद्रे कृष्णचतुर्दश्यां यस्यां स्नात्वा दिवं व्रजेत् ॥३०॥

The big river named Bhadrā is in the east of Agada; if a person takes his bath in the water of this river on the black fortnight of the moon of the month of *Bhādra* (August-September) he proceeds to the heaven. 30

ततः पूर्वं सुभद्राख्या नदी पुण्यतमा सदा।
वैशाखस्य तृतीयायां यस्यां स्नात्वा दिवं व्रजेत् ॥३१॥

In the east of this (Bhadrā) there is the river Subhadrā, the holiest one; if a person takes his bath in the water of this river on the third day of the moon of the month of Vaiśākha (April-May) he reaches the heaven. 31

ततस्तु मानसा नाम नदी पुण्यतमा मता।
सरसो मानसाख्यात् तु तृणबिन्दववतारिता ॥३२॥
वैशाखं सकलं मासं तस्यां स्नात्वा नरोत्तमः।
विष्णुलोकमवाप्यैव ततो मोक्षमवाप्नुयात् ॥३३॥

Further east of this is the river Mānasā, considered to be the holiest of all the rivers, emerges from the lake Mānasa. This river was made to descend on the earth by (the sage) Tṛṇabindu. Should a holy man take his bath in the water of this river during the whole month of Vaiśākha he, after living in the abode of Viṣṇu obtains liberation (*mokṣa*). 32-33

हिमवन्निकटे शैलो विभ्राटः[1] स महाद्युतिः।
यस्मिन् वसति भूतेशः सदा भैरवरूपधृक् ॥३४॥

The highly shining mountain Vibhrāta is in the proximit of the Himālayas; the Lord of the beasts (Śiva) always resides here by assuming the form of Bhairava. 34

तस्मात् तु भैरवी नाम नदी पुण्योदका शुभा।
प्राङ् मानसाद्या स्रवति गङ्गेव फलदायिनी ॥३५॥

1. विभ्राटाख्यो महागिरिः M. विभ्रदास...V.

The auspicious river Bhairavī full of holy water emerges from this mountain, and flows in the east of the river Mānasā and others, which is equal to Gaṅgā in merit. !5

यस्यां वसन्तसमये स्नात्वा गच्छति वै दिवम् ।
यस्यां सम्पूज्य कामाख्यामिष्टं ज्ञानमवाप्नुयात् ॥३६॥

Should a man takes his bath in the water of this river in the spring season he goes to the heaven; after worshipping the goddess Kāmākhyā (here) he acquires divine knowledge. 36

सम्पूज्याथ महामायां द्विगुणं प्राप्नुयात् फलम् ।
ऊर्ध्वं ततो[1] देवगङ्गा वर्णासाख्या सरिद्वरा ॥३७॥
हिमवत्प्रभवा नित्यं फलदा मानसोपमा ।

Having worshipped the goddess Mahāmāyā here one obtains virtue two times more than that. In the further east of this flows the river called Varṇāśa, the divine Gaṅgā, the best of the rivers. This river emerges from the Himālayas and similar to Mānasā, and yeilds merit. 37-38a

सुभद्राद्यास्तु याः प्रोक्ता वर्णासान्ताः सरिद्वराः ॥३८॥
हिमवत्प्रभवास्तास्तु सर्वा एवोत्तरप्लवाः ।

All the best rivers beginning from Subhadrā to Varṇāśā, which are stated above, have their source of emergence in the Himālayas and they are flowing from the north (to the Brahmaputra). 38b-39a

पूर्वे तु मदनायास्तु ब्रह्मक्षेत्रस्य पश्चिमे ॥३९॥
रविक्षेत्रं यत्र देव आदित्यः सततं स्थितः ।
भैरवस्य हितार्थाय यत्र सर्वेश्वराः स्थिताः ॥४०॥
कामरूपे महापीठे ब्रह्मेन्द्रवरुणादयः ।

Raviṣetra is situated on the east of the river Madanā and on the west of Brahmakṣetra; here the god Ādity is always present. Here in this great *pītha* of Kāmarūpa. Brahma, Indra, Varuṇa and all other gods are present here for the benefit of Bhairava. 39b-41a

तदा [2]तत्त्वाह्वये शैले श्री सूर्योऽपि व्यवस्थितः ॥४१॥

१. या गंगाया नाम्ना ख्याता M. २. नत्वा V.

In the hill called Tattva-śaila Śrī Sūrya (the sun god) resides. 41b

त्रिस्रोता नाम यस्यास्ति नदी पूर्वदिशि स्थिता ।
कपोतकरणं पश्चादस्य कुण्डद्वयं स्थितम् ॥४२॥

Towards the east of this (Tattvaśaila) there flows the river Trisrotā; in the western side of this river there are two ponds (kuṇḍa), called Kapota and Karaṇa. 42

कपोतकुण्डे विधिवत् स्नात्वा [1]करणकुण्डके ।
तत्त्वाचलं समारुह्य सम्पूज्य च दिवाकरम् ॥४३॥
सकृदेव नरो याति भास्करस्य गृहं प्रति ।

If a man takes his bath in the water of Kapota and Karaṇa kuṇḍas following the prescribed rules and then worships the god Divākara by climbing up the hill Tattvaśaila (as a result of this) he proceeds to the abode of the sun. 43-44a

सूर्यरश्मिसमुद्भूतं कपोतकरणामृतम् ॥४४॥
पुण्यतोयसमाख्यातं पापं कपोत मे हर ।

"O Kapotakuṇḍa and Karaṇakuṇḍa! You are born from the rays of the sun, you are in the form of nectar and yours water is sacred; O Kapota! wipe out my sins." One should take one's bath in the water of Kopota kuṇḍa by uttering this *mantra* and sip the water of Karaṇa-kuṇḍa, and then worship the god Ravi on Tattvaśaila. 44b-45a

इत्यनेन तु मन्त्रेण स्नात्वा कपोतपुष्करे ॥४५॥
करणं समुपस्पृश्य तत्त्वशैले रविं यजेत् ।
त्रिविधं ब्रह्मबीजं तु सहस्रपदमन्ततः ॥४६॥
रश्मयेऽपि चतुर्थ्यं तु देवीजाया तु चेष्टतः ।
अङ्गबीजमिदं प्रोक्तमादित्यस्यातिकामदम् ॥४७॥

Three kinds of *brahmabija* ending with the word *sahasra*, followed by the word *raśmi* in fourth case-ending, and provided with *devijāyā* (*Oṃ sahasra-raśmaye svāhā*)-this is the *aṅgabija* and belongs to the god Ravi, which excessively grants all desires. 45b-47

१. कारण...V.B.

पद्मासनः पद्मकरः पद्मगर्भसमद्युतिः।
सप्ताश्वः सप्तरज्जुश्च द्विभुजो भास्करः सदा ॥४८॥

Bhāskara (the sun) is always with two hands is seated on a lotus, holds a lotus in his hand, and is as bright as the bosom of the lotus, is with (a chariot drawn by) seven horses, and also holds seven briddles. 48

वर्तुलं मण्डलं चास्य अष्टपत्रसमन्वितम्।
अङ्गुष्ठाग्राङ्गुलीनां च हृदादीनां तथा च षट्[1] ॥४९॥

अङ्गमन्त्रेण सहित उपान्ते[2] वह्निसंयुतः।
सर्वन्यासे समुद्दिष्टो मन्त्रः सर्वफलप्रदः ॥५०॥

The *maṇḍala* of the sun god is a round shaped one with eight petals. The *aṅga-mantra* provided with *bahni* as penultimate syllable of it is the *mantra* prescribed for the tip of the thumb and other fingers and the six limbs, the bosom etc. and finally for all kinds of *nyāsa*; this fulfils all desires. 49-50

हृच्छिरस्तु शिखावर्मनेत्रास्योदरपृष्ठतः।
बाह्वोः पाण्योर्जङ्घयोस्तु पादयोश्चापि विन्यसेत् ॥५१॥

जघने च समस्तानि क्रमान्मन्त्राक्षराणि च।
[3]क्रमाच्चोत्तरतः प्रोक्तः पूजने परिकीर्तितः ॥५२॥

This *mantra* is to be uttered while touching the bosom, the head, the top-knot, the coat, the two eyes, the face, the stomach, the back of the body, two arms, two hands, two shanks, two buttocks; the syllable of the *mantra* is to be put on every limb. The ritual procedure stated in the *Uttaratantra* is recommended in worshipping (Sūrya). 51-52

विसर्जनं तथैशान्यां विद्याद्या दलशक्तयः।
निर्माल्यधृक् तत्त्वचण्डो माठराद्यास्तु पार्श्वयोः ॥५३॥

The dismissal ritual of the god Sūrya is to be performed in the north-eastern direction. Vidyā and others are the eight *śaktis* of Sūrya, who are located on the eight petals; his *nirmālyadhāri* (the bearer of the offered flowers etc.) is Tattvacaṇḍa; Māṭhara and other (Piṅgala) are his associates on both sides. 53

बीजमुत्तरतन्त्रस्य पूर्वतः प्रतिपादितम्।
अनेन विधिना तत्त्वे पूजयित्वा नरोत्तमः ॥५४॥
स कामानखिलान् प्राप्य इहलोके प्रमोदते।
सुखी भूत्वे तथा गच्छेद् भास्करस्यालयं प्रति ॥५५॥

The *bija-mantra* of Bhāskara (the sun) as has been stated in the *Uttaratantra* had already been prescribed. The best of man who worships Bhāskara following this procedure as laid down, he obtains all his desires fulfilled in this world and thus lives a happy life enjoying mirth, and proceeds to the abode the sun after death. 54-55

नातिदूरे भास्करस्य दक्षिणस्यां शुभाह्वयः ॥
तस्योर्ध्वसानौ वसति लिङ्गं शांकरमुत्तमम् ॥५६॥

Towards the south not very far from Bhāskara (the image of the sun god) there stands the hill called Śubha, and on its upper ridge there is a fine *liṅga* of Śaṁkara. 56

परिवार्य सदा यान्ति महाकायास्तु वानराः।
परिवार्यावतिष्ठन्ते सेवमानाश्च शङ्करम् ॥५७॥

A herd of big monkeys always keeps on circumbulating Śaṁkara and remains there paying their obeisance to Śaṁkara. 57

त्रिस्रोतायां नरः स्नात्वा यः पश्येत् तु शुभाचले।
महात्मानं महादेवं काममिष्टं लभेन्नरः[1] ॥५८॥

If a man takes his bath in the water of the river Trisrotā and then pays his obeisance to great lord Mahādeva located on the hill Śubha he gets his desires fulfilled adequately. 58

ततः पूर्वं सुरनदी नाम्ना कुसुममालिनी।
क्षीरोदाख्यापरा तस्मात् ते गते दक्षिणस्रवे ॥५९॥

Towards the east of this there flows the divine river, called Kusuma-mālinī, and beyond this another river named Kṣirodā; both the rivers are south flowing. 59

एते अपि महाराज पुण्यतोयेऽमृतस्रवे।
तयोः स्नात्वा नरो याति शङ्करस्यालयं प्रति ॥६०॥

1. वषट् M. 2. जपान्ते M. 3. क्रमोच्चोत्तरतः T.

1. ...अवाप्नुयात् M.

O great king ! these are also holy rivers which discharge nectar- like water; if a man takes his bath in the water of these two rivers he reaches the abode of Śaṁkara after death. 60

ततोऽपि पूर्वतो देवी लोलाख्या चापरा नदी ।
यस्यां[1] स्नात्वा महानद्यां शिवलोकाय गच्छति ॥६१॥

Beyond this in the east there is another big river named Līlā; a man proceeds to the abode of Śiva (after death) if he takes his bath in the water of this river. 61

ततः पूर्वं शिवा चण्डी चण्डिकाख्या महानदी ।
निर्याति धवलाख्यात् तु पर्वतात् सुमनोहरात् ॥६२॥

Beyond this in the east there is the big auspicious river Caṇḍī called also Caṇḍikā, which emerges from the charming mountain Dhavala. 62

शिवलिङ्गद्वयं तत्र नातिदूरे व्यवस्थितम् ।
गोलोकं चाथ शृङ्गं च क्रोशमात्रान्तरे स्थितम् ॥६३॥

There are two *Śivaliṅgas* (on the bank of this river) within a distance of one *krośa* (3.2 km) from each other; one of the two is called Goloka and the other Śṛṅgī. 63

चण्डिकायां नरः स्नात्वा आरुह्य धवलेश्वरम् ।
दक्षिणं सागरं वीक्ष्य स्पृष्ट्वा गोलोकसंज्ञकम् ॥६४॥
ततोऽवतीर्य च पुनः शृङ्गिणं भूमिपीठकम् ।
शिवपूजाविधानेन पूजयित्वा महेश्वरम् ॥६५॥
अश्वमेधस्य यज्ञस्य फलं सम्प्राप्य मानवः ।
सर्वान् कामानवाप्येह देहान्ते शिवतां व्रजेत् ॥६६॥
एतास्याः कथिता नद्यः सर्वा वै दक्षिणस्रवाः ।
तस्मादीशानकाष्ठायां पर्वतो गन्धमादनः ॥६७॥

Should a man take his bath in the water of the river Caṇḍikā, climb up the hill Dhavala, and the reform looks at the south sea (Brahmaputra), touch Goloka Śivaliṅgn, and thereafter climbing down the hill worship Śivaliṅga Śṛṅgi resided on the plains, following the procedure of worshipping the lord Śiva, he acquires the merit of performing an Aśvamedha sacrifice and gets his desires fulfilled. After death he becomes identical with Śiva All these rivers which are mentioned above have been flowing towards south. Beyond these in the south-eastern direction there is the mountain Gandhamadāna. 64-67

1. माघ्यां नरः स्नात्वा M.

यत्र [1]भृङ्गाह्वयं लिङ्गं शिवस्यास्ते महत्तरम् ।
स एव पर्वतश्रेष्ठः प्राप्तः क्षेत्रस्य पश्चिमे ॥६८॥
धृत्वा ब्रह्मशिलां देवीं सावित्रं[2] प्रतिगामिनी ।
गन्धमादनकस्यान्ते[3] भृङ्गेशस्य पदद्वयम् ॥६९॥

There on that hill stands the excellent *liṅga* of Śiva called Bhṛṅgeśa. That very mountain (Gandha mādana) is in the western fringe of region (*kṣetra*).

The goddess moving towards the realm of the sun upheld here the Brahmaśilā (?). At one end of the mountain Gandhamādana there are two foot prints of Bhṛṅgeśa. 68-69

*स्रवद्गङ्गाजलं चास्ते कुण्डं तत्रान्तरालकम् ।
अन्तरालककुण्डे तु स्नात्वा पीत्वा च तज्जलम् ॥७०॥
भृङ्गेशस्य ततो दृष्ट्वा शिलासंस्थं पदद्वयम् ।
पूजयित्वा महाभृङ्गं गाणपत्यमवाप्नुयात् ॥७१॥

From these two footprints the water of Gaṅgā is flowing and there is a kuṇḍa, named Antarālaka. If a person takes his bath in the water Anlaralaka-kuṇḍa and drinks its water and beholds the two footprints of Śiva engraved on the stone and worships the god Maneśvara, who is in the form of Mahābharṅga, he attains the godhood of Gaṇapati. 70-71

शम्भुपादसमुद्भूतमन्तरालदृशाकरम् ।
वृषध्वजपदानां त्वं संयोजय महावृष ॥७२॥

"O Antarāla kuṇḍa ! you have emerged from the (water of the) feet of Śambhu, you are the source of *dharma*; O Mahāvṛṣa ! join me with the feet of Śambhu." 72

इत्यनेन तु मन्त्रेण स्नानं कृत्वान्तराजले ।
भृङ्गदेवं ततः पश्येत् कुब्जपीठान्तवासिनम् ॥७३॥

1. भृङ्गाह्वयं M. 2. सावित्रं V. 3. ...मादनकस्यति V.

* स्रवद्गंगाजलस्यान्ते भृंगेशस्य पदद्वयम् । * अधिकः पाण्डुलिप्याम् ।

After one had taken one's bath in the water of the kuṇḍa Antarālaka by uttering this *mantra* one should pay one's obseisance by looking at Bhṛṅgeśa, the resident of Kubjikāpīṭha. 73

मणिकूटस्याथ गिरेर्गन्धमादनकस्य च।
मध्ये स्रवति लौहित्यो ब्रह्मणाग्निसमुत्थितः ॥७४॥

In between the mountains Maṇikūṭa and Gandhamādana the river Lauhitya flows, which was caused by Brahmā from his semen. 74

[1]वर्णाशाया दक्षिणस्यां लौहित्यो नाम सागरः।
मणिकूटः स्थितः पूर्वे हयग्रीवो हरिर्यतः ॥७५॥

On the south of Varṇāśā there is a lake called Lauhitya, and in the east there is the hill Maṇikūṭa, where the god Hayagrīva resides. 75

स हयग्रीवरूपेण विष्णुर्हत्वा ज्वरासुरम्।
निहत्य स हयग्रीवः क्रीडार्थे यत्र संस्थितः[2] ॥७६॥

The lord Viṣṇu assuming the form of Hayagrīva killed the demon Jara (Jarāsura) and also killed the demon Hayagrīva,[1] and there after used to reside there in his pleasure. 76

हत्वा ज्वरं तथा विष्णुस्तत्र वासमथाकरोत्।
नरदेवासुरादीनां यथा भवति वै हितम् ॥७७॥

After Viṣṇu had killed Jarāsura he used to reside there for the benefit of gods, men, demons etc. 77

ज्वरेणापीडित[3] तनुर्ज्वरं हत्वा महासुरम्॥
सर्वलोकहितार्थाय सोऽगदस्ना[4] नमचरेत् ॥७८॥
अगदस्नानसम्भूतं संजातं च [5]महासरः।
तस्य स्वयं हयग्रीवो नाम चक्रेऽपुनर्भवम् ॥७९॥

Viṣṇu suffering from high fever (*jara*) killed Jarāsura the fever personified as a demon) and then for the welfare of the people had taken a curing (*agada*) bath in order to become free from the disease; and a big lake had emerged there because of the curing bath which Viṣṇu had taken. The god Hayagrīva himself called it (the lake) Apunarbhava. 78-79

न पुनर्जायते यस्मात् तत्र स्नात्वा नरोत्तमः।
अपुनर्भवसंज्ञं तत् सरस्तु परिकीर्तितम् ॥८०॥

The lake is named Apunarbhava because if a good man takes a bath in the water of this lake he never takes his birth again in this world. 80

मणिकूटाचले विष्णुर्हयग्रीवस्वरूपधृक्।
शतव्यामप्रमाणेन विस्तरेणैव शोभितम्[1] ॥८१॥

Viṣṇu resides on the shining hill, named Maṇikūṭa which is extended one hundred vyāma (approx. five hundred hands) in breath. 81

तस्मात् पूर्वे भद्रकामः पर्वतस्तु त्रिकोणकः।
यत्र कालहयो नाम शिवलिङ्गो व्यवस्थितः ॥८२॥

On the east of this (Maṇikūṭa hill) there is another hill, triangular in shape, named Bhadrakāma, there is a Śivaliṅga called Kālahaya on that hill. 82

तस्यासन्ने दक्षिणस्यामपुनर्भवकुण्डकम्।
अपुनर्भःसरस्तीरे पर्वते भद्रकामदे ॥८३॥
हरवोधीति विख्याता शिला ब्रह्मस्वरूपिणी।
तत्र योगी महादेवो योगज्ञो ध्यानतत्परः ॥८४॥
यं दृष्ट्वा योगवान् मर्त्यो मृतो मोक्षमवाप्नुयात्।

Towards the south in its vicinity there is Apunarbhava kuṇḍa. On the hill Bhadrakāma on the bank of Apunarbhavakuṇḍa there is a piece of stone slab called Harabodhi, which is regarded as Brahmā himself in the form of stone. There is Mahādeva, the ascetic and expert in practising yoga, engaged in deep meditation. A mortal having seen him obtains liberation after death. 83-85a

तस्यामेव शिलायां तु गोकर्णो नाम शङ्करः ॥८५॥
गोकर्णो निहतो येन अन्धकस्य सखा पुरा।
गोकर्णस्य तथैशान्यां केदारः शम्भुरन्ततः ॥८६॥

---

1. वर्णालायाः M. 2. सास्थितः V. 3. पीडितस्तत्र M. 4....स्नान-माहरत् V. 5. महासुरम् V.M.

1. Hayagrīva is a demon who was killed by Viṣṇu and then Viṣṇu himself assumed the form of Hayagrīva, a horse-headed diety; Hayagrīva is an incarnation of Viṣṇu.

1. शाहिते M.

ततोऽन्धकसमः प्रोक्तः कमलाकरभोगधृक्।
यत्रास्ति शम्भुः केदारः स गिरिर्मदनाह्वयः ॥८७॥

There, on that very slab, resides Śaṁkara known by the name Gokarṇa. Śambhu in the past killed (the demon) Gokarṇa, the friend of Andhaka. In the south-east direction from Gokarṇa, at the end (of the hill) there resides Śambhu, called Kedāra. Śambhu also resides there in the form of Kamalākara, equal to the friend of Andhaka (?). The mountain where Śambhu resides in (different forms) is called Madana. 85b-87

तत्रैव कमलः प्रोक्तः स महात्मालयप्रदः।
स्नात्वाऽपुनर्भवजले दृष्ट्वा गोकर्णयोगिनौ ॥८८॥
केदारकमलौ दृष्ट्वा मुक्तिमाप्नुयाद्दर्शने।
दृष्ट्वा तु माधवं देवं ततः कामं विलोकयेत् ॥८९॥

On that hill the great souled Kamala, who provides salvation resides. If a person takes a bath in the water of Apunarbhava and looks at Gokarṇa, Yogī, Kedāra, Kamal and Mādhva (Hayagrīva) he obtains liberation. After having a *darśana* of Mādhava one should look at Kāma. 88-89

कामं विलोक्य तत्रस्थो निरीक्षेदपुनर्भवम्।
एवं कृत्वा पीठयात्रामनेन क्रमयोगतः ॥९०॥
सप्त पूर्वान् सप्त परानात्मानं दश पञ्च च।
पितॄनुद्धृत्य त्रिदिवं नयेत् स पुरुषोत्तमः ॥९१॥

After seeing Kāma (on the hill) one should have a glance of Apunarbhava kuṇḍa from there. If a person follows this procedure, in his sojourn of *pīṭha*, that excellent man raises the past seven generations, the future seven generations and including himself total fifteen generations (from the hell) and causes them to reach the heaven. 90-91

विष्णुस्थानसमुद्भूता पुनर्भवहरीश्वर।
पापं हर स्वर्गहेतोर्जितसङ्गमहोदधे ॥९२॥

"O great lake Apunarbhava! you have emerged from the bath of Viṣṇu, and you are in the form of Hari (Viṣṇu) and Iśvara (Śambhu); you have conquered all attachment, wipe out my sins—so that I may reach heaven." 92

अनेनैव तु मन्त्रेण स्नायाद् वीरोऽपुनर्भवे।
हयग्रीवस्य तन्त्रं तु पुरैव प्रतिपादितम् ॥९३॥

An adept should take his bath by uttering this *mantra;* the *tantra* for worshipping Hayagrīva has already been stated. 93

रूपं शृणु महाराज चिन्तयेत् तस्य यादृशम्।
कर्पूरकुन्दधवलः सितपद्मोपरिस्थितः ॥९४॥
चतुर्भुजः कुण्डलादिनानालङ्कारभूषितः।
वरदाभयहस्तस्तु वामहस्तद्वयेन तु ॥९५॥
पुस्तकं सितपद्मं च धत्ते हस्तद्वयेऽपरे।
श्रीवत्सकौस्तुभोरस्कः क्वचिच्च गरुडासनः ॥९६॥

O king! listen to the description as to what his (Hayagrīva) shape is; on that shape he is to be meditated upon.

Hayagrīva is as white as the camphor and kuṇḍa flower, seated on a white lotus, he is bedecked with earrings and all kinds of ornaments, he has four arms, his two left hands are in the posture of granting boons and providing safety; in one of his right hands he holds a white lotus, in the other hand a book; he has a hairy hole in his chest (*śrīvatsa*) and the gem *Kaustubha* brightens it; Hayagrīva also sometimes (seen as being) on the mount Garuḍa. 94-96

सर्वं उत्तरतन्त्रोक्तः क्रमो ग्राह्यः प्रपूजने।
विष्वक्सेनो हयारेस्तु निर्माल्यधृग्विसर्जने ॥९७॥

All ritual produses as have been prescribed in the *Uttaratantra* are to be adopted for worshipping Hayagrīva. Viṣvaksena is the holder of refuses of flowers (nirmālyadhārī) of Hayagrīva in the dismissal ritual. 97

शिलारूपप्रतिच्छन्नः सदास्ते गरुडध्वजः।
क्रीडमानोऽत्र गन्धर्वैः स्थितो लोकहिताय च ॥९८॥

Viṣṇu, for the welfare of people, always resides here incognite in the form of stone and indulges in play with the *gandharvas.* 98

हयग्रीवस्य मन्त्रस्य सिद्धिर्लक्षद्वयेन तु।
यावकैः पायसैराज्यैर्होमं कुर्वन् पुरश्चरेत् ॥९९॥

An adept obtains *siddhi* (acquiring super normal power) by muttering the *hayagrīva mantra* two hundred thousand times. By offering wheat preparation cooked with milk and performing oblation with *ghee* one should carry on *puraścaraṇa* (introductory rite i.e. muttering *mantras*). 99

एकेनैव तु राजेन्द्र पुरश्चरणकर्मणा।
इष्टसिद्धिमवाप्येह विष्णुलोकमवाप्नुयात् ॥१००॥

O great king ! by performing *puraścaraṇa* only for once an adept is sure to get all his desires fulfilled, and at last he reaches the abode Viṣṇu. 100

मन्त्रैस्तु पञ्चवक्त्राणां पञ्चमूर्तीः[1] सदार्चयेत्।
पूर्वे तत्पुरुषादीनां कामादीन् पूजको द्विजः ॥१०१॥

An adept should always worship the five images of the five faced Śiva with proper *mantras*; in the east Tatpuruṣa and others and also Kāma and others. 101

कामस्तत्पुरुषो ज्ञेयो योगीशानः प्रकीर्तितः।
अघोरो ह्यथ गोकर्णः केदारो वामदेवकः ॥१०२॥
सद्योजातस्तु कमलामन्त्रैस्तैस्तैः प्रपूजयेत्।
पर्वतश्चैव केदारः[2] शिवगङ्गा तु कालिका ॥१०३॥

Kāma is to be regarded as Tatpuruṣa, Yogī is renowned as Īśāna, Gokarṇa is to be taken as Aghora, Kedāra is Vāmadeva, and Kamala is Sadyojāta; these five are to be worshipped with their respective *mantras*[3]. The mountain is Kedāra and Śivagaṅgā is Kālikā. 102-103

हयग्रीवस्य पूर्वस्यां केदारस्य तु पश्चिमे।
छायाभोगाह्वयस्थानं पुरी भोगवती तथा ॥१०४॥

The place lying in the east of Hayagrīva and west of Kedāra is called Chāyābhoga-sthāna, there is the city of Bhogavatī. 104

1. पञ्चमूर्ति T.B. 2. कैलासः M.

3. Tatpuruṣa, Īśāna, Aghora, Vāmadeva and Sadyojāta—these are the five different images of Śiva. These five are indentified with Kāma, Yogī, Gokarṇa, Kedāra and Kamala respectively.

यो गच्छेन्मणिकूटाख्यात् कौतुकाच्च पुनर्भवम्।
स सर्वतीर्थयात्राणां फलमाप्नोति मानवः ॥१०५॥

If a man visits Maṇikūṭa (hill) and Apunarbhava (kuṇḍa) even for an enjoyment he acquires all the merits of visiting all the holy places of pilgrimage. 105

ज्यैष्ठे मासि सिते पक्षे पञ्चदश्यष्टमीषु च।
स्नात्वाऽपुनर्भवजले यः पश्येद् विधिवद्धरिम्।
स सर्वं कुलमुद्धृत्य विष्णुसायुज्यमाप्नुयात् ॥१०६॥

If a person takes his bath in the water of Apunarbhava Kuṇḍa on eighth and the fifteenth day of the moon in the month of *Jyeṣṭha* (May-June) and has a *darśana* of Hari (Hayagrīva) following the rules laid down in this regard, he, by his action, raises his dynasty and himself reaches the abode of Viṣṇu. 106

ज्यैष्ठ तु सकलं मासं नित्यं पश्येत् तु यो हरिम्।
हरौ विलीनतां याति स सर्वैः सहितः कुलैः ॥१०७॥

If a person performs the act of *darśana* of Hari (Hayagrīva) for the whole month of *Jyeṣṭha* he merges in Hari (after death) along with his dynasty. 107

एतत् ते कथितं पुण्यं मणिकूटाह्वयं परम्।
वाराणसीतो ह्यधिकं सिद्धविद्याधरार्चितम् ॥१०८॥

It has now been stated to you about the holy places called Maṇikūṭa, the superior most one, which is even superior to Vārāṇasī, and is served by the *siddhas* and *vidyādharas*. 108

यः पठेच्छृणुयाद्विप्रो मणिकूटस्य निर्णयम्।
स सर्ववेदस्य फलं प्राप्नोत्येव न संशयः ॥१०९॥

If ever a brāhmaṇa recites this or listen to the recitation of this (the glory of the holy places) undoubtedly he acquires all the merits of reciting all the *Vedas*. 109

इति श्रीकालिकापुराणे[1] अष्टसप्ततितमोऽध्यायः ॥७८॥

Here ends the seventyeighth chapter of the holy Kālikāpurāṇa, called the description of the places of pilgrimage of Kāmarūpa.

1. एकाशीतितमः V.

CHAPTER SEVENTY-NINE

एकोनाशीतितमोऽध्यायः

(Places of pilgrimage in Kamarūpa)

और्व्व उवाच—

ततः पूर्वं महाराज दर्पणो नाम पर्वतः।
कुवेरो यत्र वसति धनपालैः समं सदा॥ १॥

Aurva said :

O King! in the east of this there is the mountain by the name Darpaṇa; Kubera always resides there in the company of the keepers of wealth. 1

यस्मिन्नास्ते मध्यभागे रोहितो रोहिताकृतिः।
यस्मिंल्लोहादिकं स्पृष्टं स्वर्णतां याति तत्क्षणात्॥ २॥

In the middle part of it there is a (lake) by the name Rohita resembling a rohita fish. 2

यत्रातिदूरे स्रवति दर्पणो नाम वै नदः।
हिमाद्रिप्रभवो नित्यं लौहित्यसदृशः फलैः॥ ३॥

There not very far away from it flows the river by the name Darpaṇa rising from the Himālayas, which is equal to Lauhitya in merit. 3

समुत्पन्नं हि लौहित्यं सर्वैर्देवगणैर्हरिः।
सर्वतीर्थोदकैः सम्यक् स्नापयामास तं सुतम्॥ ४॥
तस्य स्नानसमुद्भूतः पापदर्पस्य पाटनः।
तेनायं दर्पणो नाम पुरा देवगणैः कृतः॥ ५॥

When Lauhitya was born Hari along with all gods gave him a bath with water drawn from all *tirthas* (sacred places of the river etc.). This river has arisen from the water used for the bath. Because this river wipes away the pride (*darpa*) of sins, hence this river is named Darpaṇa by the host of gods in the past. 4-5

तस्मिन् स्नात्वा नदवरे योऽर्चयेद् दर्पणाचले।
कुवेरं प्रतिपत्तिथ्यां कार्तिके शुक्लपक्षके॥ ६॥
स याति ब्रह्मसदनमिह भूतिशतैर्युतः।

Whoever takes his bath in the water of this great river on the first day of the white fortnight of the moon in the month of Kārttika (Oct.-Nov.) and worships Kubera on the mountain Darpaṇa he becomes highly rich with hundreds of gems etc. and (after death) reaches the abode of Brahmā. 6-7a

दर्पणाद् दिशि पूर्वस्यामग्निमालाह्वयो गिरिः॥७॥
सर्पाकारः सप्तव्यामदीर्घोऽर्द्धं विस्तृतः।
तत्र तिष्ठति वै वह्निरूर्ध्वभागेऽग्निमण्डले॥८॥
सिन्दूरपुञ्जसङ्काशे चारुदारुशिलातले।
तस्मिन्निरिन्धनो वह्निर्नित्यमद्यापि काशते॥९॥

In the east Darpaṇa there lies the mountain by the name Agnimāla, its looks like a snake, seven *vyāma* (fourteen extend arms) in length and half of it in breadth. There on its top part burns fire in the circle of fire, looks like a heap of vermillion surounded by the smooth woods and stones. A fire, without fuel, has been burning even today. 7b-9

भैरवस्य हितार्थाय कामाख्यापरिसेवने।
पूर्वमेव स्थितस्तत्र साक्षाद् वह्निर्गणैः सह॥१०॥

With a view to doing good to Bhairava and also for the services of Kāmākhyā the fire, along with his ratinue, has been there since long. 10

लौहित्यपाथसि स्नात्वा त्वग्निमालाह्वयं गिरिम्।
आरुह्य वह्निं सम्पूज्य मोदते विष्णुमन्दिरे॥११॥

If a person takes his bath in the water of Lauhitya, climbs up the mountain Agnimāla and then worship the fire god, he lives delightfully in the abode of Viṣṇu. 11

पुरस्तादग्निमालस्य कुण्डकं वारुणाह्वयम्।
तस्य तीरे गिरिश्रेष्ठो नाम्ना कंसकरः स्मृतः॥१२॥

In the east of the mountain Agnimāla there is a kuṇḍa (pond) called Varuṇa, and its bank lies the best of the mountains, called Kaṁsakara. 12

वरुणस्तत्र वसति नित्यमेव जलाधिपः।
तस्मिन् कंसकरे सम्यक् पूजयित्वा प्रचेतसम्॥१३॥
स्नात्वा च वारुणे कुण्डे वारुणं लोकमाप्नुयात्।

Varuṇa, the Lord of water, resides there permanently. Whoever worships Varuṇa, situated on the mountain Kaṁsakara properly, and takes his bath in Varuṇakuṇḍa he gains the abode of Varuṇa. 13-14a

आद्यं व्यञ्जनमेवात्र पञ्चमस्वरसंयुतम् ॥१४॥
शम्भुचूडाशिखायुक्तं कौवेरं बीजमुच्यते ।

The first consonent (*ka*), provided with the fifth vowel (*u*) and also the rays on the head of Śambhu (*candra* and *bindu*) is called the *kuberabija.* 14b-15a.

सप्तमो यः पकारस्य बिन्दुश्चन्द्रार्धसंयुतः ॥१५॥
वह्निबीजमिति ख्यातं तेन वह्निं प्रपूजयेत् ।
मकारपञ्चमः सोमबिन्दुना वारुणः स्मृतः ॥१६॥
एभिर्मन्त्रैरिमान् देवान् नित्यमेव प्रपूजयेत् ।

The seventh consonent in reckoning from *pa* (i.e. *na*) provided with *candra* and *bindu* is called the *bahnibija*, and *Bahni* is to be worshipped with this *bija*. The fifth consonant in respect of *ma*, and provided with *candra* and *bindu* is *varuṇabija*, These deities should always be worshipped with these *mantras* respectively. 15b-17a.

वायुकूटो नाम गिरिः पूर्वस्यां वरुणाचलात् ॥१७॥
द्विखण्डो वायुबीजेन मण्डलेन समन्वितः ।
वायुलोकस्थितश्चन्द्रो यस्मान्निःसृत्य मारुतः ॥१८॥
ऊर्ध्वाधोभागमासाद्य नित्यं वहति भूपते ।
तत्र वायुं समभ्यर्च्य वायुलोकमवाप्नुयात् ॥१९॥

In the east of the mountain Varuṇa there is *Vāyukūṭa* hill. This hill is of two parts and seems to provided with *Vāyubija maṇḍala*. O king ! the moon is the inhabitant of *vāyuloka* (atmosphere), the wind always blows from the moon and touches the up and lower region. If a person worships *Vāyu* here at this place, he gains the region of *Vāyu* (wind). 17b-19

पूर्वं वायुगिरेः शैलश्चन्द्रकूट इति स्मृतः[1] ।
त्रिकोणश्चन्द्रसङ्काशस्तदूर्ध्वे चन्द्रमण्डलम् ॥२०॥

In the east of Vāyu hill there lies the hill Candrakūṭa, this hill is triangular in shape and resembles the moon, above it there is the moonbeam. 20

द्वितीयवर्गस्याद्यं तु बिन्दुना समलङ्कृतम् ।
चन्द्रबीजमिति प्रोक्तं तेन चन्द्रं प्रपूजयेत् ॥२१॥

The first letter of the second varga (*ca*) provided with *candra* and *bindu* is the *candra bija*; one should worship Candra with this *bija*. 21

अद्यापि प्रतिदर्शं[1] तु पर्वतं[2] तं निशापतिः ।
प्रदक्षिणीकरोत्येव दशाभिश्चापि खेचरैः ॥२२॥

The lord of the night (Candra) continues to circumbulating this mountain, along with ten other gods on every new moon night, even today. 22

तस्यैव पूर्वभागे तु सोमकुण्डाह्वयं सरः ।
तत्र स्नात्वा च पीत्वा च नरः कैवल्यमश्नुते ॥२३॥

Towards the east on this mountain there is a lake called Somakuṇḍa; when a man takes his bath in the water of this lake and sips its water he attains liberation. 23

स्वर्गादवतरच्चन्द्रः कामाख्यासेवने यदा ।
तदा तद्रश्मिसङ्घातान्निःसृतास्तोयराशयः ॥२४॥
तैस्तोयैर्वासवः कुण्डमकरोदिन्द्रचन्द्रयोः ।
मध्ये पुण्यतमे स्थाने स्वयं ब्रह्मशिलोपरि ॥२५॥

When the moon descended on the earth from the heaven for paying obeisance to the goddess Kāmākhyā water came out at that time from his rays and Indra himself created a lake with those water for Indra and Candra in the middle of a sacred place on Brahma-śila. 24-25

चन्द्ररश्मिसमुद्भूत चन्द्रकुण्डमहोदधे[3] ।
यं यं भावं समासाद्य त्वं[4] चन्द्र कलुषं हर[5] ॥२६॥
सुधास्रवणमाह्लाद त्वं चन्द्र कलुषं हर ।
इत्यनेन तु मन्त्रेण यः स्नात्वा चन्द्रपायसि ॥२७॥
चन्द्रकूटं समारुह्य पूजयेद् यस्तु तं नरः ।

"O Candra kuṇḍa : O great lake : you have emerged

---

1. श्रुतः M.

1. प्रतिपर्वं M. 2. सततं M. पर्वतान् तान् V. 3 महोदधौ V.B.
4. तं V B. 5. हरम् V.B.

from the rays of Candra. "O Candra ! taking into consideration my thoughts, remove the sin O Candra : you pour nectar and create delight, remove the sin." Whoever takes his bath in the water of *Candra-kuṇḍa* by uttering the above *mantra*, then climbs up Candrakūṭa hill and worships *Candra*, he gets an unceasing progeny and a good wife. After wards he proceeds to the supreme resort by piercing the abode of Candra. 26-28a

अविच्छिन्ना सन्ततिस्तु सुकान्ता तस्य जायते ॥२८॥
परत्र चन्द्रभवनं भित्त्वा याति परं पदम् ।
तीरे तु चन्द्रकूटस्य नन्दनो नाम वै गिरिः ॥२९॥
तस्मिन् वसति शक्रस्तु कामाख्यासेवने रतः ।
पञ्चभावं समासाद्य सर्वदेवेश्वरो हरिः ।
सेवितुं त्रिदशेशानीं सततं वर्तते नरः[1] ॥३०॥

On the bank of Candrakūṭa there is a mountain called Nandana. Indra for paying obeisance always to Kāmākhyā resides there. Hari, (Hara ?), the lord of gods, with a view to paying obeisance to the goddess Kāmākhyā, assuming five forms resides there. 28b-30

चन्द्रकूटगिरेर्याम्यभागे गिरिजनार्दनः ।
तस्य याम्ये त्वधोभागे अश्वक्रान्ताह्वयं सरः ॥a॥
न तस्य सदृशं तीर्थमस्ति ब्रह्माण्डगोचरे ।
जले स्थले मृता येऽत्र यान्ति ब्रह्म सनातनम् ॥b॥

* Towards south of Candrakūṭa hill there is another hill by the name Janārdana. On the southern part of it on the slope there is Aśvakrānta lake (saraḥ). There is no sacred place of pilgrimage equal to it in the world. If a person dies here either on the ground or in the water he goes to the eternal abode of Brahmā. a-b

जनार्दनगिरौ विष्णुः कूर्मरूपस्वरूपधृक् ।
शिलां भित्त्वा स्थितस्तत्र देवगन्धर्वसेवितः ॥c॥

Viṣṇu, in the form of tortoise emerged by ashundering a piece of stone and exists there (as a piece of stone) who is worshipped by gods and *gandharvas*. c

अश्वक्रान्तजले स्नात्वा पूजयित्वा जनार्दनम ।
वंशकोटिं समुद्धृत्य स्वयं स्यात् पुरुषोत्तमः ॥d॥

Whoever takes his bath in the water of Aśvakrānta and worships Janārdana he raises one crore of his dynasty and himself becomes the best person among men. d

चन्द्रकूटस्य तु गिरेर्नन्दनस्य तथा गिरेः ।
प्रतिदर्शं तथा चन्द्रः प्रदक्षिणयति त्रिधा ॥३१॥

Candra on every full moon day makes circumbulation thrice of Candrakūṭa and Nandana hills. 31

चन्द्रकूटजले स्नात्वा समारुह्याथ नन्दनम् ॥३२॥
आराध्य शक्रं लोकेशं महाफलमवाप्नुयात् ।

Whoever takes his bath in the water of Candrakūṭa lake and climbs up Nandana hill and worships Indra, the lord of the people, he earns great merit. 32-33a

नन्दनात् पूर्वभागे तु भस्मकूटो महागिरिः ॥३३॥
यः स्वयं भर्गरूपः स सदा चेच्छान्तमुत्तमम्[1] ।

In the eastern part of Nandana there lies the great mountain, Bhasmakūṭa, Bharga, on his own will always resides on that good mountain. 33b-34a

दक्षिणे भस्मकूटस्य देवी पीयूषधारिणी ॥३४॥
उर्वशी नाम विख्याता शक्रप्रीतिकरी सदा ।
देवैर्यत् स्थापितं पूर्वममृतं भोजनाय वै ॥३५॥
कामाख्यायास्तदादाय स्वयं तिष्ठति चोर्वशी ।
शिलारूपो हरस्तां तु समावृत्यैव तिष्ठति ॥३६॥

On the south of Bhasmakūṭa there stands the renowned goddess (apsarā) called Urvaśī, the beloved of Indra. She is there holding (a pitcher of) nectar for the use of Kāmākhyā;

---

1. नमः M. नवः V.

*पाण्डुलिप्यामधिकः ।

*These four verses, found in manuscripts, are absent in the printed text. These are given in the foot note of the text.

1. भर्गरूपस्य स याति शान्तिमुत्तमाम् M.

the nectar which the gods kept there in the past for their use. Hara in the form of a stone resides there embracing her. 34b-36

सा चैवामृतराशिं तु कृत्वा किंचन किंचन।
उपस्थापयते नित्यं कामाख्यायोनिमण्डले ॥३७॥

She (Urvaśī) divides the nectar into many small portions and remains every day in the *yonimaṇḍala* of Kāmākhyā and presents (the nectar to the goddess). 37

सुधाशिलान्तरस्था तु उर्वशीकुण्डवासिनी।
उर्वशीभस्मकूटस्य मध्ये कुण्डं सदावृतम् ॥३८॥
द्वात्रिंशद्धनुराकीर्णं पञ्चाशद्धनुरायतम्।
तत्र स्नात्वा च पीत्वा च नरा मोक्षमवाप्नुयात् ॥३९॥

Urvaśī resides inside Sudhā-śila (nectar stone) in the kuṇḍa. Between Urvaśī and Bhasmakūṭa there a kuṇḍa, fifty *dhanu* (200 hands (*hasta*) in length and thirty *dhanu* in breadth. Should a person takes his bath in the water of this kuṇḍa and sips its water he attains liberation. 38-39

कामाख्यायोनिरैशानीं दिशं याति सदैव हि।
भस्मकूटे प्रविशति उर्वशीमपि योगिनी ॥४०॥

Kāmākhyā-yoni (the pudenda of Kāmākhyā) always moves to the north-east direction, (her) yoginīs also to the said direction and enters Bhasmakūṭa and Urvaśī. 40

आप्यायिता चामृतेन नित्यं देवी प्रमोदते।
मोदयुक्ता महादेवी कामेन मोदते सदा ॥४१॥

The goddess having been satisfied with nectar always takes pleasure. The great goddess being in the delightful mood always takes pleasure of lust. 41

भस्मकूटस्य चैशान्यां मणिकूटो महागिरिः।
मणिकर्णो नाम हरस्तत्र तिष्ठति लिङ्गकम् ॥४२॥

In the north east of Bhasmakūṭa there is the great mountain Maṇikūṭa. Hara in the form of *linga*, called Maṇikarṇa resides there. 42

स सद्योजातरूपस्तु मणिकर्ण इतीरितः।
सद्योजातस्य मन्त्रेण पूजितव्यः सदाशिवः ॥४३॥

Maṇikarṇa is said to be Sadyojāta, therefore, Sadāśiva (Maṇikarṇa) should be worshipped with the *mantra* of Sadyojāta. 43

चन्द्रतीर्थजले स्नात्वा दृष्ट्वा चन्द्रं सवासवम्।
मणिकर्णेश्वरं दृष्ट्वा मुक्तिर्भस्माचलं गते ॥४४॥

If a person take his bath in the water of Candratīrtha sees Indra and Candra, and Maṇikarṇeśvara and then visits Bhasmācala he obtains liberation. 44

श्वेतः श्वेताम्बरधरो दशाश्वो हेमभूषितः।
गदापाणिर्द्विबाहुश्च कर्तव्यो वरदः शशी ॥४५॥

Candra (the moon) is of white complexion, wears white cloths, bedecked with gold; he is with two arms, and (he rides a chariot of) he wears a ten horses, club in one of his hands. 45

सहस्रनेत्रो गौराङ्गो द्विभुजो वामहस्तगम्।
वज्रं गदांकुशं धत्ते दक्षिणेनापि पाणिना ॥४६॥
ऐरावतगजस्थस्तु बाणतूणीरबन्धनः।
धनुश्च कक्षे गृह्णाति सेवमानो महेश्वरीम् ॥४७॥

Indra is with thousand eyes, of white complexion, with two arms, he wears *vajra* (thunder) in his left hand and a club and an elephant driver's hook in his right hand, he is on the elephant Airāvata, he wears a quiver and arrows (on his back), and holds a bow by his side; he stands by paying his obeisance to the great goddess. 46-47

वकारानन्तरो वर्णश्चन्द्रबिन्दुसमन्वितः।
शक्रबीजमिति प्रोक्तं शक्रं तेन प्रपूजयेत् ॥४८॥

The second letter after *va* provided with *candra* and *bindu* is the *bīja* of Indra, one should worship Indra with this *bīja*. 48

नदी सुमङ्गला नाम हिमपर्वतनिर्गता।
पूर्वस्यां मणिकूटस्य सदा स्रवति शोभना ॥४९॥

In the east of Maṇikūṭa an auspicious river called Sumaṅgalā, rising from the Himālayas, always flows smoothly. 49

मणिकूटं समारुह्य यस्तां पश्यति वै नदीम् ।
स गङ्गास्नानजं पुण्यमवाप्य त्रिदिवं व्रजेत् ॥५०॥

Whoever climbs up Maṇikūṭa hill and looks at the river Sumaṅgalā, he earns merit and goes to the heaven. 50

मणिकूटाचलात् पूर्वं मत्स्यध्वजकुलाचलः ।
निर्दग्धो यत्र मदनो हरनेत्राग्निना पुनः ॥५१॥
शरीरं प्राप तपसा समाराध्य वृषध्वजम् ।
तत्र मत्स्यस्वरूपस्तु कामदेव[1] समंस्थित[2] ॥५२॥

In the east of Maṇikūṭa there lies a mountain, called Matsyadhvaja, a mountain of the group of mountains, where Madana was burnt to ashes by the firely glance of eye by Śambhu. Madana regained his former body here by propitiating Hara with austerity. Kāma in the form of fish used to reside here, hence it is called Matsyadhvaja. 51-52

अधित्यकायां पृथिवीं वीक्षमाणः समन्ततः ।
नदी तु शाश्वती नाम तत्रास्ते दक्षिणस्रवा ॥५३॥

In the valley of that mountain there is the south flowing river Śāśvati, which flows as it observing the world. 53

सरः कामसरो नाम तत्र शैले व्यवस्थितम् ।
शाश्वत्यां विधिवत्स्नात्वा पीत्वा [3]कामसरोऽम्भसि ॥५४॥
विमुक्तपापः शुद्धात्मा शिवलोके महीयते ।

There is a lake on that mountain called Kāmasarovara. If a person takes his bath in the water of Śāśvatī and sips water of Kāmasarovara, he becomes imancipated from sins and pure, and he rejoices in the abode of Śiva. 54-55a

गन्धमादनपूर्वस्यां सुकान्तो नाम पर्वतः ॥५५॥
तत्प्रान्ते वासवं कुण्डं वासवामृतभोजनम् ।
यत्र स्थित्वा दक्षिणस्यां पुरा शक्रः शचीपतिः ॥५६॥
अमृतं श्रान्तदेहस्तु[4] कामरूपान्तरे पपौ ।

In the east of the mountain Gandhamādana there is a mountain, called Sukānta. By the side of it there is a pond, called Vāsavakuṇḍa, there is a nectar for the use of Vāsava (Indra). In the past the husband Śasī (Indra) in the southern side of it, in Kāmarūpa, took nectar when he was tired. 55b-57a

स्नात्वा तु वासवे कुण्डे समारुह्य सुकान्तकम् ॥५७॥
वासवस्य प्रियो भूत्वा शक्रलोकमवाप्नुयात् ।
पूर्वस्यां तु सुकान्तस्य रक्षःकूटाह्वयो गिरिः ॥५८॥

If a person takes his bath in the water of Vāsavakuṇḍa and climbs up Sukānta mountain he becomes beloved of Vāsava and gets the abode Indra (after death). In the east of Sukānta mountain there is a mountain called Rakṣaḥkūṭa. 57b-58

यत्रास्ते सततं देवो निर्ऋती राक्षसेश्वरः ।
खड्गहस्तो महाकायो वामे चर्मधरस्तथा ॥५९॥
जटाजूटसमायुक्तः प्रांशुः कृष्णाचलोपमः ।
द्विभुजः कृष्णवासास्तु [1]गर्दभोपरिसंस्थितः ॥६०॥

Nirṛti, the lord of demons, resides on that mountain. Nirṛti is with a massive body and with two arms, he holds a sword in the right hand, and a shield of hide by the left one, he is very tall and adorned with clustures of matted hair, he wears black cloths, is seated on an ass, and looks like a black mountain. 59-60

प्रान्तोपान्तौ बिन्दुचन्द्रमहितावादिरेव च ।
नैर्ऋत्यं कथितं बीजं तेन तं परिपूजयेत् ॥६१॥

The last and the last but one, and also the first one of the alphabet provided with *candra* and *bindu* is the *bīja* of Nirṛti; one should worship him with this *bīja*. 61

रक्षःकूटं समारुह्य निर्ऋतिं राक्षसेश्वरम् ।
यः पूजयेद् विधानेन चण्डिकां राक्षसेश्वरीम् ॥६२॥
न तस्य राक्षसेभ्योऽस्ति भयं नृप कदाचन ।
राक्षसाश्च पिशाचाश्च वेताला गणनायकाः ॥६३॥
तं दृष्ट्वा पुरुषं राजन् सर्वदैव प्रविभ्यति ।

O king! if a person having reached Rakṣaḥ-kūṭa wor-

1. कामदेवेन V.B. 2. सं स्थितः V.B. 3. कामकराम्भसि M.
4. श्रान्तहेतोस्तु M.

1. खड्गकोपरि M.

ship Nirṛti, the lord of demons, and Caṇḍikā, the goddess of demons, following the rules, he need not be afraid of the demons for ever. O king! the demons, fiends, vetāls and lord of the *gaṇas* always become afraid whenever they see such a person. 62-64a

रक्ष:कूटात् पूर्वदिशि भैरव[1] नाम माधव: ॥६४॥
पाण्डुनाथ इति ख्यातो ग्रावरूपेण संस्थित:।
तं पाण्डुनाथं सततमष्टाक्षरभवोत्तरम् ॥६५॥
तेनैव पूजयेद् देवं पाण्डुनाथाह्वयं हरिम्।

O Bhairava! towards the east of Rakṣahkūṭa there is Mādhava, known as pāṇḍunātha in the form of a big stone. The *bijamantra* of pāṇḍunātha is the eight-syllable one; with this *mantra* one should worship the god pāṇḍunātha and the hill pāṇḍunātha also. 64b-66a

वर्णेन रक्तगौराङ्गं गदापद्मधरं करे ॥६६॥
दक्षिणे चक्रशक्ती च बाहुभ्यामपि बिभ्रतम्।
चतुर्भुजं रक्तपद्मसंस्थितं मुकुटोज्ज्वलम् ॥६७॥
कुण्डले बिभ्रतं शुद्धे श्रीवत्सोरस्कमुत्तमम्।

Pāṇḍunātha is Hari, He is reddish-white in complexion, he has four arms, holds a club and a lotus in his two left hands, in his two right hands he holds a discuss and a lance, he shines with a bright crown on his head, he wears two earrings of pure gold, his bosom looks bright with the hairy hole on it, and he stands on a red lotus. 66b-68a

नमो नारायणायेति मूलबीजेन वा हरे: ॥६८॥
एवं सम्पूजयेद् भूप चतुर्वर्गस्य सिद्धये।

O king! One should thus worship pāṇḍunātha with the *mantra* " "*namo nārāyaṇa*" (obeisance to Nārāyaṇa), or, with the *mūlabija* of Hari for achieving the four-fold aim of life. 68b-69a

पाण्डुनाथस्योत्तरस्यां ब्रह्मकूटाह्वयं सर: ॥६९॥
ब्रह्मणा निर्मितं पूर्वं स्नानार्थं स्वर्गवासिनाम्।
आयामेन शतव्यामं वि:तीर्णं त्वतदर्धकम् ॥७०॥

Towards the north of pāṇḍunātha there is a lake, called Brahmakūṭa, This lake was created by Brahmā in the past for taking bath by gods. This is one hundred vyāma (200 extended arms) in length and half of it in breath. 69b-70

सर्वपापहरं पुण्यं देवलोकात् समागतम्।
कमण्डलुसमुद्भूत ब्रह्मकुण्डामृतस्रव ॥७१॥
हर मे सर्वपापानि पुण्यं स्वर्गं च साधय।
इत्यनेन तु मन्त्रेण स्नात्वा तस्मिन् सरोजले ॥७२॥

"O Brahma-kuṇḍa! you discharge nectar, you have emerged from the *Kamaṇḍalu* (water jar) of Brahmā. you remove all kinds of sins, you are auspicious, you have decended on the earth from the heaven. O kuṇḍa! remove all sins of mine, endow me with virtues and prepare for me the heavenly abode." One should take one's bath in the water of that lake by uttering this *mantra*. 71-72

पाण्डुनाथं च सम्पूज्य विष्णुसायुज्यमाप्नुयात्।
ब्रह्मकुण्डजले स्नात्वा पूजयित्वा उमापतिम् ॥७३॥
वायुकूटं समारुह्य मुक्तिमेवाप्नुयान्नर:।

Having worshipped pāṇḍunātha one becomes united with Viṣṇu. If a person takes his bath in the water of Brahmakuṇḍa and worships Śiva (Umāpati) and climbs up Vāyukūṭa he earns liberation. 73-74a

पाण्डुनाथात् पूर्वदिशि गिरिश्चित्रह्वरो[1] हरि: ॥७४॥
सततं यत्र रमते विष्णुर्वाराहरूपधृक्।
ततस्तु नीलकूटाख्यं कामाख्यानिलयं परम् ॥७५॥

Towards the east of pāṇḍunātha there is the hill Citrabara, which is Hari himself. Viṣṇu, in the form of Varāha, is always there in playful mood. Beyond this is Nilakūṭa hill, the supreme abode of Kāmākhyā. 74b-75

ततपूर्वभागे वसति ब्रह्मा ब्रह्मगिरि: पुन:।
ब्रह्मशैलस्य पूर्वस्यां भूमिपीठे व्यवस्थितम् ॥७६॥
चारुनिम्नशुभावर्तं कामाख्यानाभिमण्डलम्।
[2]तत्रोग्रतारारूपेण रमते परमेश्वरी ॥७७॥

Brahmagiri is in the eastern part of it, Brahmā resides

1. भंरवी V.T.B.

1. ...ह्वो M. 2. तत्रोग्रतारा'''M.T.V.

there. Towards the east of Brahma-śaila, on the plains, there lies Kāmākhyā-yonimaṇḍala, which is lovely, closed towards below, and auspicious. The great goddess resides there in the form of Ugratārā. 76-77

तत्र तेनैव रूपेण पूजितव्या शुभात्मिका ।
तस्यास्तु बीजं पूर्वस्मिन्नुत्तरे प्रतिपादितम् ॥७८॥

The auspicious goddess Ugratārā should be worshipped there in that form; the *bija mantra* of Ugratārā has already been stated in *Uttaratantra*. 78

रूपं शृणु नरश्रेष्ठ येन ध्येया सदा शिवा ।
कृष्णा लम्बोदरी दीर्घा विरला रक्तदन्तिका ॥७९॥
चतुर्भुजा कृशाङ्गी तु दक्षिणे कर्तृखर्परौ ।
खड्गं चेन्दीवरं वामे शीर्षे चैकजटा पुनः ॥८०॥
वामपादं शवस्योर्वोर्निधायाङ्घ्रि[1] तु दक्षिणाम् ।
शवस्य हृदये न्यस्य साट्टहासं प्रकुर्वती ॥८१॥
नागहारशिरोमालाभूषिता कामदा परा ।
त्रिकोणं मण्डलं चास्या हुङ्कारं मध्यबीजकाम् ॥८२॥

O best of men ! listen to her form, in which form she should be meditated upon. Ugratara is black and tall, potbellied, she has red teeth which are not closed to each other, she is with four arms, holds a knife and a *kharpara* (half of the human skull used as bowl) in her two right hands, a sword and a lotus by the left ones, her limbs are imatiated, she wears a matted hair on her head, she is bedecked with the garland of snakes on her head, she stands on by putting her left foot on two thighs of the (white) ghost, (śiva) and the right foot on its bosom, thus standing she keeps on laughing a terrible laugh, she grants supreme desires. Her *mandala* is a triangular one, and her *bija* is the middle one with *hum*. 79-82

द्वारेशानां योगिनीनां नामान्यस्यास्तु तन्त्रके ।
ज्ञेयानि नरशार्दूल यत् प्रोक्तं वाम्यगोचरे ॥८३॥

O powerful man ! the name of the door keepers and that of the *yoginis* of the goddess are to be gathered from the *tantras* which are stated in the *Vāma-tantra*. 83

1. ···निधायोत्थाय···M.

उर्वश्यां विधिवत् स्नात्वा स्पृष्ट्वा पाण्डुशिलां तथा ।
नीलकूटं समारुह्य पुनर्योनौ न जायते ॥८४॥

If a person takes his bath duly in the water of Urvaśi-kuṇḍa following the rules, and touches the stone pāṇḍunātha and climbs up the hill Nilakūṭa, he is not to born on this earth again. 84

पुरन्दरपुरायाते वाराणस्याः [1]फलाधिके ।
सुधासंकीर्णतोयौघैः पाप हर ममोर्वशि ॥८५॥
अमृतस्राविणी देवी सुधौघपरिपूरणी ।
अमृतेनामृतं मेऽद्य देहि देवि ममोर्वशि ॥८६॥

O Urvaśi, you have come from the city of purandara (Indra), you bestow more than Vārāṇasi. O Urvaśi ! remove all my sins with your nectar mixed water. O goddess ! you pour-forth nectar, you are full with nectar. O Urvaśi ! give today immortal nectar to me. 85-86

पुरन्दरप्रिये देवि वाराणस्याः सदाम्धिके[2] ।
लोहित्यह्रदसंकीर्णे पापं हर ममोर्वशि ॥८७॥

You are beloved of Indra, you are always more auspicious than Vārāṇasi, you are joined by the lake Lauhitya; O Urvaśi ! remove my sins. 87

इत्येभिः स्तुतिभिर्मन्त्रैः स्नात्वा पुण्योर्वशीजले ।
सर्वपापविनिर्मुक्तो विष्णुलोके विचेष्टते[3] ॥८८॥

With these prayers and *mantras* if a person takes his bath in the water of the Urvaśi-*kuṇḍa*, he becomes free from all sins and resides in the abode of Viṣṇu (after death). 88

उर्वशी द्विभुजा प्रोक्ता स्वर्णकङ्कणधारिणी ।
सौवर्णपात्रममृतस्रावणाय बिभर्ति च ॥८९॥
शुक्लवस्त्रा गौरवर्णा पीनोन्नतपयोधरा ।
सर्वाङ्गसुन्दरी शुद्धा सर्वाभरणभूषिता ॥९०॥

Urvaśi is said to be with two arms, her pair of breasts are full rounded and uplifted, she is of white complexion, extremely beautiful in her all limbs, she wears a bracelet of gold, and all kinds of ornaments, she is dressed with white

1. फला···V.B. 2. सदाम्बिके B.V. 4. विराजते M.

cloths, she is pure and she holds a golden pot for pouring the nectar from it. 89-90

एतन्नामाद्यक्षरं तु मन्त्रमस्याः प्रकीर्तितम्।
उमातन्त्रे तु गदितं मन्त्रमस्याः प्रकीर्तितम् ॥९१॥

The first letter of her name is her *bija* and in *Umātantra* her *mantra* is stated. 91

गणेशः पूर्वद्वारस्थः कामाख्यापर्वतस्य तु।
तत्रैव चाग्निवेतालः स्थितो द्वारि मनोहरः ॥९२॥

Gaṇeśa is at the eastern gate of the Kāmākhyā hill, the charming Agnivetāla is also located there. 92

तयो रूपं च मन्त्रं च यथोक्तं शम्भुना पुरा।
तदहं प्रतिवक्ष्यामि महाराज शृणुष्व मे ॥९३॥*

O great king! I am now telling you their form and *mantras*, as were stated by Śambhu in the past, listen to it. 93

ॐ नम उल्कामुखायेति मूलबीजादिसङ्गतम्।
मन्त्रं सिद्धगणेशस्य द्वारस्थस्य प्रकीर्तितम् ॥९४॥

Oṁ nama Ulkāmukhāya (Oṁ salutation to Ulkāmakha) provided with *mūlabīja* is the *mantra* of Siddha-Gaṇeśa, who is at the door. 94

रूपं तस्य प्रवक्ष्यामि गजवक्त्रं त्रिलोचनम्।
लम्बोदरं चतुर्बाहुं व्यालयज्ञोपवीतिनम् ॥९५॥
शूर्पकर्णं बृहद्गण्डमेकदन्तं[1] पृथूदरम्।
दक्षिणे तु करे दण्डमुत्पलं च तथापरे ॥९६॥
लड्डुकं परशुं चैव वामतः परिकीर्तितम्।
बृहत्वाक्षिप्तगगनं पीनस्कन्धाङ्घ्रिपाणिनम् ॥९७॥
युक्तं बुद्धिकुबुद्धिभ्यामधस्तान्मूषकान्वितम्।

I shall now describe his (Gaṇeśa) form. Gaṇeśa is with an elephant head, with three eyes, potbellied with four arms, has snake for his sacred thread, has ears like fan for winnowing crons, has huge jaws, with one tusk, with a big belly; he wears a lotus and a stuff in his two right hands, so also, a sweet meat and an axe in his two left hands, his shoulder, feet and hands are thick, he seems to have pulling down the heaven (with his trunk). 95-98a

[1]तन्त्रस्तु यादृशः प्रोक्तः पञ्चवक्त्रस्य पूजने ॥९८॥
स एव तन्त्रो ग्राह्यस्तु तादृग्विधिनिषेधनम्[2]।

That very *tantra* and the similar instructions about what to be done and not to be done should be followed. 99a

द्विभुजः पीनवदनो रक्तनेत्रो भयङ्करः ॥९९॥
छुरिकां दक्षिणे पाणौ वामे रुधिरपात्रकम्।
दंष्ट्राकरालवदनं कृशो धमनिसन्ततः ॥१००॥
जटां दीर्घां मूर्ध्नि बिभ्रद्घोररावयुतस्तथा।
पचतुर्थोऽग्निबीजेन षष्ठस्वरविभूषितः ॥१०१॥

Agnivetāla (at the gate of Kāmākhyā) is with two arms, swellen face, he has red eyes, is dreaded looking; he holds a knife in his right hand and a pot of blood in the left one; his face is terrible with ugly teeth, he is imatiated and the veins are prominent all over his body, he wears a long matted hair on his head, he keeps on making terrible noise. 99b-101.

अग्निवेतालबीजोऽयं सर्वत्र भयनाशकः।
पूजयेदग्निवेतालं सर्वत्र भयवारणम्[3] ॥१०२॥

This agnivetāla-*bīja* removes fears every where. One should always worship Agnivetāla, the remover of fear. 102

यः पूजयेत् तस्य पुनर्भूतादिभ्यो भयं नहि।
अष्टानामथ मन्त्राणां योगिनीनां क्रमान्नृप ॥१०३॥
शैलपुत्रीप्रमुख्याणां मन्त्राण्यष्टाक्षराणि तु।
वैष्णवीतन्त्रसंस्थानि पूर्वप्रोक्तानि तानि तु ॥१०४॥

O king! whoever worships Agnivetāla he has no fear from *bhūtas* (ghosts) etc. The eight *mantras* of eight *yoginīs*, Śailaputrī being the prominent among them, are the aforesaid eight-letter-*mantras* respectively, as are stated in the *Vaiṣṇavītantra*. 103-104

---

* अधिको मुद्रितपुस्तके। 1. बृहत् तुण्डमेकदंष्ट्रं M.

1. मन्त्रस्तु M. 2. निषेधकम् M. 3. भयकारणम् V.

शैलपुत्र्यास्तथा चाङ्गमन्त्रं प्राक् प्रतिपादितम् ।
रूपं तु नरशार्दूल योगिनीनां विशेषतः ॥१०५॥

The same way the *aṅga-mantras* (*mantras* applicable to the body) had been stated earlier. O powerful man ! the form of these *yoginīs* has also been described. 105

प्रत्यक्षरेण[1] बीजेन दुर्गातन्त्रेण वा त्विमाः ।
नेत्रबीजेनैव पूज्या योगिन्यो नृपसत्तम ॥१०६॥*

O best of kings ! these *yoginīs* should be worshipped with every letter of the *bījamantra* or with that stated in the *Durgātantra*. 106

कात्यायनीं पाददुर्गां दुर्गातन्त्रेण पूजयेत् ।
तदेव पूजनं रूपं तत्पूर्वं प्रतिपादितम् ॥१०७॥

Kātyāyanī and pādadurgā should be worshipped following the *Durgatāntra*. This is the procedure of worship; their form has already been described. 107

कालराज्यास्तु मन्त्रेण कालरात्रिं प्रपूजयेत् ।
कालरात्र्या रूपमन्त्रौ पुरैव प्रतिपादितौ ॥१०८॥

Kālarātrī shhould be worshipped with the *mantra* of Kālarātri: the form and the *mantra* Kālarātrī are already stated. 108

महामायातन्त्रमन्त्रैः पूजयेद् भुवनेश्वरीम् ।
एताः सर्वास्तु योगिन्यः कामाख्यावत् फलप्रदाः ॥१०९॥

Bhuvaneśvarī should be worshipped with the *mantras* narrated in the *Mahāmāyā-tantra*. All these *yoginīs* are equal to Kāmākhyā in respect producing result (merit). 109

विशेषो यत्र नैवोक्तो रूपे तन्त्रे च पूजने ।
दुर्गातन्त्रेण मन्त्रेण तत्र पूजां समाचरेत् ॥११०॥

In absence of specific mention of form, *mantra* and ritual procedure the *yoginīs* should be worshipped following the *mantras* of the *Durgātantra*. 110

प्रत्येकं योगिनीं यस्तु पूजयेन्नरसत्तमः ।
स सर्वयज्ञस्य फलं प्राप्नोति नरसत्तम ॥१११॥

O best of men ! if the best of men worships every *yoginī* he obtains the merit of performing all sacrifices. 111

नीलशैलस्य पूर्वस्मिन् स्वरूपं प्रतिपादितम् ।
नाभिमण्डलपूर्वस्यां भस्मकूटस्य दक्षिणे ॥११२॥
पूर्वस्यां कर्पटो नाम पर्वतो यमरूपधृक् ।
तत्र याम्यशिला कृष्णा नीलाञ्जनसमप्रभा ॥११३॥
अधित्यकायां राजेन्द्र व्यामपञ्चसुविस्तृता[1] ।
पूजयेत् तत्र शमनं पाणौ दण्डं सदैव यः ॥११४॥
धत्ते तु पाणिना नित्यं [2]प्राणिदण्डस्य साधनम् ।
कृष्णवर्णं तु द्विभुजं किरीटमुकुटोज्ज्वलम् ॥११५॥
दधतं चासिपुत्रीं च वामपाणौ सदैव हि ।
कृष्णवस्त्रं स्थूलपादं[3] बहिर्निःसृतदन्तकम् ॥११६॥
[4]भयाभयप्रदं नित्यं नृणां महिषवाहनम् ।
पूजयेत् परया भक्त्या याम्यबीजेन साधकः ॥११७॥

The form of Nilaśaila (blue hill) is stated earlier. Towards east in the east of *nābhimaṇḍala* (the naval zone) and in the south of Bhasmakūṭa there lies a mountain, named Karpata in the form of Yama. There on the slope of the hill exists a black stone slab, it looks like mixed collynium, five *vyāma* (10 extended arms) in breath. Yama should be worshipped there Yama always holds a stuff in his hand in order to chastise all the living beings. Yama is black, with two arms, he shines with diadem-crown on his head, always holds a sword in his left hand, his feet are thick, and his teeth are protruding, he wears black cloths, causes safety and fear to men, he has a buffalo as his mount. He should be worshipped by an adept with great devotion using *yama-bīja*. 112-117

उपान्तवर्गस्यादिर्यो वर्णो बिन्द्विन्दुसंयुतः ।
यमबीजमिति ख्यातं यमस्य प्रीतिदायकम्[5] ॥११८॥

The first letter of the last but one *varga* (*ya*) provided.

---

1. ···संपूज्या योगिन्यो नृपसत्तम M. * मुद्रित-पुस्तकेऽधिकः ।

1. व्यामपंचक··· M. 2. प्राणदण्डस्य B. M. 3 ···पदं V.
4. उभयाभयदं M. 5. ···कारकं M.

with *candra* and *bindu* is the *yamabija*, which causes delight to Yama. 118

अनेनैव तु मन्त्रेण शमनं पूजयेत् तु यः।
कर्पटाख्येऽचलवरे नापमृत्युमवाप्नुयात् ॥११९॥

Whoever worships Yama with this *mantra* on the excellent mountain Karpota, he does not die an untimely death. 119

पूर्वस्यां कर्पटाख्यात् तु शैलाच्चित्र इति स्मृतः।
यः पूर्वभागप्रान्तेऽभूद्दिश्याग्नेय्यामवस्थितः ॥१२०॥

The hill in the east of Karpota is called Citra; it is situated at the edge of the eastern part in the south-eastern direction. 120

पीठस्तु ब्रह्मग्रावस्तु स[1] प्राक् पर्वत उच्यते।
तस्मिन् वसन्ति सततं ग्रहा नव यथेच्छया ॥१२१॥

The slab of stone called Brahmagrāva is the *pīṭha*, it is located on this hill, called prāk-parvata (the eastern hill) Nine planets reside there at their will. 121

तत्र तान् पूजयेद् यस्तु स नाप्नोत्यापदं क्वचित्।
रूपं मन्त्रं च सूर्यस्य चन्द्रस्य प्रतिपादितम् ॥१२२॥
सप्तानामितरेषां तु मन्त्रं रूपं शृणुष्व मे।

I have already stated the form and the *mantra* of the sun and the moon; now listen to the form and the *mantra* of the rest seven planets from me. 122-123a

रक्ताम्बरधरः शूली शक्तिमांश्च गदाधरः ॥१२३॥
चतुर्भुजो मेषरथो वरदो मङ्गलो मतः।

Maṅgala is with four arms, he holds a trident, a lance and a club in his (three) hands, his (fourth) hand is in boon-granting posture; he wears red cloth and has the chariot drawn by nams. 123b-124a

पीताम्बरधरः शूलो पीतमाल्यानुलेपनः ॥१२४॥
[2]खड्गचर्मगदापाणिः सिंहस्थो वरदो बुधः।

Budha is dressed in yellow cloths, he wears a yellow garland, and is anointed with yellow fragrant paste, he holds a trident, a sword, a shield of hide, and a club, he grants boon and is seated on a lion. 124b-125a

स्वर्णगौरः पीतवासाः स्वर्णपर्यङ्कसंस्थितः ॥१२५॥
मालां कमण्डलुं दण्डं वामेन वरदायकम्।
चतुर्भुजं च सर्वज्ञं चिन्तयेद् देवतीर्थकम् ॥१२६॥

Devaguru (Bṛhaspati) is of golden-white complexion, he wears yellow cloths, he is with four arms, holds a rosary, and a water jar in his (two right) nands, and a stuff in one left hand, while other left hand is in the posture of granting boons, he is seated on a cot of gems, he is omniscent; one should meditate upon the preceptor of gods in this form. 125b-126

सर्वैर्देवगणैर्नित्यं [1]नम्यमानं मनोहरम्।
शुक्लवस्त्रं शुक्लवर्णं शङ्खनागोपरिस्थितम् ॥१२७॥
चतुर्भुजं पाशमालां[2] पुस्तकं च वराभये।
क्रमाद् दक्षिणवामाभ्यां धत्ते दैत्यगुरुः सदा ॥१२८॥

Śukra, the preceptor of demons, is of white complexion he wears white cloths, is seated on white serpent (*nāga*), he looks charming; he is with four arms, he holds a rosary and a book in his two right hands and the left two hands are in the posture of granting boons and providing safety. 127-128

इन्द्रनीलनिभः शूली वरदो गृध्रवाहनः।
[3]पाशबाणासनधरो ध्यातव्योऽर्कसुतः सदा ॥१२९॥

The son of the sun (Śani) resembles the gem Indranila in hue, he holds in his (three) hands a trident, a noose and an arrow, while his fourth hand is in boon-granting posture, he is seated on a vulture, his mount; the saturn should always be meditated upon this form. 129

कामदेवस्यबीजं तु मन्त्रं भौमस्य कीर्तितम्।
दुर्गाया नेत्रबीजस्य यत्तु मध्यावरं शुभम् ॥१३०॥
तन्मन्त्रं शशिपुत्रस्य सर्वकामफलप्रदम्।
[4]तंकारपञ्चमादिस्तु चतुःषट्स्वरसंयुतम् ॥१३१॥

---

1. सर्वाक्... M. 2. चक्रचर्मगदा... M

1. तप्यमानं N. B. 2. चासमालां M. 3 पाशपाशासनधरो...M.
4. नकारपञ्चमेदिस्तु V.

गणेशबीजान्तमिदं गुरोर्मन्त्र प्रकीर्तितम्।
बिन्द्विन्दुसंयुतं चापि पूर्ववर्णद्वय पुनः ॥१३२॥
सप्तमस्वरसंयुक्तो मकारस्त्वादिरन्तरम्।
प्रान्तवर्गाद्यक्षरं तु बिन्द्विन्दुभ्यां समन्वितम् ॥१३३॥
भवेच्छुक्रस्य बीजं तु सर्वकामसमृद्धिदम्।
प्रान्तवर्गाद्यक्षरं तु चन्द्रबिन्दुसमन्वितम् ॥१३४॥
आद्यमन्त्रस्वरोपेतं तदेवेत्यादिसंयुतम्।
शनैश्चरस्य मन्त्रोऽयं सर्वदोषविनाशनः ॥१३५॥

The *mantra* belonging to Kāmadeva is the *mantra* for worshipping Maṅgala. The middle one and the last one (letter) of *Netrabija*, of Durgā is the *mantra* for the son of the moon (Budha), which fulfils all desires. The letter *ta* and the first letter of the fifth *varga* provided with the fourth and sixth vowels, and *Gaṇeśabija* at the end is the *mantra* of Bṛhaspati the afore-said two letters provided with *candra* and *bindu* and added by the seventh vowel and *makāra* at the beginning, and at the end, the first letter of the last *varga* provided with *candra* and *bindu* is the *bija* of *Śukra*; this brings success to every efforts.

The first letter of the last *varga* provided with *candra* and *bindu* and also with the vowel of the first *mantra*, these along with others (?) is the *bija* of Śanaiśvara; which eliminates all evils. 130-135

बिन्दुचन्द्रसमायुक्तं नामाद्यक्षरमेव वा।
तेषां सर्वग्रहाणां वै मन्त्रमङ्ग प्रकीर्तितम् ॥१३६॥

The first letter of the all planets provided with *candra* and *bindu* is the *aṅgamantra* for all planets. 136

शान्तिके पौष्टिके कृत्ये एभिर्मन्त्रैर्ग्रहानिमान्।
पूजयेत् सर्वदा धीरो भूतिकामो महामतिः ॥१३७॥

An wise and sober adept who desires to get his lustre increased should always worship these planets with these *mantras* in ritual performance for promoting welfare and everting evil. 137

वरदाभयहस्तश्च खड्गचर्मधरस्तथा।
सिंहासनगतः कृष्णो राहुर्घोरः प्रचक्ष्यते ॥१३८॥

Rāhu is (with four hands), he holds a sword and a shield of hide (in his two) hands, his other two hands in the posture of granting boons and removing fears; he is black and is seated on a throne, he looks terrible. 138

धूम्रवर्णो विशालाक्षः पुच्छरूपी चतुर्भुजः।
खड्गचर्मगदाबाणपाणिः केतुः शवासनः ॥१३९॥

Ketu is in the form of a tail, he is of smoke colour, he is big eyes, with four arms, he holds a sword, and a shield of hide, a *club*, and an arrow in his hands, he is seated on the seat of a ghost. 139

उपान्तादिर्द्वादशेन स्वरेण सहितः पुनः।
उपान्तः पञ्चमेनेन्दुबिन्दुभ्यां सहितावुभौ ॥१४०॥
मन्त्रोऽयमनुलोमेन राहोः केतोर्विलोमतः।
आद्याक्षरं पूर्ववद् वा मन्त्रयुक्तमथैतयोः ॥१४१॥

The first letter of the last but one *varga* i.e. *ya* provided with the twelth vowel, and the last but one letter of the consonent and provided with *candra* and *bindu*—these two together, in proper order is the *mantra* of Rāhu, and in reverse order is that of Ketu. The first letter of these two planets provided with the *mantra* in proper and reverse order respectively is the *mantra* of the two. 140-141

एवं चित्रे शैलवरे पूजयित्वा नवग्रहान्।
अभीष्टाल्लँभते कामान्नरः शान्ति तथोत्तमाम् ॥१४२॥

If a person thus worships nine planets on Citra-śaila the best of mountains, he gets his all desires fulfilled and obtains supreme peace. 142

चित्रकूटात् तु पूर्वस्यां कज्जलाचल उत्तमः।
सर्वविद्याधराद्यास्तु सन्त्यस्मिन् देवयोनयः ॥१४३॥

In the east of Citra-śaila there is a good hill, called Kajjala, all celestial beings and *vidyādharas* reside in this hill. 143

तं पर्वतं समारुह्य प्रणम्य सकलान् सुरान्।
स्वर्गं यान्ति नरश्रेष्ठ इह चाप्यतुलां श्रियम् ॥१४४॥

If a person climbs up this hill and salutes all the gods that best of men enjoys unequalled wealth and goes to the heaven after death. 144

कज्जलाचलशैलात् तु पूर्वस्मिञ्छुभपर्वतः।
शच्या सार्धं पुरा रेमे यत्र [1]शक्रः सुरेश्वरः ॥१४५॥

In the east of Kajjala hill there is another hill called Śubhapravata, Indra, in the past, used to have sexual intercourse with Śacī on this hill. 145

तत्पूर्वस्यां महादेवी नदी कपिलगङ्गिका।
तस्यां स्नात्वा नरो गङ्गास्नानजं फलमाप्नुयात् ॥१४६॥

Towards the east of this hill the river Kapilagaṅgā flows; a person, who takes his bath in the water of this river obtains the same merit which accrues from taking a bath in Gaṅgā. 146

कामाख्यानिलयात् पूर्वं दक्षिणस्यां तथा दिशि।
विद्यते महदावर्तं भुवि ब्रह्मविलं महत् ॥१४७॥
पंचविंशतिमानेन योजनानां नरेश्वर।
तस्मादायाति सुनदी सिताम्भोऽमम [2]तोयभाक् ॥१४८॥

In the east of the abode of Kāmākhyā towards south there is a very big, charming lake. O king! that lake is twenty five *yojanas* in extension; from this rises a good river of white water. 147-148

को ब्रह्मा कीर्तितो देवैर्यस्मात् तस्य विलात्[3] सृता।
गंगेव फलदा यस्मात् तस्मात् कपिलगंगिका ॥१४९॥

Brahmā is called *Ka* by gods, since the river flows from the *bila* a (hole) of Brahmā i.e. *Ka*-lake, and it yeilds the same result like that of Gaṅgā, it is called Kapilagaṅgā. 149

स्नात्वा कपिलगङ्गायां सर्वमन्वन्तरेषु च।
नरः स्वर्गमवाप्यादौ ब्रह्मलोकं[4] ततो व्रजेत् ॥१५०॥

If a person takes his bath in the water of Kapilagaṅgā on the occasion of all *manvantaras* (the day when the period of the reign of a Manu is over) that man first proceeds to the heaven and then goes to the abode of Brehmā. 150

1. चक्र: V. 2. सितातोयम---M. 3. तस्या पिलात् B. V.
4. मवाप्नुयात् M.

अतीत्य तां नदीं पूर्वभागे दमनिकाह्वया।
नदी महाकृष्णतोया पापस्य दमनी तथा ॥१५१॥

After crossing this river proceeding towards east one gets the river Damanikā of black water, which, true its name damana supresses sins. 151

ततो वृद्धाह्वया चाभूदपरा सरिदुत्तमा।
तस्या नद्याः पूर्वभागे गङ्गावत् फलदायिनी ॥१५२॥

In the east of this river there is another good river, called Vṛddhā, this river is equal to Gaṅgā in granting merit. 152

माघं तु सकलं मासं[1] स्नात्वा मुक्तिमवाप्नुयात्।
तथा दमनिकायां च परं निर्वाणमाप्नुयात् ॥१५३॥

If a person takes his bath during the entire period of the month of Māgha (January-February) in the water of Vṛddhā he attains liberation, similarly, a person by taking bath in the water of Damanī obtains supreme liberation (nirvāṇa). 153

ततः पूर्वे परा देवी नाम्ना सा सरिदुत्तमा।*
महती दिव्ययमुना यमुनावत् फलप्रदा ॥१५४॥*

In the east of this there is another big river Divyayamunā by name, which is equal to Yamunā in granting merit. 154

दक्षिणाद्रिसमुद्भूता दक्षिणोदधिगामिनी।
तस्यां तु कार्तिकं मासं स्नात्वा मुक्तिमवाप्नुयात् ॥१५५॥*

This river rises from the southern hills and flows to the south sea (the Brahmaputra). If a person takes bath in the water of this river for the entire month of *Kārttika* (October-November) he gets liberation. 155

इह चैवोत्तमान् भोगान् भागधेयान् प्रतिष्ठितान्।
तन्मध्ये भैरवो देवो भर्गसम्भोगसम्भवः ॥१५६॥
[2]दुर्जयाख्ये वरगिरावस्त्युपत्यकभूतिगः।
योऽसौ शरभरूपस्य मध्यखण्डोऽतिभैरवः ॥१५७॥

1. तस्यां स्नात्वा नरोत्तमः M *मुद्रितपुस्तके अधिकः। 2. दुर्जयाख्यो हरगिरौ-हरसंभोगजः समो M.

He enjoys all the best things of enjoyment in this world. In the midst of these there is Bhairava, born out of sexual enjoyment by Bharga in the valley of the big mountain Durjaya. This is the highly terrible middle part of Śiva in his Śarabha form. 156-157

स एव भैरवाख्योऽयं पञ्चवक्त्रस्य मन्त्रकैः।
सम्पूज्य तत्र मतिमान् स याति शिवलोकताम् ॥१५८॥

This image is known as Bhairava. He should be worshipped with the *mantras* belonging to five-faced Śiva. The wise adept by worshipping Śiva goes to the abode of Śiva. 158

कामेश्वरस्य या पूजा कथिता नीलनिर्णये।
सम्पूज्य पर्वतश्रेष्ठे दुर्जये चाचलोत्तमे ॥१५९॥

Bhairava on the slope of Durjaya mountain should be worshipped following the procedure of worship of Kāmeśwara, stated in the *Nilanirṇaya.* 159

तत्र[1] भैरवगङ्गास्ति सरो वै भैरवाह्वयम्[2]।
तयोः स्नात्वा नरो याति शिवलोकं सनातनम्[3] ॥१६०॥

There is the river Bhairava-gaṅgā and also a lake, called Bhairava-sarovara. If a person takes his bath in the water of this river and this in the water of the lake, goes to the eternal abode of Śiva. 160

दुर्जयाख्यस्य पूर्वस्यां पुरं नाम वरासनम्।
तद्दक्षिणे महाशैलः क्षोभको नाम नामतः ॥१६१॥

In the east of the mountain, called Durjaya there is a city named Varāsana. Towards the south of this there is a hillock named Kṣobhaka. 161

तस्मिन् गिरौ शिलापृष्ठे रक्तदेवी व्यवस्थिता।
पञ्चपुष्करिणी नाम्ना पञ्चयोनिस्वरूपिणी ॥१६२॥

On this hillock on a flat slab of stone there is the red-complexioned goddess in the form of five *yonis*, called Pañcapuṣkariṇī. 162

1. तत्रैवाकाशगंगास्ति। 2. स्थावरा'''M. 3. अमर्त्यताम् M.

[1]पञ्चभिर्दुर्गायोनिभिः पूजयेत् पंचवक्त्रकम्।
स्थिता रमयितुं तत्र नित्यमेव हिमाद्रिजा ॥१६३॥

With a view to having sexual intercourse with five faced Śiva at a time with five *yonis*, the daughter of Himālaya remains always there. Five faced Śiva should be worshipped with five *durgā yonis.* 163

तच्छैलपूर्वभागे तु कान्ता नाम महानदी।
दक्षिणं सागरं याति प्रथमं चोत्तरस्रवा ॥१६४॥

Towards the east of this hill a big river, named Kāntā, flows to the south Sea (the Brahmaputra) after traversing a north ward course first. 164

दिव्यं कुण्डं महाकुण्डं [2]तच्छैलोपत्यकाक्षितौ।
संस्थितं तत्र स्नात्वा तु तां देवीं परिपूजयेत् ॥१६५॥

There is a big lake, called Divyakunda on the slope of this hill; one should worship the goddess (pañcapuṣkariṇī) after one had taken one's bath in the lake. 165

दिव्यकुण्डे नरः स्नात्वा पञ्चपुष्करणीं शिवाम्।
यः पूजयेन्महाभागः स योनौ न हि जायते ॥१६६॥

If a man takes a bath in the water of Divakuṇḍa and then worships the goddess Pañcapuṣkariṇī he never borns from his mother's womb. 166

पञ्चयोन्यः पुष्करिणीः पंचैव परिसंस्थिताः।
यतस्ततः पञ्चरूपा पञ्चपुष्करिणी मता ॥१६७॥

Because the five *yonis* are, infact the five tanks, in five different forms, the goddess is called pañca-puṣkariṇī. 167

[3]यथावकुल-पुष्पाणि तथैताः पञ्चयोनयः।
पञ्चपुष्करिणीदेव्यः प्रचण्डाः सर्वकामदाः ॥१६८॥

This five *yonis* exist like bakul-flowers; the goddess, called pancapuskarini are highly powerful, who fulfils all the desires (of adepts). 168

त्रिपुरायास्तु तन्त्रेण ताः पूज्याः साधकोत्तमैः।
कामेश्वरीतन्त्रमन्त्रैरथवा पूजयेच्छिवाम् ॥१६९॥

1. एकत्र पञ्चभिर्दुर्गायोनिभिः पञ्चवक्त्रकम् V. 2. तस्यैव M. 3. यथावद्-फलपुष्पाणि V.

These goddesses should be worshipped by the best adept following the *tantra* of Tripurā or the goddess Śivā should be worshipped with the *mantras* of the *Kāmeśvarī-tantra*. 169

बालायास्त्रिपुरायास्तु मन्त्रमस्याः प्रकीर्तितम् ।
कामेश्वर्यास्तु वा मन्त्रं पूजनेऽस्याः प्रकीर्तितम् ॥१७०॥

Either the *mantras* of Bālā tripurā or that of Kāmeśvarī are the *mantras* recommended for worshipping pañca-puṣkariṇī. 170

उग्रचण्डा प्रचण्डा च चण्डोग्रा चण्डनायिका ।
चण्डा चेति च योगिन्यः पञ्चास्याः परिकीर्तिताः ॥१७१॥

Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, and Caṇḍā—these are the five *nirmālyadhāriṇī* to this goddess. 171

शिवलिङ्गं च तत्रास्ति शिलायां हेरुकाह्वयम् ।
देवीदक्षिणपूर्वस्यां नायकं तं तु पूजयेत् ॥१७२॥

In the south-eastern direction of the goddess there is a Śivaliṅga, of stone called Heruka, the *nayāka* (consorts) of the goddess; Heruka should also be worshipped. 172

भैरवस्य तु मन्त्रेण पूजयित्वा दिवं व्रजेत् ।
निर्माल्यधारिणी देवी चण्डगौरीति कीर्तिता ॥१७३॥
एतस्यां नरशार्दूल पुरा भर्गेण भाषिता ।

If a person worships Heruka with the *mantras* of Heruka, he goes to the heaven. His nirmālyadhāriṇī is called the goddess Caṇḍa-gaurī; this is stated by Śiva in the past. 173-174a

कान्तायां सलिले स्नात्वा वसन्ते[1] मानवोत्तमः ॥१७४॥
रूपवान् गुणवान् भूत्वा शिवलोकाय गच्छति ।

If a good person takes his bath in the water of Kāntā during the spring season, he become good looking and qualified, and he goes to the abode of Śiva (after death). 174b-175a

क्षोभकाख्याद् महाशैलादैशान्यां पर्वतोत्तमः ॥१७५॥
तुंगसन्ध्याचलो नाम वसिष्ठो यत्र शप्तवान् ।
निमिनाम्नस्तु राजर्षेः शापाद् ब्रह्मसुतः पुरा ॥१७६॥
वसिष्ठो ह्यशरीरोऽभूत् तच्छापाच्च निमिस्तथा ।

In the north-east direction from this big hill Kṣobhaka there is the high peaked best mountain, named Sandhyācala, where Vaśiṣṭha cursed (the goddesses Ugratārā etc.). Vaśiṣṭha, son of Brahmā, in the past, by the curse of king Nimi lost his corporeal existence. Similarly due to the curse by Vaśiṣṭha the king Nimi was also reduced to an incorporeal one. 175b-177a

ततो ब्रह्मोपदेशेन निर्जने कामरूपके ॥१७७॥
सन्ध्याचले तपस्तेपे तस्य विष्णुरभूत् तदा ।
प्रत्यक्षस्तस्य देवस्य वरदानान्महामुनिः ॥१७८॥
अमृतान्यवतार्याशु कुण्डं कृत्वा गिरेस्तटे ।
तत्र स्नात्वा च पीत्वा च शरीरं प्राप पूरितम् ॥१७९॥

Then Vaśiṣṭha on the advice of Brahmā practised austerity on a solitary place in Sandhyācala in Kāmarūpa. The Lord Viṣṇu appeared to his preception. Viṣṇu granted him boon, and due to the power of the boon the sage constructed a lake on the slope of the hill and filled it with nectar brought from the heaven. He (Vaśiṣṭha) regained his full body after he had sipped water of the lake (full with nectar) and had taken his bath in the water of that lake. 177b-179

तस्मादमृतकुण्डाच्च सन्ध्या नाम नदीवरा ।
निःसृता तत्र चाप्लुत्य चिरायुरगदो भवेत् ॥१८०॥

Sandhyā, the best of the rivers emerges from that lake of nectar. If a person take his bath diving deep into the water of that river he becomes immune of diseases and lives a long life. 180

तस्मात् पूर्वं तु ललिता ललिताख्या सरिद्वरा ।
सागराद् दक्षिणात् पूर्वं महादेवावतारिता ॥१८१॥

In the east of this is the river Lalitā, the best one among the rivers, this was made to emerge from the south sea (the Brahmaputra) by Mahādeva in the past. 181

वैशाखशुक्लपक्षस्य तृतीयायां नरस्तु यः ।
कुर्याद् वै ललितास्नानं स शम्भुसदनं व्रजेत् ॥१८२॥

If a person takes a bath in the water of Lalitā on the

1. रमन्ते M.

third day of the bright fortnight of the moon in the month of Vaiśākha he goes to the abode of Śambhu. 182

ललितायाः [1]पूर्वतीरे भगवान्नाम पर्वतः।
स्वयं विष्णुर्लिङ्गरूपी तत्रास्ते भगवान् हरिः ॥१८३॥

On the eastern bank of the river Lalitā there is a hill, named Bhagavān. The Lord Viṣṇu is there on this hill in the form of a *liṅga*. 183

ललितायां नरः स्नात्वा द्वादश्यां शुक्लपक्षके।
भगवन्तं समारुह्य यो यजेत् परमेश्वरम् ॥१८४॥
स याति विष्णुसदनं शरीरेण विराजता।

Whoever takes a bath in the water of the river Lalitā on the twelth day of the bright fortnight of the moon (in the month of Vaiśākha) and worship the supreme Lord Viṣṇu by climbing up the Bhagavān hill, he goes to the abode of Viṣṇu shining with his body. 184-185a

एताः पूर्वोदिता नद्यः सर्वाश्चैवोत्तरस्रवाः ॥१८५॥
क्रमात् तु दक्षिणं यान्ति सागरं जाह्नवीसमाः।
कामाख्यां प्रथमं दृष्ट्वा स्नात्वा चैवोर्वशीजले।
य एतासु चरेत् स्नानं स तु मुक्तिमवाप्नुयात् ॥१८६॥

All these rivers, stated above, are north-flowing have emerged from the north) and flow to the south sea (the Brahmaputra), and are equal to Jāhnavī.

If a person having seen Kāmākhyā first then takes his bath in the water of Urvaśī, and then takes bath in the water of these rivers, he attains liberation. 185b-186

इति श्रीकालिकापुराणे[2] एकोनाशीतितमोऽध्यायः ॥७९॥

Here ends the seventyninth chapter of the holy Kālikāpurāṇa, called the description of sacred rivers of Kāmarūpa.

---

1. पूर्वभागे M. 2. द्वयशीतितमः V.

CHAPTER—EIGHTY

अशीतितमोऽध्यायः

(The description of holy rivers and places of pilgrimage of Kāmrūpa)

और्व उवाच

शाश्वती कथिता या तु नदी मत्स्यध्वजासिता।
तस्याः पूर्वे समाख्याता नदी दीपवती मता ॥१॥

Aurva said

The river Dīpavatī is beyond (on the east of) the river Śāśvatī marked by the flag of his (i.e. known for its fish) about which I have already told. 1

एषा च हिमवज्जाता छिन्दन्ती दीपवत्तमः।
तेन देवमनुष्येषु नदी दीपवती स्मृता ॥२॥

This river emerges from the Himālayas, which dispels the darkness like a lamp (dīpa) hence, the river is called Dīpavatī. 2

दीपवत्याः पूर्वतस्तु शृङ्गाटो नाम पर्वतः।
तत्र देवस्य भर्गस्य लिङ्गमेकं प्रतिष्ठितम् ॥३॥

On the east of the river Dīpavatī there lies the mountain, called Śṛṅgāṭa where there stands a statue Bharga (Śiva). 3

सरित् तु सिद्धा त्रिःस्रोता दक्षिणोदधिगामिनी।
शृङ्गाटकस्य सततं स्रवन्ती सा तु पादतः ॥४॥

The river Siddha-triśrotā flows to the south sea through the foot hill of Śṛṅgāṭa after its emergence from the top of that mountain. 4

दक्षिणं सागरं याति भर्गस्य प्रियकारिणी।
सलिले यो नरः स्नात्वा त्रिःस्रोताया नरोत्तमः ॥५॥
शृङ्गाटकं समारुह्य पूजयेल्लिङ्गशङ्करम्।
स दीप्तकायः शुद्धात्मा प्राप्य कामानिहातुलान् ॥६॥
अन्ते भर्गगृहं याति ततो मोक्षमवाप्नुयात्।

This river does good to Śiva and flows to the south sea; whoever takes a bath in the water of this river, climbs up the mountain Śṛiṅgāṭa, and worship Śaṁkara there, he, with his body shining in brightness and purity in mind, enjoys all the desired objects of his life and at last proceeds to the abode of Śiva and attains salvation. 5-7a

हरस्तु द्विभुजस्तस्मिन् सदा वृषभवाहनः ॥७॥
उमया रमते सार्धं वामदेवस्य मन्त्रकैः।
तन्त्रैश्च पूजयेद् देवमुमामन्त्रेण चण्डिकाम् ॥८॥

Hara, of two arms, is to be found there seated on his mount, the bull, there he always sports with Umā. One should worship Hara there following prescribed procedure by uttering *mantras* of Vāmadeva, and also worship Caṇḍikā by uttering *mantras* prescribed for worshipping Umā. 7b-8

तत्-पूर्वतो निम्नगा तु नाम्ना तु वृद्धवेदिका।
तस्यां स्नात्वा फलं मर्त्यो[1] वेदिकास्नानजं लभेत् ॥९॥

The river that flows towards the east of this, is called Vṛdhavedikā. Should one take a dip into the water of this river one acquires the merit of taking a bath in Vedikā. 9

ततो भट्टारिका नाम हिमशैलसमुद्भवा।
महानदी देवगणैर्या सदोपास्यते सुखम् ॥१०॥

Beyond this is the big river Bhaṭṭārikā, which emerges from the Himālayas; all gods always sip water of this river in delight. 10

तस्यां यः कुरुते स्नानं युगादिषु चतुर्ष्वपि।
स याति परमं स्थानं तद्विष्णोः परमं पदम् ॥११॥

Whoever takes his bath in the water of this river on the *Yugādya* (the date of the beginning of the four *yugas*, i.e., *Satya*, *Tretā*, Dvāpara and *Kali*) he proceed to the supreme place, the abode of Viṣṇu. 11

अस्ति नाटकशैले तु सरो मानससन्निभम्।
यत्र सार्धं शैलपुत्र्या जलक्रीडां सदा हरः ॥१२॥

1. वेदिका T. M.

कुरुते नरशार्दूल स्वर्णपङ्कजशोभिते।
तस्य पश्चान्मध्यपूर्वभागेभ्यस्तु सरिद्-त्रयम् ॥१३॥
अवतीर्णं प्रयात्येव दक्षिणं सागरं प्रति।
तस्य पश्चिमभागे तु नदो दिक्करिकाह्वया ॥१४॥
दिग्गजक्षतसंजाता तेन दिक्करिकाह्वया।

On the mountain, Nāṭakaśaila there is a lake equal to Mānasa The lake being covered with golden lotuses shines ever brightly. Hara, in the water of this lake, always indulges in watersport with the daughter of the mountain (Pārvatī). Three streams have been flowing to the south sea after their emergence (from this lake) each one, from the eastern, the middle and the western direction of this lake. The river Dikkarika emerges from the western part of the lake. This rive was caused to flow by the trampling by the elephants of the directions (*diggaja*), it is why the river is called Dikkarikā[1] 12-15a

मध्यभागात् सृता या तु[2] शङ्करेणावतारिता ॥१५॥
वृद्धगंगाह्वया सा तु गंगेव फलदायिनी।

The stream that was made to descend on the earth, from the middle part of the lake, by Śaṁkara, is called Vṛddhagaṅgā, which is equal to Gaṅgā in yielding merit (on taking bath). 15b-16a

या निःसृता पुर्वभागात् तस्माद् गिरिवरान्नदी ॥१६॥
सुवर्णश्रीरिति विख्याता[3] सा गङ्गासदृशोफले।

The stream that emerges from the eastern part of that great mountain-lake is renowned as Svarṇaśrī and is equal to Gaṅgā in producing result (on taking bath). 16b-17a

कुर्वंत्याः सरसि स्नानं पार्वत्याश्च शरीरतः ॥१७॥
निःसृताः स्वर्णकणिकास्ता वहन्ति [4]जलैरिमाः।
क्रीडार्थं शम्भुना गात्रे कणिकाभिः[5] समाचिताः ॥१८॥

1. dikkara means elephant, hence it is called Dikkarikā. cf "*dikkarastaruṇaḥ* (*dikkarastvaruṇaḥ*) proktaḥ"

2. मध्यमागसृतायास्तुM. 3. सुवर्णस्राविणी ख्याताB.V.T. 4. जलै: M.B.T.
5. कलिकाभि: M.

स्वस्थानात् तत्र संलग्नास्ततश्चन्दनबिन्दवः।
ता उमायाः शरीरात् तु संस्रवन्ति जलैः सह ॥१९॥
ततः स्वर्णवहा नाम स्वर्णश्रीः सर्वतोऽधिका।

Śambhu while indulging in watersports with Umā besmears her body with gold dusts mixed with sandal paste, and when she takes her bath here in the water the sandal paste and the gold dusts are removed from her body which are carried away by the current of the river Svarṇaśrī, on account of this, the river is superior to all others (rivers), and known as the carrier of gold (svarṇavahā). 17b-20a

एतासु चैत्रमासं तु स्नात्वा मर्त्यो नरर्षभः ॥२०॥
कृष्णपक्षे चतुर्दश्यां त्रिकालं यत्र मानवः।
[1]चिरं देवीगृहे स्थित्वा शेषे ब्रह्मगृहं व्रजेत् ॥२१॥
भूमाववगतः पश्चात् सार्वभौमो नृपो भवेत्।

O greatest man! any human being, who takes his bath in these rivers for the entire solar month of *Caitra* (March-April) or, takes his bath three times (morning, noon and evening) on the fourteenth day of the black fort-night of the moon (in *Caitra* ?) he remains for long in the abode of the goddess and then proceeds to Brahmaloka. Afterwards when reborns on the earth he becomes a soverign king. 20b-22a

वृद्धगङ्गाजलस्यान्तस्तीरे ब्रह्मसुतस्य वै ॥२२॥
विश्वनाथाह्वयो देवः शिवलिङ्गसमन्वितः।
विश्वदेवी महादेवी योनिमण्डलरूपिणी ॥२३॥

There on the bank of the Brahmaputra under the water of the river Vṛddhagaṅgā resides the god Viśvanātha in the form of phallus (Śivaliṅga in the company of the great goddess Viśvadevī, who is also in the shape of pudendum (Yoni). 22b-23

हयग्रीवेण युयुधे तत्र देवो जगत्पतिः।
हयग्रीवं यत्र हत्वा मणिकूटं पुरागतम् ॥२४॥

1 चिरं शिवगृहे V.

The lord of the world (Viṣṇu) in ancient times faught Hayagrīva[1] there, and he having killed him proceeded to Maṇikūṭa[2]. 24

तत्र यः पूजयेद् दुर्गां शारदां तन्त्रमन्त्रकैः।
हयग्रीवस्य मन्त्रेण तन्त्रेण गरुडध्वजम् ॥२५॥
कामेश्वरस्य तन्त्रेण मन्त्रेणापि च शङ्करम्।
यो यजेत् परया भक्त्या द्वादश्यां समुपोषितः ॥२६॥
अष्टम्यां च चतुर्दश्यां तस्य पुण्यफलं शृणु।

Whoever worships Durga, manifasted in the form of Sarada with the *mantras* prescribed in the *tantras*, and Garuḍadhvaja (Viṣṇu) with the *mantras*, called hayagriva in the *tantras*, and also Saṁkara by uttering the *mantras* given in *Kameśvara-tantra* with great devotion on the eigth, twelth and fourteenth day of the white moon, and keeps fast, the virtues that he acquires hear that from me. 25-27a

कल्पकोटित्रयं स्थित्वा [3]शिवगेहे गृहे हरेः ॥२७॥
तावन्तं संस्थितः कालं तावन्तं च शिवागृहे।
शेषे भुवं समासाद्य वेदविद् ब्राह्मणो भवेत् ॥२८॥

He for a period of three crore *Kalpas* resides in the abode of Hara and Hari, also for an equal period stays in the abode of Śivā (goddess) and there after reborns on the earth as a brāhmaṇa, well versed in the Vedas. 27b-28

[4]नद्याः स्वर्णश्रियः पूर्वं नदी कामाह्वया शुभा।
कामायाः पूर्वभागे तु नदी [5]सोमाशनाह्वया ॥२९॥

The river Kāmā by the name is on the east of the river Svarṇaśrī, the river called Somāsanā lies on the east of Kāmā. 29

1. Hayagrīva was a general of Naraka and was killed by Kṛṣṇa see K.P. Ch. 40
2. Maṇikūṭa is a hillock situated at Hajo, about 20 Km. from Guwahati, and there is a temple called Hayagrīva-Mādhava.
3. शिवलोके गृहे तु सः M. 4. नद्याः V. 5. सोमासन V.

¹सोमाशनायाः पूर्वस्यां नदी नाम्ना वृषोदका ।

On the east of the river Somāsanā is the river Vṛṣodakā (river of mass flow of water). 30a

ततः पूर्वं कामरूपं पीठं ते जगतां प्रभुः ॥३०॥
जगन्मयी महामाया देवी दिक्करवासिनी ।

The Kāmarūpa-pītha is on the east of this river (Vṛṣodakā). There resides the goddess Mahāmāyā, the mother of the world in the form of Dikkaravāsinī. 30b-31a

एता याः कथिता नद्यः सकला दक्षिणस्रवाः ॥३१॥
तासु स्नात्वा च पीत्वा च स्वर्गलोकमवाप्नुयात् ।

All these rivers mentioned above have been flowing to the south. One may obtain the heaven, if one sips the water or take bath in the water of these rivers. 31b-32a

प्रान्ते दिक्करवासिन्याः सदा वहति स्वर्णदी ॥३२॥
सितगङ्गाह्वया लोके साक्षाद् गङ्गाफलप्रदा ।

The perennial river Svarṇadī, known as Sitagaṅgā to the people, and exactly equal to Gaṅgā in yielding merit, flows by the end of the seat of the goddess Dikkarvāsinī. 32b-33a

सा भूमिपीठसंस्था च देवी दिक्करवासिनी ॥३३॥
अन्तर्जले² प्लावयन्ती याति प्रत्यक्षतां सुरैः³ ।

The goddess Dikkaravāsinī resides in the seat located on the ground though (occasionally) submerged under the water, is perceived by gods. 33b-34a

सितगङ्गाजले स्नात्वा दृष्ट्वा शम्भुं हरिं विधिम् ॥३४॥
इष्ट्वा ललितकान्ताख्यां⁴ पुनर्योनौ न जायते ।
लिङ्गस्वरूपी भगवाञ्छम्भुस्तत्र स्वयं स्थितः ॥३५॥
विष्णुः शिलास्वरूपेण ब्रह्मलिङ्गस्वरूपधृक् ।
पीठे दिक्करवासिन्या द्विरूपा रमते शिवा ॥३६॥

If a man has a *darśana* of Śambhu, Hari, Brahmā and the goddess Lalitakāntā after he had taken a bath in the water of Sitagaṅgā he is not reborn on this earth (i.e., he attain *mokṣa*). There resides Śambhu in the form of a *liṅga* in the *pītha* of the goddess Dikkaravāsinī, Viṣṇu in the shape of a stone, and Brahmā in the form of a *liṅga*. Śivā (goddess) in the seat of Dikkaravāsinī resides in two-fold form. 34b-36

तीक्ष्णकान्ताह्वया त्वेका योग्रतारा प्रकीर्तिता ।
परा ललितकान्ताख्या या¹ श्रीमङ्गलचण्डिका ॥३७॥

In one form she is called Tīkṣṇakāntā (terribly pleasing) who is famed as the goddess Ugratārā, in other form, called Lalitakāntā (charmingly pleasing), who is Maṅgalacaṇḍikā herself. 37

तस्यास्तु सततं रूपं तीक्ष्णकान्ताह्वयं नृप ।
कृष्णा लम्बोदरी या तु सा स्यादेकजटा शिवा ॥३८॥

She always stands manifasted in her terrible form, called Tīkṣṇakāntā. She, who is of black complexion and with a pot belly, is called Śivā ekajaṭā (the goddess having one braid of matted hair). 38

तेन रूपेण तां देवीं सततं परिपूजयेत् ।
अङ्गमन्त्रं च रूपं च तस्याः प्राक्प्रतिपादितम् ॥३९॥

She is always to be worshipped in that form of hers. Her appearance (image) and *aṅga-mantra* (*mantras applied to the body*) had already been narrated (to you). 39

त्रिकोणं मण्डलं चास्याः कर्तव्यं मन्त्रपूर्वकम् ।
आदौ रेखे ततः पश्चात् सुरेखेति पदं ततः ॥४०॥
तथा पदं चाधिगम्य तिष्ठन्त्विति पदं ततः ।
मण्डलस्यास्य मन्त्रोऽयं तीक्ष्णायाः परिकीर्तितः ॥४१॥

One should draw up a triangular diagram of her by uttering the *mantras*. At the beginning is the word '*rekhe*' (two lines) followed by the word '*surekhe*' and then followed by the word '*tiṣṭhantu*', these (*rekhe*, *surekhe*, *tiṣṭhantu* are the *mantras* prescribed for drawing up the circle (*maṇḍala*) of the goddess Tīkṣṇakāntā. 40-41

नरत्रिपुरदेवादियमवेतालदुर्धराः ।
²गणग्रमेत्यन्तकान्ता द्वारपालाः प्रकीर्तिताः ॥४२॥

Narāntaka, Tripurāntaka, Devāntaka, Yamāntaka,

1. सोमासनायाः V. 2.···जलैः M. 3. प्रत्यक्षमान्तरैः M. 4. कान्ताख्यं V

1. सा M. 2. गणग्रामे···V.

Vetalāntaka, Durdharāntaka, Gaṇāntaka and Śramāntaka-these (eight) are the *dvārapalas* (door keepers) of the goddess (Tīkṣṇakāntā). 42

एतांस्तु पूजयेत् सम्यङ्मण्डलस्याष्टदिक्षु वै ।
आदो सम्बोधनं कृत्वा वज्रपुष्पं ततः परम् ॥४३॥

These are to be duly worshipped in eight directions of the circle. Each one of them is to be addressed first by the name; *vajrapuṣpa* followed by the wife of Vahni (Svāhā) is (*vajrapuṣpani svāhā*) their *mantra* (for invocation). 43

[1]वह्निजायं ततः पश्चान्मन्त्रमेषां प्रकीर्तितम् ।
पात्रोपकरणादीनां [2]स्थानस्यान्यस्य सर्वतः ॥४४॥
सर्वमुत्तरतन्त्रोक्तं [3]गुह्यं स्पद्वयेऽपि च ।
चामुण्डा च कराला च सुभगा[4] भीषणा भगा ॥४५॥
विकटेति च योगिन्यः प्रोक्ता[5] यस्यास्तवैव षट् ।
[6]ह्रीं भगवत्येकजटे विद्महे पदमन्ततः ॥४६॥
विकटदंष्ट्रे धीमहि तन्नस्तारे प्रचोदयात् ।
एषा तु तीक्ष्णगायत्री पीठदेव्याः प्रकीर्तिता ॥४७॥

The sacrificial vessels, implements and others, and also the place and seat (or, *nyāsa*) prescribed in *Uttaratantra*, all of them should be used for worshipping the goddess Dikkaravāsinī in her both forms (Tīkṣṇakāntā and Lilitakāntā). Cāmuṇḍā, Karālā, Subhagā, Bhīṣaṇā Bhagā and Vikaṭā-these six are the *Yoginīs* of the goddess. '*he bhagavati ekajaṭe vidmahe, vikaṭa-draṁṣṭre dhīmahi tannastāre pracodayāt*' (O goddess Ekajaṭā let thou be known to me, O Vikaṭadaṁṣṭrā ! (goddess with prominent bare teeth) I meditate upon thee, O goddess Tārā! do stir our intellect). This is *tīkṣṇagāyatrī* i.e. *gāyatrī mantra* of Tīkṣṇakāntā, the goddess of the *pīṭha*. 44-47

निर्माल्यधारिणी चास्या देवी विकटचण्डिका ।
माला तु मृन्मयी प्रोक्ता रुद्राक्षसम्भवापि वा ॥४८॥
विशेष एष देव्यास्तु पूजने परिकीर्तितः ।

Vikaṭacaṇḍikā is her *nirmālyadhāriṇī* while her garland is either made of earth or *rudrākṣas*.

What have been stated are the special feature for worshipping the goddess Tīkṣṇakāntā. The (64 varieties of) *upacāras*, i.e. perapheranalia and items associated with the worship, which are to be performed and also offering sacrifice and *japa* etc.—all these as had been prescribed before, in the worship of Kāmākhyā, are to be followeu. 48-49a

उपचारादिकं कृत्यं बलिदानं जपादिकम् ॥४९॥
[1]सर्वं तु पर्ववद् ग्राह्यं कामाख्यापूजने यथा ।
*पानेषु मदिरा शस्ता नरो बलिषु पार्थिव ॥५०॥
*मोदको नारिकेलं च मांसव्यञ्जनमैक्षवम् ।
*नैवेद्येषु प्रियकरास्तीक्ष्णायाः परिकीर्तिताः ॥५१॥

[O king ! wine among the drinks, human sacrifice among the sacrifices are recommended as supreme. Of the offerings the swetmeat, the coconut, the meat, the curry and the sugarcane are regarded as the favourite of the goddess Tīkṣṇakāntā[2]]. 49b-51

यैषा ललितकान्ताख्या देवी मङ्गलचण्डिका ।
वरदाभयहस्ता सा द्विभुजा गौरदेहिका ॥५२॥
रक्तपद्मासनस्था च मकुटोज्ज्वलमण्डिता ।
[3]रक्तकौशेयवसाना स्मितवक्त्रा शुभानना ॥५३॥
नवयौवनसम्पन्ना चार्वङ्गी ललितप्रभा ।

The goddess in her Lalitakāntā (pleasantly charming) form is known as Mangalacaṇḍī; she is with two arms, her one hand is in boon granting posture and the other that of providing safety, she is of bright-white complexion, she shines highly being decorated with a bright crown, she is seated on a red lotus, she wears a smile in her mouth, her face is auspicious, she wears a simple in her month, her face is auspicious, she wears red silk, she is in her blossoming youth, with nice limbs, and she dazzles pleasantly. 52-54a

---

1. वह्निजायः V. '''जाया M. 2. स्थानं न्यासस्य M. 3. गुह्यं B.V.
4. सुभदा M. 5. प्रोक्तास्तस्यास्तु भूपते M. 6. हं M.

---

1. पुष्पं M. *पाण्डुलिप्यां नास्ति ।
2. These lines are not found in some editions and MSS.
3. '''वसना B.V.

उमाया भाषितं मन्त्रं यत् पूर्वं त्वेकमक्षरम् ॥५४॥
मन्त्रमस्यास्तु तज्ज्ञेयं तेन देवीं प्रपूजयेत् ।
नारायण्यै विद्महे त्वां चण्डिकायै तु धीमहि ॥५५॥
तन्नो ललितकान्तेति ततः पश्चात् प्रचोदयात् ।
एषा ललितगायत्री देव्या इष्ट्यै प्रकीर्तिता[1] ॥५६॥

The one-syllable *mantra* of Umā which was stated before is her *mantra*; with this *mantra*; the goddes (Lalitakāntā) should be worshipped, "O Nārāyaṇi ! let you be the object of our knowledge, let us meditate upon Caṇḍikā. O Lalitakāntā ! let you inspire us to worship you". This is Lalitagāyatrī, and this should be usea while worshipping her.

(All that is stated in the *Uttaratantra* should be adopted in worshipping her in her two forms).

"O king ! Cāmuṇḍā, Karala, Subhada, Bhisana, Vrsa, and Vikata-these are her *Yoginis*.

O goddess bhagavatī Ekajatā ! let you be the object of our knowledge (this word should follow). O Vikaṭadaṁṣṭrā (O goddess with protruding teeth) let us meditate upon you, O Tārā let you inspire us to worship you". This is tīkṣṇagāyatrī of the deity of the *pīṭha*). 54b-56

लोहितांगस्य दिवसः प्रियोऽस्याः परिकीर्तितः ।
कालो वसन्तकालश्च स्वरश्चापि तु पञ्चमः ॥५७॥

Tuesday is her favourite day, the spring season is the favourite season and pañcama is the favourite tune. 57

अष्टम्यां च नवम्यां त्र पूजा कार्या विभूतये ।
निर्माल्यधारिणी चास्या देवी ललितचण्डिका ॥५८॥

An adept in order to gain prosperity should worship her on the eighth or ninth day of the moon. The goddess Lalitacaṇḍikā is her *nirmālyadhāriṇī*. 58

दूर्वाङ्कुरैः समायुक्तमक्षतं प्रीतिदं परम् ।
अयमस्या विशेषस्तु पूजने परिकीर्तितः ॥५९॥

1. प्रतिष्ठिता M.

Dūrbāṅkura (the sprout of the panic grass) and rice cause extreme delight to her, if offered to her. This is the speciality in her worship. 59

वैष्णवीतन्त्रमन्त्रस्य[1] [2]तन्त्रं ग्राह्यं तु पूजने ।
उपचारो बलिश्चास्या विहितो यः क्रमः पुरा ॥६०॥
महामायामहादेव्यास्तद्ग्राह्यं परिपूजने ।
स्वगात्ररुधिरं दद्यादात्मनश्च हिताय वै ॥६१॥

The ritual procedure as laid down in the *Vaiṣṇavītantramantra* is to be followed to worship her. The items of worship, the sacrifices and the order which are stated earlier for worshipping the great goddess Mahāmāyā—all that are to be adopted in worshipping Lalitakāntā. One should offer blood from his own body for one's welfare. 60-61

पटेषु प्रतिमायां वा घटे मङ्गलचण्डिकाम् ।
यः पूजयेद् भौमदिने शुभैर्दूर्वाङ्कुरैः[3] सिताम् ॥६२॥
सततं साधकः सोऽपि काममिष्टमवाप्नुयात् ॥
एवं दिक्करवासिन्याः कथितः पूजनक्रमः ॥६३॥
यच्छ्रुत्वा नाशुभं किञ्चिदाप्नोति श्रवणे रतः ।

If an adept always worships the goddess Maṅgalacaṇḍī on an icon, or on a painting (of hers) on a piece of cloth or on a pot on tuesday with auspicious sprouts of panic grass mixed with rice he gets his all desires amply fulfilled. Thus the procedure of worshipping the goddess Dikkarvāsinī is stated. If a person listens to it he never faces any danger. 62-64a

दिक्करस्त्वरुणः[4] प्रोक्तस्तथा शम्भुश्च दिक्करः ॥६४॥
तस्मिन्नध्युषिता देवी तस्माद् दिक्करवासिनी ।
जगत्त्रयेऽपि यस्यास्तु सदृशी क्वापि सुन्दरी ॥६५॥
नान्यास्ति ललिता तेन देवी ललितकान्तिका ।

The sun is called *dikkara* and Śambhu is also *dikkara*; because the goddess resides on them she is called Dikkaravāsinī. Since there is no other beautiful lady equal to her as charming, she is called Lalitakāntā, 64b-66a

1. ...मन्त्रे च M. 2. यन्त्रं M. 3. दूर्वाक्षतैः M. 4. दिक्करस्तरुणः M.

शङ्करस्य पुरा प्रोक्तो ग्राह्यो वै पूजनक्रमः ॥६६॥
शृणु राजन्नवहितो ब्रह्मणः पूजनक्रमम्।
ब्रह्मबीजं पुरा प्रोक्तं तन्मन्त्रं सर्वतश्चरेत् ॥६७॥

The procedure of worshipping Śaṁkara, which is stated earlier, should be adopted (for worshipping). O king! listen to the procedure of worship of Brahmā with rapt attention. The *bija* of Brahmā is stated earlier, that *mantra* should be applied everywhere. 66b-67

तेनैव तं तु सम्पूज्य परं निर्वाणमाप्नुयात्।
एतस्य चाङ्गमन्त्रं तु यथा भर्गेण भाषितम् ॥६८॥
वेतालभैरवाभ्यां तु रूपं च शृणु भूमिप।

If a person worships him (Brahmā) with this *mantra* he attains *nirvāṇa*. The *aṅgamantras* for worshipping him and his form as are told to Vetāla and Bhairava by Bharga, are to be adopted. O king! now listen to them. 68-69a

[1]पस्ततीयश्च वह्निश्च शेषस्वरसमन्वितः ॥६९॥
चन्द्रविन्दुसमायुक्तो ब्रह्ममन्त्रं प्रकीर्तितम्।
अनेनैव तु मन्त्रेण ब्राह्मणं यः प्रपूजयेत् ॥७०॥
स कार्ममिष्टं संप्राप्य ब्रह्मलोकेषु मोदते।

The third letter of *pa varga* i.e. *b* added by the *bija* of *bahni* i.e. *r* and the last vowel and provided with *candra* and *bindu* is *Brahmabija*. Any one who worships Brahmā with this *mantra*, he gets all his cherished desires fulfilled and rejoices in the abode of Brahmā. 69b-71a

ब्रह्मा कमण्डलुधरश्चतुर्वक्त्रश्चतुर्भुजः ॥७१॥
कदाचिद्रक्तकमले हंसारूढः कदाचन।
वर्णेन रक्तगौराङ्गः प्रांशुस्तुङ्गाङ्ग उन्नतः ॥७२॥
कमण्डलुं वामकरे स्रुचं[2] हस्ते च दक्षिणे।
दक्षिणाधस्तथा मालां वामाधश्च तथा स्रुवम्[3] ॥७३॥
आज्यस्थाली वामपार्श्वे देवाः[4] सर्वेऽग्रतः स्थिताः।
सावित्री वामपार्श्वस्था दक्षिणस्था सरस्वती ॥७४॥
सर्वे च ऋषयो ह्यग्रे कुर्यादेवं विचिन्तनम्।

1. पस्तृतीय: B.V. 2. श्रुवं M. 3. श्रुचः M. 4. वेवाः M.

Brahmā is five-faced, with four arms, he carries a water-jar (in one of his hands), he is sometimes seen on a red lotus, and at other times riding the swan, his mount; he is of redish-white colour, tall, his limbs are high and prominent, he holds a water jar in his upper left hand, and a *sruc* (a laddel for pouring ghee into another laddel), in the upper right one, a rosary in the lower right hand, a *sruv* (a laddel for pouring ghee into the fire) in the lower hand of the left side; the alter is in his left side while the host of gods are in front of him, Sāvitrī is on his left side and Sarasvatī on his right, all the sages are in front of him: Brahmā is to be maditated upon this form. 71b-75a

चतुष्कोणं [1]चतुर्द्वारमष्टपत्रसमन्वितम् ॥७५॥
चतुष्कोणेष्वङ्कितं तु [2]स्रक्कमण्डलुस्रुक्स्रुवैः।
सम्मार्जनादिकं सर्वं याश्चान्याः प्रतिपत्तयः ॥७६॥
दृष्ट्वाश्चोत्तरतन्त्रोक्ता योगपीठेऽङ्गिकादिकाः।
आधारशक्तिप्रमुखांस्तथा सर्वांस्तु पूजयेत् ॥७७॥

The four angles (of the *maṇḍala*) should be provided with four doors; on the four angles garland, water, *sruc* and *sruv* should be painted. *Sammārjana* (sweeping) and other processes, such as *aṅgikā* etc. on the *yogapiṭha*, which are stated in the *Uttara-tantra*, should be adopted. *Ādhāraśaktis* and all other deities should be worshipped. 75b-77

अष्टपत्रेषु [3]पद्मस्य दिक्पालांश्च प्रपूजयेत्।
पद्मासनाय विद्महे हंसरूढाय धीमहि ॥७८॥
तन्नो ब्रह्मन्निति पदं ततः पश्चात् प्रचोदयात्।
एषा तु ब्रह्मगायत्री पूजयेदनया विधिम् ॥७९॥

On the eight petals of the lotus eight regents of the quarters should be worshipped.

"Let the deity with the lotus seat (Brahmā) be the object of our knowledge; let us meditate upon the swan rider. O Brahmā! inspire us to thee." The word "*procodayāt*" is to be added at the end.

1. चतुर्दार'''V. 2. स्रुक्कमण्डलुस्रुक्स्रुवैः V. 3. पद्मस्याष्टदिक्पालानपि M.

This is *brahmagāyatri*; Brahmā should be worshipped with this. 78-79

निर्माल्यधारी चैतस्य सनत्कुमार उच्यते।
उपचाराः पूर्ववत् तु [1]नेत्राञ्जनविवर्जिताः ॥८०॥

Sanatkumāra is the bearer of *nirmālya* of Brahmā. The items for worshipping Brahmā are the same, as stated above, excluding collyrium for the eyes. 80

रक्तकौशेयवस्त्रं तु ब्रह्मप्रीतिकरं परम्।
अन्नं सपायसं सर्पिस्तिलयुक्तं च भोजनम् ॥८१॥
सितरक्तसमायुक्तं चन्दनं परिकीर्तितम्।
पार्श्वयोः शंकरं विष्णुं [2]पूजने पूजयेत् पुरः ॥८२॥

Red silk is his (Brahmā's) favourite cloth, rice cooked with milk, sesames mixed with *ghee* (classified butter) are his favourite food, red and white sandal pastes are his favourite perfumes. While worshipping Brahmā one should worship first Śaṁkara and Viṣṇu by his sides. 81-82

स्रुवादीन् करसंस्थांस्तु मण्डले प्रपूजयेत्।
सरस्वतीं च सावित्री हंसं पद्मं तथैव च ॥८३॥

Sruv etc. which are in his hands should also be worshipped in the *maṇḍala*, so also Sarasvatī, Sāvitrī the swan and the lotus. 83

अयं विशेषः कथितः प्रणामश्चास्य दण्डवत्।
पद्मबीजभवा माला जपकर्मणि कीर्तिता ॥८४॥

An adept should pay his obeisance to Brahmā by prostating before him like a stuff. This is the special feature in the worship of Brahmā. A rosary made of lotus is highly recommended for performing *japa* (of Brahmā). 84

पूर्णादर्शौ तिथी ब्राह्मी पूजाकर्मणि सर्वदा।
क्षीरेणार्घ्यं प्रदद्यात् तु सर्वदा ब्रह्मणे नृप ॥८५॥

The new moon and full moon days are to be adopted for the worship of Brahmā. O king! *arghya*, full with milk should always be offered to Brahmā. 85

1. नेत्ररञ्जन...M. 2. पूजयेत् पूजयेत् पुनः M.

अयं ते कथितो भूप यथा भर्गेण भाषितः।
दर्शयता स्वपुत्राभ्यां कामरूपाह्वयं शुभम् ॥८६॥

O king! I have told you everything what was told by Bharga (Śiva) to his two sons while showing the auspicious *pīṭha* of Kāmarūpa to them. 86

यत्र तत्र विधिज्ञैव साधकः परिपूजयेत्।
पीठे सम्यक् पूजयित्वा परं निर्वाणमाप्नुयात् ॥८७॥

Brahmā may be worshipped any where by an adept. If an adept worships him in his *pīṭha* (seat) he obtains *mahānirvāṇa* (supreme liberation). 87

कथिता ब्रह्मणः पूजा पूजनं शृणु वैष्णवम्।
बीजं तु वासुदेवस्य पुरैव प्रतिपादितम् ॥८८॥

Thus the procedure of worship of Brahmā is told. Now listen to the procedure of worship of Viṣṇu. The *bija mantra* of Vāsudeva is stated above. 88

तदङ्गमन्त्रं राजेन्द्र द्वादशाक्षरमुच्यते।
[1]नमो भगवते पूर्वं वासुदेवाय वै परम् ॥८९॥
अङ्गमन्त्रमिदं चैव[2] वासुदेवस्य कीर्तितम्।
अस्य प्रत्यङ्गरूपं तु दधिवामनसंज्ञकम् ॥९०॥

O king! the *aṅgamantra* of Vāsudeva is the twelve-letter one. First obeisance to Bhagavān, (*namo bhagavate*) then to Vāsudeva (*vasudevāya*.) This is the renowned *aṅgamantra* of Vāsudeva. The *pratyaṅga* (sub limbs) of Vāsudeva is Dadhivāmana. 89-90

तस्य मन्त्रं नरश्रेष्ठ शम्भुना भाषितं शृणु।
ॐ नमो विष्णवे[3] पूर्वं पदं तस्य प्रकीर्तितम् ॥९१॥
पदं च सुरपतये चतुर्थ्यन्तं महाबलम्।
स्वाहान्तं हृदयासन्नं प्रत्यङ्गवैष्णवं मतम् ॥९२॥

First, "Oṁ obeisance to Viṣṇu" which is followed by "to the lord of gods of great powers" and the word "*svāhā*" at the end (*oṁ namo viṣṇave surapataye mahābalaya svāhā*); this is the *pratyanga-mantra* of Viṣṇu; he should be meditated upon in one's heart. 91-92

1. ॐ V. 2. ...मन्त्रं तथैतस्य M. 3. तस्य पूर्वपदं प्रकीर्तितम् M.

[1]मन्त्रत्रयं तु यो वेद बीजं प्रत्यङ्गसंज्ञकम्।
स पुमान् देवकायस्तु न स भूयोऽभिजायते ॥९३॥

If a man knows these three *bījas*, called *pratyaṅga-mantra*, he never borns again on this earth. 93

सर्वं उत्तरतन्त्रोक्तः क्रमो ग्राह्यः प्रपूजने।
त्रिषु मन्त्रेषु च सदा विसेषं शृणु भूपते ॥९४॥

The entire procedural order of worship, as is laid down in the *Uttaratantra* should be adopted in this worship. O king ! what is special in these three *mantras* I am telling you, listen to it. 94

रूपं तु बीजमन्त्रस्य प्रथमं शृणु भूपते।
पूर्णचन्द्रोपमः शुक्लः पक्षिराजोपरिस्थितः ॥९५॥
चतुर्भुजः पीतवस्त्रैस्त्रिभिः संवीतदेहभृत्।
दक्षिणोर्ध्वे गदां धत्ते तदधो विकचाम्बुजम् ॥९६॥
वामोर्ध्वे चक्रमत्युग्रं धत्तेऽधः शङ्खमेव च।
श्रीवत्सवक्षाः सततं कौस्तुभं हृदि चांशुमत् ॥९७॥
धत्ते कक्षे ह्यधोवामे तूणीरं बाणपूरितम्।
दक्षिणे कोषगं खड्गं नन्दकं [2]चशरासनम् ॥९८॥
शीर्षे किरीटं सुद्योतं कर्णयोः कुण्डलद्वयम्।
आजानुलम्बिनीं चित्रां वनमालां गले स्थिताम् ॥९९॥
दधानं दक्षिणे देवीं श्रियं पार्श्वे तु विभ्रतम्।
सरस्वतीं वामपार्श्वे चिन्तयेद् वरदं[3] हरिम् ॥१००॥

O king ! first listen to the form of *bija-mantra* (of Dadhivāmana). Dadhivamana is white, he resembles the full moon, he is seated on the king of birds (Garuḍa), he is with four arms, his body is wrapped with three pieces of yellow cloths, he holds a club in his upper right hand, below which (the lower right) a fully blossomed lotus, in the upper left hand a sharp discuss, and a conch in the hand that is below (lower left), a hairy hole (śrivatsa) marks his bosom, and the bright gem *Kaustuha* decorates it, in his lower left *Kakṣa* (side) he wears a quiver full with arrows, in the right a sword with its seath and also a bow, named Nandaka, he wears a very bright crown on his head, and a pair of ear-rings in his ears of variegated colour. He wears a vanamālā on his neck which hungs up to his knees, he is surrounded by the goddess of wealth (Lakṣmī) by his right and Sarasvatī on his left: the god Dadhivamāna, who bestows boon, should be meditated upon this form. 95-100

बीजमन्त्रस्य रूपं च कथितं तव पार्थिव।
द्वादशाक्षरमन्त्रस्य रूपमेतच्छृणुष्व मे ॥१०१॥

O king ! I have stated the form of the *bīja mantra* to you. Now listen to the form of the *twelve-letter mantra* from me. 101

नीलोत्पलदलश्यामं तथैव च चतुर्भुजम्।
दक्षिणोर्ध्वस्थितं पद्मं गदां चाथ प्रयोजयेत् ॥१०२॥
वामेऽधश्चक्रमतुलमूर्ध्वे शंखं च विभ्रतम्।
चिन्तयेद् वरदं देवं सर्वमन्यच्च पूर्ववत् ॥१०३॥

Dadhivamāna resembles the petals of a blue lotus, he is with four arms as stated above, he holds a lotus in the right upper hand, and a club in the lower one, an unique discuss in the lower left hand, and a conch in the upper left hand, the other things are being equal to that of the previous one, he when thus meditated upon grants the desired boons. 102-103

अष्टादशाक्षरस्यास्य प्रत्यङ्गस्य च चिन्तनम्[1]।
शृणु राजन्नवहितो दारिद्रचभयनाशनम्[2] ॥१०४॥

O king ! the form of the twelve-letter *pratyaṅga-mantra*, upon which Dadhivamāna should be meditated upon, I am telling you, listen to it with rapt attention. This removes poverty and fears. 104

पूर्णेन्दुसदृशं कान्त्या शुक्लवर्णं विचिन्तयेत्।
करे विचिन्तयेद् वामे पीयूषापूरितं घटम् ॥१०५॥
दध्यन्नखण्डसंयुक्तं दक्षिणे स्वर्णभाजनम्।
पद्मासनगतं देवं चन्द्रमण्डलमध्यगम् ॥१०६॥

1. मन्त्रं यन्त्रं M. 2. स…B.V. 3. अथ तं M.

1. विस्तरम् M. 2. …मञ्जनम् M.

शुक्लवस्त्रधरं देवं प्रमाणाद् वामनं सदा।
ईषद्धाससमायुक्तं त्रिलोकेशं त्रिविक्रमम् ॥१०७॥
चिन्तयेद् वरदं देवं सर्वकामफलप्रदम्।

Dadhivāmana is white, he resembles full moon in his brightness, he holds a pot full of nectar in his left hand, and in his right hand a golden plate containing cooked rice mixed with curd, he is seated on a lotus in the midst of the realm of the moon, he wears white cloth and always dwarf in size, he wears a smile in his face, he is called Trivikrama, the lord of the tree worlds, when he is meditated upon this form, he fulfills all desires. 105-108a

दहनप्लवनादौ च पूर्वतन्त्रोदिता यथा ॥१०८॥
तथा मन्त्राः परिग्राह्यास्तथा चोत्तरतन्त्रगाः।
मण्डलस्य क्रमं तस्य शृणु भर्गेण भाषितम् ॥१०९॥

The act of burning and floating what are stated in the earlier *tantras* and also the *mantras* of the *Uttara tantra* should be followed. The order of the *maṇḍala* of Dadhivāmana, as stated by Bharga, I am telling you, listen to it. 108b-109

रेखया नित्यपूजासु रजोभिः पंचभिस्तथा।
नैमित्तिके यथा कार्यं भेदाभेदेन साम्प्रतम् ॥११०॥

In daily worship the line is to be made with the dust of five different colours, and in the worship performed on certain occassions it is to be drawn like this, and also differently. 110

[1]हस्तमात्रं चतुर्द्वारं वर्तुलाम्बुजसन्निभम्।
चतुष्कोणं चतुर्भिस्तु शङ्खैर्युक्तं मनोहरम् ॥१११॥
[2]बद्धद्वारं दिक्पतीनामायुधैः करणैस्तथा।
अष्टासु दिक्षु निहितं सबहिर्वेष्टपद्मकम् ॥११२॥

The *maṇḍala* should be one *hasta* with four doors. It should look charming with a round shaped lotus and four conches drawn on the four corners. The doors shold be remained closed with the weapons of the regents of the quarters on eight directions, and there shall be an outer line to encircle the lotus. 111-112

1. हस्तमानं M. 2. चतुर्द्वारं M.

एवं यथा रजोभिस्तु कार्यं तच्छृणु पार्थिव।
सितैः पीतैस्तथा रक्तैः श्यामैश्च हरितैः क्रमात् ॥११३॥
रजोभिर्मण्डलं कुर्यादन्यथा न समाचरेत्।*
चतुर्हस्तं त्रिहस्तं च द्विहस्तं हस्तमात्रकम् ॥११४॥*
सर्वत्र मण्डलं कुर्याद् यथोक्तं वाधिकं पुनः।
राजसूयाश्वमेधादौ चतुर्हस्ताधिकं मतम् ॥११५॥*

O king ! now listen to the colour of the dusts in drawing the *maṇḍala* etc.; white, yellow, red, dark-blue and green- these are to be used respectively i.e. while for drawing the *maṇḍala* and so on.

The *maṇḍala* should be drawn with the aforesaid coloured dusts, and not otherwise. A *maṇḍala* should be of four-*hastas* three *hastas*, two *hastas* and one *hastas* or bigger than that, in every case, as stated. In the Performance of *Rājasūya*, *Aśvamedha* etc. the *maṇḍala* should be bigger than four *hastas*. 113-115

कल्पानतिक्रमाद् भूप यथोक्तं यत्र यत्र च।*
दिक्पालायुधपद्मानां पूर्ववल्लिखनक्रमः ॥११६॥

O king ! the order of drawing the weapons of the regents of the quarters and of the lotuses should be as stated above, which must not go against the instruction of *Kalpas.** 116

सितै रजोभिः कर्तव्यं मध्ये पद्मं सुवर्तुलम्।
कर्णिका पीतवर्णास्य केशराग्रं तथारुणम् ॥११७॥

A round lotus should be painted in the middle of the *maṇḍala* with white dusts, the petals of the lotus should be yellow and the fillaments red. 117

रक्तैः पीतैः पूरयेत् तु बहिः पद्मस्य सर्वतः।
वज्रं शक्ति लोहदण्डं खड्गं पाशाङ्कुशं[1] गदाम् ॥११८॥
शूलमष्टदिगीशानामायुधानि क्रमात् पुनः।

The periphery of the lotus are to be filled in with red and white dust. *Vajra*, lance, iron, stuff, sword, noose, elephant goad, club, and tridant, these eight are the weapons of the eight regents of the quarters respectively. 118-119a

*अधिकाः मुद्रितपुस्तके। * A kind of scripture. 1. पाशं ध्वजं M.

शम्भुर्गौरी तथा ब्रह्मा रामः कृष्णस्तथैव च ॥११९॥
एतास्तु सततं पूज्याः संस्थिताः[1] पञ्चदेवताः।
न कदाचिदबुधः[2] कुर्याच्छम्भुगौर्यो[3] वियोजनम् ॥१२०॥

Śambhu, Gaurī, Brahmā, Rāma and Kṛṣṇa—these five deities, residing there should always be worshipped. The wise adept should never separate Gaurī from Śambhu i.e. the *gaurīpīṭha* from *śivaliṅga*. 119b-120

वियोगे तु कृता पूजा निष्फला तस्य जायते।
विच्छिन्नं मूर्ध्नि भूतं तु पूजितं शक्तमेव च ॥१२१॥
न्यासे तु मण्डलस्यास्य रजोदोषं विवर्जयेत्।
सर्वत्र मण्डलं कार्यं वासुदेवस्य पूजने ॥१२२॥

The worship does not produce any result, if Śambhu and Gaurī are worshipped, while they remain separated. If the coloured dusts remain scattered, heaped up at a point, has been used before, and not smooth that is a blemish of the *maṇḍala* which to be removed at the time of *nyāsa*. In worshipping Vāsudeva, the *maṇḍala* should be drawn like this. 121-122

एवमेव नृपश्रेष्ठ निष्फलं चान्यथेतरत्[4]।
बलभद्रश्च कामश्च ह्यानिरुद्धस्तदुद्भवः ॥१२३॥
नारायणस्तथा ब्रह्मा विष्णुः षष्ठः प्रकीर्तितः।
नरसिंहो वराहश्च [5]योगिन्न्योऽष्टौ प्रकीर्तिताः ॥१२४॥
पूर्वाद्यष्टदले श्वेतान्[6] रूपतो मन्त्रतः पृथक्।
पूजयेत् कर्णिकामध्ये वासुदेवं तु नायकम् ॥१२५॥

O king! one should do like this otherwise it is done in vain.

Balabhadra, Kāma, his son Aniruddha, Nārāyaṇa, Brahmā, Viṣṇu, Narasiṁha and Varāha—these are eight *yogis*; they are to be worshipped on the eight petals beginning with the eastern petal, each one seperately, on their respective form and *mantras*. Vāsudeva the *nāyaka* should be worshipped at the centre of the petals. 123-125

1. दिक्पालाः M. 2. कदाचिदधः B. V. 3. शम्भुगौर्यां M.
4. चन्यचेतनम् M. 5. योगिन्यो B. V. 6. ...श्वेताः B.V.

विमला नायिका तस्य वासुदेवस्य कीर्तिता।
बलभद्रमुखानां तु योगिनीः शृणु पार्थिव ॥१२६॥

Vimalā is the consort of Vāsudeva. O king! listen to the names of *yoginies* of Balabhadra and others. 126

आदावुत्कर्षिणी ज्ञेया ज्ञाना पश्चात् क्रियापरा।
योगा प्रह्वी तथैशानी ह्यनुग्राही तथाष्टमी ॥१२७॥
सर्वे चतुर्भुजाः प्रोक्ताः शङ्खचक्रगदाधराः।
योगिनो बलभद्र[1] तु कामं विधिमृते तथा ॥१२८॥

The first is Utkarṣiṇī, followed by Jñāna, Kriyā, Yogā, Prahvī, Aiśānī and Anugrāhī—the eighth. All the eight *yogīs* are with four arms; all of them except Balabhadra, Kāma and Brahmā are wearers of conch, discuss, club and lotus. 127-128

[2]विधे रूपं तु पूर्वोक्तं हलं च मुषलं बलः[3]।
[4]खड्गं चक्रं च धत्ते यो गदां पार्श्वे स्थितां सदा ॥१२९॥

The form of Brahmā has been described above. Balabhadra holds a plough, a mace, a sword, a discuss and a club and he is always on the side (of his body). 129

कामस्तु पुष्पकोदण्डं धत्ते वामेन पाणिना।
[5]गदां चक्रं च पुष्पं च धत्तेऽन्यैः पाणिभिः पुनः ॥१३०॥
पार्श्वे पद्मं तथा धत्ते सर्वमन्यच्च पूर्ववत्।
चक्रं शङ्खो वराहस्य दक्षिणे परिकीर्तितौ ॥१३१॥
नृसिंहस्य पुनश्चक्रशङ्खौ दक्षिणवामयोः।
शङ्खं पद्मं तथा विष्णोः पाण्योर्दक्षिणयोः स्थितम् ॥१३२॥
शंखो गदा वामतस्तु नारायणकरस्थितौ।
दक्षिणाभ्यां गदां धत्ते ह्यनिरुद्धो [6]नरोत्तम ॥१३३॥

Kāma wears a bow of flowers in his left hand, and club discuss and flowers in his other three hands. He holds a lotus on the side (of his body) and everything as above. Varāha wears conch and discuss in his two right hands. Narsiṁha holds discuss and conch in his right and left hand respectively. Conch and lotus are in the right and left hands of

1. बलभद्रस्य M. 2. विधिः खड्गं B. V. 3. तथा M. 4. चक्रं शंखं M.
5. शार्ङ्गञ्च चक्रञ्च M. 6. नरोत्तमः B.V.T.

Viṣṇu respectively. Narāyaṇa wears conch and club in his two left hands. O king ! Aniruddha holds club in his lower right hand. 130-133

[1]सितरक्तस्तथा पीतो भिन्नाञ्जननिभस्तथा ।
नीलोत्पलदलश्यामस्तथा रक्तघनप्रभः ॥१३४॥
भ्रमरश्यामलः पिङ्गः स्वर्णगौरः क्रमादिमे ।
वर्णतो योगिनः प्रोक्ता वासुदेवस्य पार्थिव ॥१३५॥

O king ! the colour of the eight *yogis* of Vāsudeva respectively are red, white, yellow, black like the mixed collyrium, blue like petals of the blue lotus, red like the bright cloud, dark like the black bee, brown and bright wheatish like gold. 134-135

यादृग्वर्णश्च ध्यानं च यस्य यस्य च योगिनः ।
[2]तादृशीर्योगिनीस्तस्य चिन्तयेत् तत्समीपगाम् ॥१३६॥

The *yoginies* are by the side of the *yogis*, they are of the same complexion and form of their respective *yogi*; they should be meditated upon that form. 136

आधारशक्तिप्रमुखाः सर्वा आसनदेवताः ।
ग्रहाश्च सर्वे दिक्पाला ध्यानतो मन्त्रतस्तथा ॥१३७॥
पूजनीया यथोद्देशे मण्डलस्य क्रमान्नृप ।

O king ! *Ādhāraśakti* and all other deities of the seats, the planets and the regents of the quarters—should be worshipped on the *maṇḍala* in proper order with appropriate *mantras* and by meditating upon them. 137-138a

देवस्य चिन्तितं यद्यच्छरीरे कमलादिकम् ॥१३८॥
धृतास्त्रं वज्रशक्त्यादिगरुडादींश्च पूजयेत् ।
वर्णमालां शम्भुमतामासाद्य क्रमयोगतः ॥१३९॥
आद्यद्वितीयक्रमतो गदादीनां तु मन्त्रकम् ।
पञ्चरात्रोदिते भागे नारदेन यथोदिताः ॥१४०॥
मन्त्राश्चक्रगदादीनां ग्राह्याः सर्वत्र पूजने ।

The lotus, weapons, such as *vajra*, *śakti* (lance), etc. the mount Garuḍa etc. whatever is meditated upon as being the adornment of the god (Viṣṇu), all of them should be worshipped. Of the alphabet as pronounced by Śambhu (the 14 *sūtras* by Śambhu), the first letter and the second letter and so on, are the *mantras* of club etc. respectively. There *mantras* are to be adopted from the *Nārada-pañcarātra* as stated by Nārada for worshipping discuss, club etc. 138b-141a

गरुत्मान् सूर्यसङ्काशो गदा कृष्णायसो पुनः ॥१४१॥
सरस्वती शुक्लवर्णा लक्ष्मीर्हेमप्रभा सदा ।
मध्याह्नसूर्यप्रतिमं चक्रं तु परिकीर्तितम् ॥१४२॥
सम्पूर्णचन्द्रप्रतिमः शङ्खस्तु परिकीर्तितः ।
कौस्तुभो ह्यरुणः प्रोक्तः श्रीवत्सो ह्यरुणद्युतिः ॥१४३॥
आरक्तकौस्तुभो ज्ञेयो माला चित्रा प्रकीर्तिता ।
विद्युत्प्रभा सर्वबाणाः शक्रचापप्रभं धनुः ॥१४४॥
स्वर्णचूर्णप्रकाशं तु वस्त्रमस्य प्रकीर्तितम् ।
बालसूर्यप्रतीकाशे[1] कुण्डले द्वे श्रवोगते ॥१४५॥
सूर्यस्य सदृशं शीर्षे किरीटं परिकीर्तितम् ।

Garuḍa resembles the sun, the iron club is black, Sarasvatī is white. Lakṣmī is always of golden complexion, the discuss is as bright as the mid day sun, the conch is like the full moon, Kaustubha is red, Śrīvatsa is as bright as the rising sun, Kaustubha is red, the garland is of variegated colour, all arrows are as bright as the lightning, the bow is like the rainbow, the cloth looks like gold dust, the pair of earings resemble the rays of the rising sun, the crown on the head is like the sun. 141b-146a.

शृणु न्यासं ततो भूप यैर्न्यासैर्विष्णुरूपधृक् ॥१४६॥
साधको हि भवेन्नित्यं स्वर्गमोक्षप्रदायकम् ।
न्यासं तु प्रथमं कुर्यान्मन्त्रविद् द्वादशाक्षरैः ॥१४७॥
वासुदेवस्य बीजेन बीजं चैवाथ योगिनाम् ।
ततो न्यसेन्महामन्त्रैः[2] स्ततश्चाष्टादशाक्षरैः ॥१४८॥
ततस्तु हृदयादीनां षड्भिर्मन्त्रैर्द्विधा पुनः ।
एवं चतुर्भिर्न्यासैस्तु पूजामेकां समाचरेत्[3] ॥१४९॥

O king ! now listen to (the instruction of) *nyāsa*, which gives the heaven and causes liberation. The adept who per-

1. श्वेतरक्तः M. 2. तादृशीर्योगिनीस्तस्य चिन्तयेत् तत्समीपगा : B.V.T.

1. '''सूर्यस्य सदृशे M. 2. महामन्त्रे B.V. 3. समारभेत् M.

forms this *nyāsa*, he becomes Viṣṇu himself. A knower of *mantras* should perform *nyāsa* of the twelve-letter *bīja mantra* of Vāsudeva, then the *bīja mantra* of the *yogis*, followed by the *mahāmantra* and the eighteen-letter *mantra*. Thereafter the act of *nyāsa* should be performed on the bosom etc. with six *mantras* twice. Thus with four *nyāsa* one should worship Vāsudeva. 146b-149

प्रथमं दक्षिणाङ्गुष्ठे न्यसेदाद्यक्षरं बुधः।
*द्वादशाक्षरमन्त्रस्य[1] शेषबीजानि तु क्रमात् ॥१५०॥
*तर्जन्यादौ दक्षिणस्य वामाङ्गुष्ठान्तमेव च।
*शेषाक्षरद्वयं पश्चाद् न्यसेत् पाणितलद्वये ॥१५१॥
*हृदि शीर्षे शिखायां च स्कन्धयोर्दृक्पिचण्डयोः।
*पृष्ठे तु भुजयोः पाण्योर्जंघयोः पादयोः क्रमात् ॥१५२॥

A wise adept should first put the first letter of the *mantra* on the right thumb, the last *bīja* of the twelve-letter *mantra* on the fore finger etc. of the right hand and on the fingers up to the thumb of the left hand respectively. The last two letters of that *mantra* should be on the two palms. He should put other letters on the bosom, the head, top-knot, two shoulders, two eyes, the abdomen, back, the two arms, two hands, two thighs and two feet respectively. 150-152

द्वादशाक्षरमन्त्रस्य बीजानि च ततो न्यसेत्।
अङ्गुष्ठयोस्तु प्रथमं वासुदेवस्य तत्त्वकम् ॥१५३॥
तर्जन्यादौ योगिनां तु बीजान्यष्टौ द्वयोर्न्यसेत्।
[2]शिरोदृगास्यकण्ठोरोनाभिगुह्येषु जानुनोः ॥१५४॥
पादयोर्वासुदेवस्य योगिबीजानि विन्यसेत्।

Then he should put the *bījas* of the twelve-letter *mantra* as follows. First the *Vāsudeva-tattva* on two thumbs, the eight *bījas* of the *yogis* on the fore finger and other fingers of both hands, the *bīja* of *yogis* of Vāsudeva should be on the head, the eyes, the mouth, the neck, the thighs, the naval, the anus, the knees, and on the feet. 153-155a

मन्त्राणि हृदयादीनां यान्युक्तानि पुरा नृप ॥१५५॥
तानि न्यस्याङ्गुष्ठमूलेऽङ्गुलीजाते द्वये द्वये।
वामदक्षिणपाण्योस्तु शेषं तु तलयोर्न्यसेत् ॥१५६॥

O king! five of the six *mantras*, applied to the six parts of the body, as stated above, should be put at the bottom, the pair of thumbs and on the pairs of other fingers of the left and right hands, in proper order, and the last one on two palms. 155b-156

हृदयाद्यस्त्रपर्यन्तं पुनस्तानि क्रमान्न्यसेसेत्।
अष्टादशाक्षरस्यादिनववर्णान् न्यसेद् बुधः ॥१५७॥
शिरोनेत्रादिपूर्वोक्ते नवबीजस्य गोचरे।
शेषान् वर्णान्[1] सकर्णांसपार्श्ववस्तिषु शेफसि ॥१५८॥
कट्यामूर्वोर्जङ्घयोश्च न्यसेत् पादाङ्गुलीषु च।

An adept should put these *mantras* again on the body and other items beginning with the bosom and ending with the weapons. The wise adept should also put nine letters of the eighteen—letter *mantra* on the head, eyes etc. which are associated with nine *bījas*.

The rest nine letters on the ears, the shoulders, sides, the lower belly, the phallus, the anus, the thighs, the buttocks, and the fingers of the feet. 157-159a

यस्य मन्त्रस्य या पूजा तन्त्रैस्तु यत्र चोदिता ॥१५९॥
तस्य तन्त्रस्य तत्रैव न्यासं मन्त्री समाचरेत्।
अथ चैकत्र सर्वेषां न्यासं कुर्याद विचक्षणः ॥१६०॥

A knowledgable adept should put (*nyāsa*) particular *mantras* on those spots as they are prescribed in the *tantras*. Or, an expert adept may put all the *mantras* at one spot. 159b-160

चतुर्विधैः कृतैर्न्यासैः पूतात्मा धूतकल्मषः।
साक्षाद् विष्णुर्भवेन्मन्त्री सम्यक् पूजाफलं लभेत् ॥१६१॥

If an adept carries on *nyāsa* in four ways, he becomes pure, his sins are wiped away, he becomes Viṣṇu himself and obtains the merit of worship. 161

1. बीजानि च ततो न्यसेत्। * अधिकः पाठः मुद्रितपुस्तके।
2. शिरोदेशास्य M.

1. गुह्ये M.

विनापि पूजनं यस्तु न्यासं कुर्याच्चतुर्विधम् ।
स धीरो विष्णुसायुज्यमाप्नोति परमं पदम् ॥१६२॥

Even if an adept performs *nyāsa* without doing the worship he becomes intimate with Viṣṇu and obtains the supreme abode. 162

योगपीठं ततो ध्यात्वा गरुडं चक्रशङ्खं च[1] ।
गदां लक्ष्मीं तथा पद्मं[2] क्रमादेतेषु विन्यसेत् ॥१६३॥
पूर्वदक्षिणकौबेरपश्चात्[3] कोणेषु वै क्रमात् ।
दक्षिणे चोत्तरे वापि विन्यसेन्मन्त्रविद् बुधः ॥१६४॥

Then the wise adept, the knower of *mantras*, should meditate upon club, Lakṣmī, and lotus on the east, south, north-west, west, on the south and the north respectively. 163-164

वनमालां पद्ममध्ये श्रीवत्सं कौस्तुभं मणिम् ।
विन्यस्य दक्षिणे तस्य न्यसेच्छार्ङ्गं शरासनम् ॥१६५॥
तूणीरयुगलं वामे खड्गं दक्षिणतो न्यसेत् ।
वामे चर्म निधायाथ तत्र कुर्यात् सरस्वतीम् ॥१६६॥
पूजयित्वा च सर्वाणि ततो मुद्रां प्रदर्शयेत् ।

One should put Vanamālā, Śrīvatsa and Kaustubha gem in the midst of the lotus, the bow called Śārṅga on the right and the pair of quivers on the left, a sword on the right, and a shield of hide and Sarasvatī on the left. Having worshipped all of them the adept should exhibit *mudrās*. 165-167a

मुद्राः पुटाद्या याः प्रोक्ता विष्णुर्याश्चापि योगिनाम् ॥१६७॥
ग्रहाणां दिक्पतीनां च मुद्रास्ता दर्शयेत् पृथक् ।
शेषमन्त्राः पुरा प्रोक्ता अच्छिद्रस्यावधारणे ॥१६८॥
तन्मन्त्रान् संपठित्वैव सूर्यायार्घ्यं निवेदयेत् ॥१६९॥

Puṭa and other *mudrās* which belong to Viṣṇu, his *yogis*, the planets, and the regents of the quarters—each one of them should be shown seperately. The rest of the *mantras*, which are stated above should be recited at the time of making the performance flowless (*achidra*). An adept should offer *arghya* to Sūrya by muttering those *mantras*. 167b-169

निर्माल्यधारी विष्णोस्तु विष्वक्सेनश्चतुर्भुजः ।
शङ्खचक्रगदापाणिर्दीर्घश्मश्रुजटाधरः ।
रक्तपिङ्गलवर्णस्तु सितपद्मोपरिस्थितः ॥१७०॥

The bearer of *nirmālya* of is Viṣvaksena. Viṣvaksena is with four arms, he wears conch, discuss, club, long beard and matted hair; he is of red-brown complexion and he sits on a white lotus. 170

यत् तृतीयस्वरान्तेन सयुक्तो विन्दुनेन्दुना ।
कीर्तितस्तस्य मन्त्रोऽयं तेन तं परिपूजयेत् ॥१७१॥
विसर्जनं तथा विष्णोरैशान्यां परिकीर्तितम् ।
अन्येषां मनसा कुर्याद् बलादीनां विसर्जनम् ॥१७२॥

The letter *va* provided with the third vowel and *candra* and *bindu* is his *bīja*, he should be worshipped with that *bīja mantra*. 171-172

एवं यः कुरुते पूजां विष्णोः शम्भोर्विधेः क्वचित् ।
पीठे दिक्करवासिन्याः स याति परमं पदम् ॥१७३॥

The dismissal rite of Viṣṇu should be performed in the north-east, while others are dismissed by mental process. 173

यत्र यत्र भवेद् विष्णोः पूजनं नृपसत्तम ।
तत्र तत्रैव तन्त्रोऽयं ग्राह्यो वै वैष्णवैर्बुधैः ॥१७४॥

O best of the kings ! wherever Viṣṇu is worshipped this ritual procedure should be followed by the Vaiṣṇavas. 174

सङ्क्षेपेणैव तत्रैव पूजयेद् दधिवामनम् ।
हृदयाद्यङ्गपूजा तु न कर्तव्याऽस्य पूजने ॥१७५॥*

Dadhivāmana should be worshipped there briefly; the *aṅgapūjā*, such as worship of bosom etc. should not be performed. 175

संक्षेपैर्विस्तरैर्वापि वासुदेवं प्रपूजयेत् ।
रक्तं कौशेयवस्त्रं च पीतं शुक्लं तथैव च ॥१७६॥
प्रीतिदं वासुदेवस्य वस्त्रमेतत् प्रकीर्तितम् ।
घृतप्रदीपो दीपेषु गन्धेषु मलयोद्भवः ॥१७७॥

1. चक्रांशको V. 2. चक्रमपे V. ···पद्मे B. 3. हार M.

* मुद्रिते अधिकः ।

पानार्घ्यभोज्यपात्रेषु ताम्रं प्रीतिकरं मतम् ।
किरीटं कुण्डल हारो भूषणं विष्णु[1]तुष्टिदम् ॥१७८॥

Vāsudeva may be worshipped briefly or elaborately. Red, yellow and white silk are the favourite cloths of Viṣṇu. Among lamps the *ghee-lamp*, of perfumaries, which is obtained from the Malaya mountain, the copper vessel among the vessels used for drinking, offering *arghya* and *naivedya* are the favourite of Viṣṇu. The crown, the earings and the necklace give pleasure to Vāsudeva. 176-178

शङ्खः स्नानीयपात्रेषु धूपेष्वगुरुरेव च ।
प्रीतिदो वासुदेवस्य सतत परिकीर्तितः ॥१७९॥

The utensil of conch among the vessels used for drinking, and among the incense *aguru* incense are the favourite items of Vāsudeva. 179

कदम्बं कुब्जकं जाती मल्लिका मालती तथा ।
पङ्कजं चेति पुष्पाणि तद् विष्णोः प्रीतिदान्युत ॥१८०॥

Kadamba, kubjaka, Jāti, mallikā, mālatī and lotus—these are the flowers which cause satisfaction to Vāsudeva. 180

[2]निर्जनं स्थण्डिलं स्थानं तीर्थं तोयमथापि वा ।
तद् विष्णोरिति मन्त्रस्तु स्तुतिः पुरुषसूक्तकम् ॥१८१॥

A secluded and inprovised bare ground, a *ghāt* on a river, or water are the places for worshipping Viṣṇu. "*tad viṣṇoḥ paramaṁ padam*" (that supreme abode of Viṣṇu) is the *mantra*, and the hymn called *puruṣasūkta* (of the *Ṛgveda*) is the prayer of Viṣṇu in his worship. 181

पुत्रञ्जीवोद्भवा माला प्रशस्ता विष्णुपूजने ।*
तिथिश्च द्वादशी प्रोक्ता वसन्तः काल उत्तमः ॥१८२॥*

The garland made of the flowers, called *putrañjīva* is highly recommended for offering to Viṣṇu. The twelth day of the (white) fortnight of the moon, and the sp ing season are the best time for worshipping Viṣṇu. 182

शाल्योदनं हविष्यान्नं यावकं पायसं घृतम् ।
कृशरान्नं तथान्नेषु पानेषु क्षीरमिष्यते ॥१८३॥

The cooked rice, the rice cooked with *ghee*, (clarified butter), the food preparation made of barley, the rice cooked in milk, the *ghee*, and the rice cooked with pulses are the favourite food of Viṣṇu. Condensed milk is the desired drink of Viṣṇu. 183

दलेषु तुलसीपत्रं बैल्वमामलमेव च ।
हरेः प्रीतिकराणि स्युरेतानि नृपसत्तम ॥१८४॥

The leaves of *tulasī*, of *bilba*, and of *āmalaka* are his favourite among the leaves. O best of the kings! these causes satisfaction to Viṣṇu. 184

सर्वाणि परकीयाणि यानि तानि च वर्जयेत् ।
एवं यः पूजयेद् विष्णुं सततं नरसत्तमः ॥१८५॥
कुलकोटिं समुद्धृत्य स स्वयं स्याज्जनार्दनः ।
इदं ते कथितं भूप वासुदेवस्य पन्त्रकम् ॥१८६॥

All the items which belong to others should be avoided. If the best of men worship Viṣṇu thus he himself becomes Janārdana, and raises crores of his dynasty. O king! thus the *mantra* of Vāsudeva is stated to you. 185-186

पीठस्य कामरूपस्य सङ्क्षेपान्निर्णयं तथा ।
इति सर्वं कामरूपपीठं शम्भुरदशयत् ॥१८७॥

Thus the location of the sacred places in *Kāmrūpa-pīṭha* are stated in brief. Śambhu had shown, as stated, the entire *Kāmarūpa pīṭha* to his two sons. 187

पुत्राभ्यां स पुनस्ताभ्यां कैलासं प्रययौ गिरिम् ।
तत्र गत्वा यथायोगं निधाय तनयौ स्वकौ ॥१८८॥
विमुक्तशापास्ते जाताः शम्भुर्गिरिसुता तथा ।
वेतालो भैरवश्चेति नृपसत्तम निर्जराः ॥१८९॥

Then Śambhu being accompanied by his two sons proceeded to the mountain Kailāśa. O best king! having reached that place he put his two sons in suitable position. Vetāla and Bhairava, the two sons of Śambhu and also the daughter of the mountain (Pārvati) became free from the effect of the curse, and resembled gods. 188-189

इदं यो महदाख्यानं शृणोत्येकाग्रमानसः ।
शापभीतिर्न तस्यास्ति व्याधयस्तस्य नाधयः ॥१९०॥

---

1. पुष्टि···M. 2 निर्जलं B.V.T. * अधिको मुद्रिते ।

पुत्रपौत्रधनैस्त्वयंयुक्तः सर्वत्र वल्लभः।
सर्वकल्याणसंयुक्तो दीर्घकालं स जीवति ॥१९१॥

Whoever listens to the great legend, he has no fear of curse, he does not suffer from disease and mental agony. He is blessed with sons and grandsons, he obtains great wealth, he becomes popular every where, and endowed with all auspicious elements lives a long life. 190-191

कामरूपं महापीठं यो जानाति नरोत्तमः।
स दिव्यज्ञानसम्पन्नः परं निर्वाणमाप्नुयात् ॥१९२॥

Whoever knows the great *Kāmrūpa piṭha* he is the best of men, he possesses divine knowledge and he attains liberation. 192

यः कामरूपे सकले पीठयात्रां समाचरेत्।
आसाद्य सकलान् पीठान् पूजयेत् सर्वदेवताः ॥१९३॥
दशपूर्वान् दश परानात्मानं चैकविंशतिम्[1]।
दिव्ये ज्ञाने विधायाशु सर्वं मुक्तिमियात् सह ॥१९४॥

If a person under-takes the pilgrimage of entire *Kāmrūpa piṭha*, and having reached all the *piṭhas*, worships all the deities of the *pithas*, he causes past ten generations, and future ten generations and including himself twenty one generations of his dynasty to possess divine knowledge, and thus gets them liberated. 193-194

इति श्रीकालिकापुराणेऽशीतितमोऽध्यायः[2] ॥८०॥

Here ends the eightieth chapter of the holy *Kālikāpurāna*, called the description of the sacred places of Kāmarūpa pitha.

1. चैकविंशकम् M. 2. त्यशीतितमः V.

CHAPTER EIGHTY-ONE

एकाशीतितमोऽध्यायः

(*The curse of Vaśiṣṭha on Ugratārā and others*)

और्व उवाच—

कामरूपे महापीठे स्नात्वा पीत्वा च देवताः।
पूजयित्वा च [1]विपुला लोकाः स्वर्गं पुरा ययुः ॥१॥

Aurva said :

In the past, the great Kāmarūpapiṭha, a great majority of the people by taking their bath in the water of the sacred rivers, sipping that water and worshipping the deities reached heaven. 1

केचिद् भेजुस्त निर्वाणं केचिद् यान्ति स्म शम्भुताम्।
न यमस्तान् वारयितुं नेतुं च निजमन्दिरम् ॥२॥
क्षमोऽभून्नरशार्दूल शिवाया[2] जातसाध्वसः।
यमदूतं तत्र यान्तं बाधन्ते शंकरा गणाः ॥३॥
न तद्भिया तत्र यान्ति यमदूताः प्रचोदिताः।

Some of them attained liberation, while others became identical with Śambhu. O king! Yama (the lord of death could not stop them, nor he was able to drag them to his abode, because he was afraid of the goddess (Kāmākhyā). The servants of Yama were resisted by the *gaṇas* of Śaṁkara whenever they went there. The servants of Yama being afraid of the goddess never dared to go there, even though directed. 2-4a

तथा दृष्ट्वाथ शमनः स्वक्रियापरिवर्जितः ॥४॥
विधातारं समासाद्य वचनं चेदमब्रवीत्।
[3]विधातः कामरूपेऽस्मिन् स्नात्वा पीत्वा च मानवः ॥५॥
कामाख्यागणतां याति तथा शम्भुगणेशताम्।
तत्र मे नाधिकारोऽस्ति न तान् वारयितुं क्षमः ॥६॥
विधत्स्वात्रोचितां नीतिं युज्यते यदि गोचरे।

1. सकलाः लोकाः स्वर्गं पुरा ययुः M. 2. भिवाया: V. 3. विधातुः B.V.T.

Yama having realised that he has been deprived of his power went to Brahmā and thus stated. O Creater! the mankind attains the status of the *gaṇa* of Kāmākhyā and also the status of the lord of the gana of Śambhu after they had taken their bath in the water of the rivers and sipped water of the rivers of Kāmarūpapīṭha. I have no power over them nor I am capable of preventing them. O Creater! enforce the proper justice; should there be any available in this respect. 4b-7a

तस्य तद्वचनं श्रुत्वा ब्रह्मा लोकपितामहः ॥७॥
जगाम विष्णुभवनं सहैव समवर्तिना।
तमासाद्य तथा प्राह [1]विष्णुंवै यमभाषितम् ॥८॥
यथावत् सर्वलोकेशः स च तद्वाक्यमग्रहीत्।
सह ब्रह्मयमाभ्यां तु [2]विष्णुः शम्भुं [3]ययौ ततः।
सत्कृतस्तेन पृष्टश्च प्राहेदं यमभाषितम् ॥९॥

Brahmā, progenitor of all people having heard these words of Yama proceeded to the abode of Viṣṇu accompanied by him (Yama). Brahmā having reached Viṣṇu had spoken everything (as it was) what Yama had told him. The lord of the people heard patiently what was told.

Thereafter Viṣṇu, along with Bramā and Yama went to meet Śambhu. Having been well received and asked by Śambhu, Viṣṇu said what Yama had stated. 7b-9

श्रीभगवानुवाच—

सर्वदेवैः सर्वतीर्थैः सर्वक्षेत्रैस्तथैव च।
एतद् व्याप्तं[4] कामरूपं नातोऽन्यद् विद्यते परम् ॥१०॥

The Lord (Viṣṇu) said:

Kāmarūpa-pīṭha is inhabited by all the gods, it is full of sacred places and seats (of deities), there is no superior sacred *pīṭha* to Kāmarūpa. 10

इदं पीठं समासाद्य देवत्वं यान्ति मानवाः।
अमृतत्वं गणत्वं च तत्र शक्तो यमो नहि ॥११॥

1. विष्णु B.V.T. 2. विष्णु शम्भु V. 3. यमौ V. 4. व्याप्ते V.

All human beings, who live there (Kāmarūpa) attain divinity, become immortal and gain the status of *gaṇa* (of Śambhu); Yama is powerless there (to exercise his right). 11

[1]तथा कुरु महादेव यथा तत्र क्षमो यमः।
यमो निरस्तो यत्रास्ति मर्यादा न [2]प्रदृश्यते ॥१२॥

O Mahādeva! do such thing so that Yama should become powerful. Wherever Yama is made powerless there is no rule at all. 12

और्व उवाच—

एतद् विष्णुवचः श्रुत्वा विधिना सहितस्य[3] तु।
अङ्गीचकार हृदये तद्वचः साध्यसाधने ॥१३॥

Aurva said:

Śambhu having heard these words of Viṣṇu, who was accompanied by Brahmā, appreciated the words for taking action. 13

विसृज्य तान् ब्रह्मविष्णुयमान् वृषभवाहनः।
आदाय स्वगणान् सर्वान् कामरूपान्तरं ययौ ॥१४॥

Śambhu bade good bye to Brahmā and Viṣṇu and taking his *gaṇas* with him immediately rushed to Kāmarūpa. 14

उग्रतारां ततो देवीं गणं च प्राह शङ्करः।
उत्सारयन्तु सकलान्निमाँल्लोकान् गणा द्रुतम् ॥१५॥
उग्रतारे महादेवि त्वं चाप्युत्सारय द्रुतम्।

Śambhu said to the goddess Ugratārā and his own *gaṇas* thus: O my *gaṇas*! evict all the people of Kāmarūpa immediately. O Ugratārā! O great goddess! yourself, too, evict the people quickly. 15-16a

ततो गणाः कामरूपाद्[4] देवी चाप्यपराजिता ॥१६॥
लोकानुत्सारयामासुः पीठं कर्तुं हरस्यकम्[5]।

Then (at Śambhu's behaste) the *gaṇa* and the goddess Aparājitā with a view to make the pīṭha exclusive to Hara evicted all the people from Kāmarūpa. 16b-17a

1. तस्मात् M. 2. प्रवर्तते M. 3. सहितः स M. 4. कामरूपा V.
5. रहस्यकम् B.

उत्सार्यमाणे लोके तु चतुर्वर्णद्विजातिषु ॥१७॥
सन्ध्याचलगतो विप्रो वसिष्ठः कुपितो मुनिः ।
सोऽप्युग्रतारया देव्या उत्सारयितुमीशया ॥१८॥

The people belonging to the four castes including the twice borns ones having been evicted the *gaṇas* caught hold of the sage Vaśiṣṭha, who was at that time at the mountain Sandhyācala, and the goddess Ugratārā wanted to evict him also. 17b-18

गणैः सह घृतः प्राह शापं कुर्वन् सुदारुणम् ।
यस्मादहं घृतो वामे त्वयोत्सारयितुं मुनिः ॥१९॥
तस्मात् त्वं वाम्यभावेन पूज्या भव समन्त्रिका ।
[1]भ्रमन्ति म्लेच्छवद् यस्माद् गणानां मन्दबुद्धयः ॥२०॥
भवन्तु म्लेच्छास्तस्माद् वै भवन्तः कामरूपके ।
महादेवोऽपि यस्मान्मां निःसारयितुमुद्यतः ॥२१॥
तपोधनं मुनिं दान्तं म्लेच्छवद् वेदपारगम् ।
तस्माद् म्लेच्छप्रियो भूयाच्छङ्करस्चास्थिभस्मधृक् ॥२२॥

He being caught by the *gaṇas* led by Ugratārā said thus uttering a terrible curse : "O Vama ! (lady; also follower of Vāmabhāva) because you have caught hold of sage (me) with a view to evict me from here, therefore, henceforth you shall be worshipped by the left method with left *mantras*. Because these wicked *gaṇas* have been roaming like *mlecchas*, henceforth, let them be *mlecchas* in Kāmarūpa. Because of the fact the god Mahādeva has also behaving like a *mleccha* tried to evict a seer, rich in austerity, self-restrained and well versed in the Vedas, in the person of me, therefore, let Śaṁkar be the favourite god of *mlecchas* and wear ashes and bones on his body. 19-22

एतत् तु कामरूपाख्यं म्लेच्छैर्गुप्तं मदत्वरम् ।
स्वयं विष्णुर्न चायाति यावत् स्थानमिदं पुनः ॥२३॥

Let this *pīṭha* of Kāmarūpa remain hidden by the *mlecchas* till the time Viṣṇu visists this region. 23

विरलाश्चागमाः सन्तु य एतत्प्रतिपादकाः ।
विरलं यस्तु जानाति कामरूपागमं बुधः ॥२४॥
स एव प्राप्ते कालेऽपि सम्पूर्णं फलमाप्स्यति ।
एवमुक्त्वा वसिष्ठस्तु तत्रैवान्तरधीयत ॥२५॥

Let all the *tantras* dealing with Vāmabhāva in Kāmarūpa be rare. If, however, any well versed person, acquires knowledge of these rare *Kāmārūpa-tantras*, he, in course of time gets all the merits." Having said thus Vaśiṣṭha disappeared then and there. 24-25

ते गणा म्लेच्छतां याताः कामरूपे सुरालये ।
वामाऽभूदुग्रतारापि शम्भुर्म्लेच्छरतोऽभवत् ॥२६॥

The *gaṇas* turned *mlecchas* in Kāmarūpa, the abode of gods; Ugratārā became vāmā (i.e. was used to be worshipped in left method), and Śambhu also became attached to the *mlecchas*. 26

आगमा विरलाश्चासन् ये च मत्प्रतिपादकाः ।
वेदमन्त्रविहीनं तु चतुर्वर्णविवर्जितम् ॥२७॥
कामरूपं क्षणाज्जातं यद् यमेनानुसाशितम्[1] ।

The *tantras* which glorified Śambhu became rarely available and within no time Kāmarūpa became bereft *Vedamantras* and without the people of four-fold-castes it again came under the control of Yama. 27-28a

आगतेऽपि हरौ मुक्ते शापात् पीठे फलप्रदे ॥२८॥
यथा न सम्यक् स्यास्यन्ति तत्पीठे देवमानुषाः ।
गुप्तये सर्वकुण्डानां ब्रह्मोपायं तथाऽकरोत् ॥२९॥
अपुनर्भवकुण्डस्य सोमकुण्डस्य चोभयोः ।
ब्रह्मोर्वशीकुण्डयोस्तु नदीनामपि भूरिशः ॥३०॥
नदीनां पूर्वमुक्तानामनुक्तानां च गुप्तये ।
सर्वस्यैकफलज्ञाने ब्रह्मोपायं तयाऽकरोत् ॥३१॥

After the visit of Hari to the land, it will become free from the curse of Vaśiṣṭha and the land shall produce merit as before. Brahmā with a view to hide all *kuṇḍas* adopted such a method that even after all these had happened the

1. भ्रमंयन्ति स्वेच्छया M.

1. ...साशितम् B.V.

people and the gods would never inhabitate the land as before.

Brahmā adopted such a strategy by which all the kuṇḍas, rivers etc. were kept hidden under the water and the people would be compelled to believe that the merit of Apunarbhava kuṇḍa, Soma kunda, Brahma kunda, Urvaśī kuṇḍa and of all the rivers which have been stated above and those which are not stated as on equal. 28b-31

अमोघायां शान्तनोस्तु भार्यायां तनयं स्वकम्।
जलरूपं समुत्पाद्य जामदग्न्येन धीमता ॥३२॥
अवतारयदव्यग्रं प्लावयन् कामरूपकम्।

Brahmā caused a son of his own to born to Amoghā, wife of Śāntanu, in the form of water, and got it flowed to the plains by the meritorious son of Jāmadagni, which over flooded (the *pīṭha*) Kāmarūpa. 32-33a

स तु ब्रह्मसुतो धीरः प्लावयन् कुण्डसञ्चयान् ॥३३॥
आच्छाद्य सर्वतीर्थानि भुवि गुप्तानि चाकरोत्।
लौहित्यमात्रं ये केचिज्जानन्ति तत्र वै नराः ॥३४॥
ते लौहित्यस्नानफलं प्राप्नुवन्ति सुनिश्चितम्।
न जानन्ति च कुण्डानि नापि[1] तीर्थानि चान्यतः ॥३५॥

That sober son of Brahmā having submerged all the kuṇḍas and covering all the sacred places of pilgrimage kept everything concealed. Those people who knew the river simply as Lauhitya (without knowing rivers and *kuṇḍas*), they when take their bath in the water of Lauhitya, they surely obtain merit that accures from taking a bath in the water of Lauhitya. They do not know the existence of *kuṇḍas* separately nor that of the different sacred places. 33b-35

वसिष्ठशापादेतत् तु प्रवृत्तं तीर्थगोपनम्।
यः कश्चित् तत्र जानाति तीर्थानां च विशेषताम् ॥३६॥
समवाप्नोति तत् स्नानफलं सम्यग् नरोत्तम।
सर्वा नदीः समाप्लाव्य सर्वतीर्थानि सर्वतः।
लौहित्यो ब्रह्मणः पुत्रो याति दक्षिणसागरम् ॥३७॥

1. यानि M.

O best of men! whoever takes his bath in the water of Lauhitya he earns the virtue that arises out of the bath taken in the water of Lauhitya (and nothing more). Lauhitya, the son of Brahmā flows to the south sea by sub-merging all the rivers and sacred places, all around. 36-37

एवं ते कथितं राजन् कामरूपस्य कीर्तनम्।
यदन्यद्रोचते तुभ्यं तत् पृच्छ निगदामि ते ॥३८॥

O king! I have given you a glorified description of Kāmarūpa. Ask me for anything else, which is liked by you, I am telling you now. 38

इति श्रीकालिकापुराणे[1] एकाशीतितमोऽध्यायः ॥८१॥

Here ends the eighty first chapter of the holy *Kālikāpurāṇa*, called the description of sacred places of Kāmarūpa.

1. चतुरशीतितमः V.

CHAPTER EIGHTY-TWO

द्व्यशीतितमोऽध्यायः

(The birth of Brahmaputra)

मार्कण्डेय उवाच

और्वस्य वचनं श्रुत्वा सगरस्तं मुनिं पुनः।
पप्रच्छेदं द्विजश्रेष्ठा हर्षसंप्लुतमानसः ॥१॥

Mārkaṇḍeya said :

O superiormost of the twice-borns ! the king Sagra after listening to the words of Āurva became delighted, and once again asked the sage (for telling). 1

सगर उवाच

अमोघायां कथं यज्ञे लौहित्यो ब्रह्मणः सुतः।
कथं शान्तनुजायायां[1] रतः स कमलासनः ॥२॥

Sagara said :

How the son of Brahmā, called Lauhitya was born to Amogha ? How it is that Brahmā turned a paramour of the wife of Śāntanu ? 2

पारस्त्रैणेयपुत्रो वा कथं जज्ञे पितामहात्।
तत् सर्वं श्रोतुमिच्छामि कथयस्व द्विजोत्तम ॥३॥

How it is that Brahmā had gotten an illegitimate son in another man's wife ? I would like to hear all these. O grand twice-born ! tell me all these. 3

और्व उवाच[2]

शृणु त्वं राजशार्दूल कथयामि महत्तरम्।
आख्यानं ब्रह्मपुत्रस्य लौहित्यस्य महात्मनः ॥४॥

Aurva said :

O tiger of the kings ! listen to me, I am telling you that grand story of (the birth of) Lauhitya, son of Brahmā. 4

1. ···भार्यायां M. 2. (केवलं) V.

हरिवर्षे महावर्षे शान्तनुर्नाम नामतः।
मुनिरासीन्महाभागो ज्ञानवान् स तपोरतः ॥५॥

O excellent one ! in the great region, called Harivarṣa once there lived a wise and noble sage by the name Śāntanu, who was engaged in practising austerity. 5

तस्य भार्या महाभागा अमोघाख्या महासती।
हिरण्यगर्भस्य मुनेस्तृणबिन्द्वाश्रमोद्भवा ॥६॥

The great chaste woman Amoghā, daughter of the sage Hiraṇyagarbha, born in the hermitage of Tṛṇabindu, was his wife. 6

तया सार्धं स कैलासं मर्यादापर्वते वसन्।
लोहिताख्यस्य सरसस्तीरे वै गन्धमादने ॥७॥

He, with her, used to live on the bank of the lake Lauhitya in Kailāsa on the bordering mountain of the Gandhamādana range. 7

एकदा स तपोनिष्ठो निजपुष्पादिगोचरम्[1]।
जगाम वनमध्यं तु चिन्वन् बहुफलानि च ॥८॥

One day that ascetic while collecting flowers and innumerable fruits entered into a dense forest. 8

तस्मिन्नवसरे ब्रह्मा सर्वलोकपितामहः।
तत्राजगाम यत्रास्ति अमोघा शान्तनोः प्रिया ॥९॥

Meanwhile Brahmā, the progenitor of the people, came to that place where Amoghā, the beloved wife of Śāntanu was staying. 9

तां दृष्ट्वा देवगर्भायां युवतीमतिसुन्दरीम्।
मोहितो मदनेनाशु तदाऽभूद् दूषितेन्द्रियः ॥१०॥

Amoghā, at the prime of her youth was extremely beautiful and she appeared like a divine woman; Brahmā having observed her at once became enamoured of her under the influence of Kāma and became excited and was swellen in his organ. 10

उदीरितेन्द्रियो भूत्वा जिघृक्षुस्तां महासतीम्।
अथाधावत् ततो ब्रह्मा सम्मुखो मदनार्दितः ॥११॥

1. गोचरे M.

Brahmā being afflicted with the sex desire faced her, and rushed towards her for catching her with erect penis. 11

धावमानं विधातारं दृष्ट्वाऽमोघा[1] महासती ।
नैवं नैवमिति प्रोक्त्वा पर्णशालां व्यलीयत ॥१२॥

The highly chaste Amoghā having seen Brahmā rushing to her said 'no, you must not' and hid herself inside the cottage. 12

इदं चोवाच धातारममोघा कुपिता तदा ।
पर्णशालान्तरं गत्वा द्वारमावृत्य तत्क्षणात् ॥१३॥
अकार्यं न मया कार्यं मुनिपत्न्या विगर्हितम् ।
बलात् प्रमथ्या चाहं चेत् त्वया त्वां च शपाम्यहम् ॥१४॥

Amoghā after entering into the cottage at once closed the door; enraged Amoghā told Brahmā thus: "I am the wife of a sage, I must not do such in chaste act; should you ravish me by force, I shall curse you." 13-14

अमोघया चैवमुक्ते विधातुश्च तदा नृप ।
रेतश्चस्कन्द तत्रैव आश्रमे शान्तनोर्मुनेः ॥१५॥

while Amoghā while said thus Brahmā discharged his seminal fluid there in the hermitage of the sage Śāntanu. 15

च्युते रेतसि धातापि हंसयानं समुत्थितः[2] ।
लज्जयाऽतिपरीतात्मा द्रुतं वै स्वाश्रमं ययौ ॥१६॥

Brahmā, after he had discharged his semen, came to his senses and became highly ashamed of his conduct; he mounted his mount swan and quickly returned to his hermitage. 16

गते वेधसि शान्तनुश्च निजमाश्रममागतः ।
आगत्य दृष्ट्वा हंसानां पदक्षोभं तदा भुवि ॥१७॥
तेजश्च पतितं भूमौ विधातुर्ज्वलनोपमम् ।
अमोघां परिपप्रच्छ पर्णशालान्तरस्थिताम् ॥१८॥

Brahmā having gone away Śāntanu returned to his hermitage. Arriving there he observed pog-marks of swan on the ground and also the semen of Brahmā lying on the ground shinig like the fire. He questioned Amoghā, who was inside the cottage. 17-18

1. ...मोहान् V. 2. समास्थितः M.

किमेतदत्र सुभगे प्रवृत्तं दृश्यते तु यत् ।
पक्षिणां च पदक्षोभं तेजश्चेदं च कीदृशम् ॥१९॥

"O gracious one! what is this, that has happened? I have observed pog marks of bird? Whose semen is this? 19

सा तस्य वचनं श्रुत्वा शान्तनुं मुनिसत्तमम् ।
अमर्षितेव न्यगददाकुला विकलानना[1] ॥२०॥

She hearing these words then spoke to Śāntanu, the sage, as if in great rage and agitated in a shaken voice. 20

हंसयुक्तस्यन्दनेन कोऽप्यागत्य चतुर्मुखः[2] ।
कमण्डलुं करोऽतीव रतिं मां समयाचत ॥२१॥

"A four-faced person with a water pitcher in his hand came here riding on a chariot drawn by a swan, he repeatedly asked me for a sexual union with him. 21

[3]ततो मया तर्जितः स उटजान्तरलीनया ।
प्रच्याव्य तेजः संयातो मम शापभयार्दितः ॥२२॥

I, hiding myself inside the cottage, scholded him. He discharged his semen and ran away in distress out of fear of my curse. 22

कुरु तत्र प्रतीकारं यदि शक्नोषि शान्तनो ।
न ह्येमां धर्षणां सोढुं कश्चिच्छक्नोति जीवभृत् ॥२३॥

O Śāntanu! take revege of this, if you could; no living being can tolerate such an outrage." 23

स तस्या वचनं श्रुत्वा स्वयं ब्रह्मा समागतः ।
इति निश्चित्य [4]मनसा [5]तदा ध्यानपरोऽभवत् ॥२४॥

He hearing these words by her guessed that Brahmā himself might have come here. Thus thinking he sat on meditation. 24

दिव्यज्ञानेन स ज्ञात्वा देवकार्यमुपस्थितम् ।
तीर्थावतरणं चापि हिताय जगतां मुनिः ॥२५॥

1. विकचानना M. 2. चतुर्भुजः M. 3. तदतो मया भर्त्सितः M. 4. स तदा M. 5. तत्र M.

That sage with the power of his divine knowledge knew that it was a divine command to him that he would cause a river flow for the welfare of the world. 25

ज्ञात्वोदकं चिन्तयित्वा स्वभार्यामिदमब्रवीत् ।
इदं तेजो ब्रह्मणस्त्वं पिबामोघं ममाज्ञया ॥२६॥

Having realised this and thinking about the future he had thus spoken to his wife. "O Amoghā ! drink this fluid of Brahmā at my command." 26

हिताय सर्वजगतां देवकार्यार्थसिद्धये ।
भवत्या निकटं ब्रह्मा स्वयमेव समागतः ॥२७॥

With a view for the welfare of the entire world and also to get the purpose of gods served, Brahmā himself approached you. 27

त्वामप्राप्य महत् कृत्यमावयोः स समर्प्य च ।
गतो निजास्पदं तत् त्वं कर्तुमर्हसि तद् वचः ॥२८॥

Being unable to have you, he left for his own place of residence entrusting us with a great work. Therefore you must obey my words" 28

तच्छ्रुत्वा शान्तनोर्वाक्यममोघातीव लज्जिता ।*
सान्त्वयन्तीव तं प्राह पतिं नत्वा महासती ॥२९॥

Amoghā hearing his words highly blushed. That great chaste woman, as if in a tone of conciliation, told her husband after she saluted him. 29

नान्यस्य तेजो धास्यामि न च ते विमनस्कता ।*
अवश्यं यदि कर्तव्यं पीत्वा त्वं मयि चोत्सृज ॥३०॥

I shall not conceive with other person'r semen; you must not be dejected on this. Should I ever must do it, drink yourself that semen first and then pass it to my womb. 30

ततस्तस्या वचः श्रुत्वा युक्तं तथ्यं च शान्तनुः ।
स्वयं पीत्वा तु तत् तेजः [1]स्वभार्यायां न्यषेचयत् ॥३१॥

Śāntnu having heard her words, which are reasonable and meaningful, drank that semen and then he discharged it into his wife's (womb). 31

* मुद्रितपुस्तके अधिकः । 1. तस्या गर्भे M.

संक्रामितैः[1] शान्तनुना तेजोभिर्ब्रह्मणः सती ।
गर्भं दधारामोघाख्या हिताय जगतां ततः[2] ॥३२॥

The chaste woman Amoghā conceived for the good of the world from that semen of Brahmā which Śāntanu transmitted to her. 32

तस्याः काले तु सम्प्राप्ते नासातो[3] जलसञ्चयः ।
तन्मध्ये तनयश्चापि नीलवासाः कीरीटधृक् ॥३३॥
रत्नमालासमायुक्तो रक्तगौरश्च ब्रह्मवत् ।
चतुर्भुजः पद्मविद्याध्वजशक्तिधरस्तथा ॥३४॥
शिशुमारशिरस्थश्च तुल्यकायो जलोत्करैः ।

In due course a mass of water came out from her nostril, and there was a son in that mass of water attired in blue cloth, wearing a crown on the head. He, like Brahmā, was of red and white complexion, adorned with a garland of gems, with four hands, and wearing a lotus, *vidyā* (book) flag and *śakti* (jevelin) on the four hands, was seated on the head of a dolphin, covered by the foam of water and looked like a water-foam. 33-35a

तज्जातं च तथाभूतं शान्तनुर्लोकशान्तनुः ॥३५॥
चतुर्णां पर्वतानां च मध्यदेशे न्यवीविशत्[4] ।
कैलासश्चोत्तरे पार्श्वे दक्षिणे गन्धमादनः ॥३६॥
जारुधिः पश्चिमे शैलः पूर्वे संवर्तकादयः[5] ।
तेषां मध्ये स्वयं कुण्डं पर्वतानां विधेः सुतः ॥३७॥
कृत्वाऽतिववृधे नित्यं शरदीव निशाकरः ।

Śāntanu, the doer of good to the people, having seen the son of this description born, put him in the midst of four mountains—Kailāsa on the north, Gandhamādana on the south, Jārudhi on the west and Samvarttaka and others on the east. The son of Brahmā himself made a deep basin in the midst of those mountains and began growing every day like the moon in the autmn. 35b-38a

तं तोयमध्यगं पुत्रमासाद्य द्रुहिणः सुतम् ॥३८॥
क्रमतस्तस्य संस्कारानकरोद् देहशुद्धये ।

1. संक्रमितै M. 2. पति M. 3. संजातो M. 4. न्यवेशयत् M.
5. संवर्तकादयः .T. संवकाद्वयः V.

Śāntanu having obtained that son of Brahmā in the midst of water performed all the *saṁkāras** one after another for the purification of his body. 38b-39a

अथ काले बहुतिथे व्यतीते ब्रह्मणः सुतः ॥३९॥
तोयराशिस्वरूपेण ववृधे पञ्चयोजनान् ।
तस्मिन् देवाः पपुः सस्नुर्द्वितीय इव सागरे ॥४०॥
सितामलजले हृद्ये दिव्यैश्चाप्सरसां गणैः ।

After long time passed away the son of Brahmā started swelling in the form of water covering five Yojanas. In that white, crystal and pleasant water of that basin which looked like a second ocean the gods with the divine nymphs, kept on bathing and sipping water from it. 39b-41a

तस्मिन्नवसरे रामो जामदग्न्यः प्रतापवान् ॥४१॥
चक्रे मातृवधं घोरमयुक्तं पितुराज्ञया ।
तस्य पापस्य मोक्षाय स्वपितुश्चोपदेशतः ॥४२॥
स जगाम महाकुण्डं ब्रह्माख्यं[1] स्नातुमिच्छया ।
तत्र स्नात्वा च पीत्वा च मातृहत्यामपानयत् ।
वीथीं परशुना कृत्वा तं[2] मह्यामवतारयत् ॥४३॥

Meanwhile Rāma, the mighty son of Jamadagni committed the heinous crime of matricide at the command of his father, and, in order to expiate that sin under the advice of his father, he with a view to taking bath came to that great lake, named Brahmakuṇḍa. He, after sipping its water and taking his bath there, got rid of the great sin of matricide, there after he made that water flowing down to the earth through a canal, caused by him, with his axe. 41b-43

सगर उवाच

जमदग्नेः सुतो रामः किमर्थं निजमातरम् ।
जघान तस्य माता च किन्नाम्नो कस्य चात्मजा ॥४४॥

Sagara said :

Why Rāma, son of Jamadagni had killed his mother? What was her name? Whose daughter she was? 44

मुनेः पुत्रः कथं जातस्तथा क्रूरो महाबलः ।
यो युद्धकुशलो वीरो राजन्यान् समपोथयत् ॥४५॥

How a sage's son turned out to be of such great powers? Why he had become the doer of cruel deeds? How he became an expert warrior, and was able to annihilate all the kings (warrior class)? 45

तदहं श्रोतुमिच्छामि तत्त्वतो मुनिसत्तम ।
कथयस्व महाभाग यदि गुह्यं तथापि मे ॥४६॥

O greatest of the sages! I would like to hear all these from you. Even if these incidents are confidential, O great one! you should tell me. 46

और्व उवाच[1]

शृणु राजन्नवहितो जमदग्नेः सुतस्य वै ।
चरितं स यथा जघ्ने प्रसूं क्रूरतरश्च सः ॥४७॥

Aurva said :

O king! listen to the deeds of the son of Jamadagni with attention. How he had turned so cruel and why he had killed his mother (I am telling you). 47

ब्रह्मपुत्रो[2] भृगुर्नाम ऋचीकस्तत्सुतोऽभवत् ।
स भार्यार्थी चरन् भूमौ कान्यकुब्जं गतः पुरा ॥४८॥

Bhṛgu is the son of Brahmā, his son Ṛcīka; in the past, while searching for a wife for him, he arrived Kānyakubja. 48

ददर्श चारण्यगतं जह्नोर्वंशसमुद्भवम् ।
कुशिकस्य सुतं गाधिं तपःस्थं[3] नृपसत्तम ॥४९॥

O greatest of the kings! there he saw Gādhi, son of Kuśika, born in the dynasty of Jahnu, engaged in practising austerity. 49

अरण्यस्थस्य तस्याथ पुत्रकामस्य भूभृतः ।
सभार्यस्य सुता जज्ञे देवकन्यासमा गुणैः ॥५०॥

With a desire to have a son the king (Gādhi) lived in the forest with his wife; a daughter, equal to the maids of the gods, was born to them. 50

*Ten purificatory rites performed from the birth to marriage.

1. ब्रह्मणः M. 2. च स्मामवतारयत् M.

1. (केवलं) V. 2. तदा पुत्री 3. तपन्तं ।

ऋचीको भृगुपुत्रस्तां भार्यार्थं समयाचत ।
दातुं[1] योग्या सुता मेऽद्य तद्विधाय महामुने ॥५१॥

Ṛcīka, the son of Bhṛgu sought her for his wife; (Gādhi told him) a sage of your stature is the right person to be husband of my daughter. 51

किं त्वेकः कुलधर्मो मे विद्यते शुल्कसंग्रहे ।
एकत्र [2]कृष्णवर्णानामश्वानां चन्द्रवर्चसाम् ।
सहस्रमेकं यो दद्यात् तस्मै पुत्री प्रदीयते ॥५२॥

Hower I have got to observe the family norm in collecting bride-money. I should offer my daughter to him, who gives me one thousand white horses of the brightness of the moon, with a black spot on the body. 52

ऋचीक उवाच[3]

दास्याम्यश्वसहस्रं वै तव राजंस्तथाविधम् ।
किंचित् कालं प्रतीक्षस्व यावत् तदहमानये ॥५३॥

Ṛcīka said:

(Thereupon Ṛcīka responded) O king! I shall offer you one thousand horses as you suggested. Wait for sometime till I bring them to you. 53

एवमस्त्विति त गाधिरुवाच भृगुसूनवे ।
गङ्गातीरं कान्यकुब्जं सोऽगच्छद्धयसाधने ॥५४॥

"Let it be so" thus said Gādhi to the son of Bhṛgu. He, on his part, proceeded to the bank of Gaṅgā for obtaining the horses. 54

तत्राराध्य भृगोः पुत्रो वरुणं यादसां पतिम् ।
तेन दत्तं तदा लेभे सहस्रं वाजिनां मुनिः ॥५५॥

The sage, the son of Bhṛgu propitiated there Varuṇa, the lord of the oceans. He (Ṛcīka) got the horses, which were handed over to him by Varuṇa. 55

तेन यत्र तदा लब्धा अश्वान् नृपतिसत्तम ।
तदश्वतीर्थं विख्यातं महाफलकरं परम् ॥५६॥

O honest king! where he got the horses (on the bank of Gaṅgā) that place became known by the name Aśvatīrtha, and that place of pilgrimage produces great merit. 56

गङ्गाजलादुत्थितं तु दत्तं सम्यक् प्रचेतसा ।
आदायाश्वसहस्रं तु मुनिर्गाधिमथाभ्ययात् ॥५७॥

The herd of one thousand horses that emerged from the water of Gaṅgā had been duly given to the sage (Ṛcīka) by Varuṇa, and the sage taking those horses went to Gādhi. 57

तानश्वान् गाधिरादाय पुत्रीं सत्यवतीं सुताम् ।
ऋचीकाय ददौ लक्ष्मीं केशवायेव सागरः ॥५८॥

Gādhi, after he accepted those horses, offered his daughter Satyavatī to Ṛcīka, the way *Sāgara* (ocean) gave Lakṣmī to Keśava. 58

ऋचीको गाधितनयां लब्ध्वा भार्यामनिन्दिताम् ।
मुदितः स तया रेमे यथाकामं स्वकाश्रमे ॥५९॥

Ṛcīka having possessed the unblemished daughter of Gādhi for his wife used to enjoy her pleasure in his hermitage to his heart's content as he desired. 59

कृतदारं सुतं श्रुत्वा द्रष्टुं पुत्रं स्नुषां भृगुः ।
अथाजगाम मतिमान् स्नुषां दृष्ट्वा ननन्द च ॥६०॥

The wise Bhṛgu hearing about his son being married came to see him as well his daughter-in-law, and was delighted after he had seen his daughter in-law. 60

दम्पती तं समासीनं भृगुं देवगणार्चितम् ।
पूजयित्वा यथान्यायं[1] तस्थतुस्तौ[2] कृताञ्जली ॥६१॥

ततो भृगुः स्नुषां स्वीयां सुप्रीत इदमब्रवीत् ।
वरं वृणीष्व दास्यामि वाञ्छितं वरवर्णिनि ॥६२॥

अदेयं दुष्करं वापि यत्र ते विद्यते स्पृहा ।
ततः सत्यवती पुत्रं तप आम्नाय-पारगम् ॥६३॥

मातुश्च वीरमतुलं पुत्रं वरमयाचत ।
स चैवमस्त्वित्युक्त्वैव भूत्वा ध्यानपरस्तदा ॥६४॥

---

1. गाधिं नृपतिशार्दूलं स चोवाच नृपो मुनिम् ।
दातुं भोग्यां सुतां राजन् यदीच्छा ते ददाम्यहम् ॥-पाण्डुलिप्याम् ।

2. श्याम... । 3. (केवलं) V.

---

1. समासीनं M. 2. तं दूरतः M.

The couple worshipped Bhṛgu as per rules, who is worshipped by the host of gods, after he seated, and the couple remained with folded hands paying their respect.

Bhṛgu being highly pleased spoke to his daugeter-in-law. O extremely beautiful one ! ask for the boons, whatever is in your mind, I shall grant them, even though they might be considered not easy, or, not all to be granted to any one.

Then Satyavati asked for a son, well versed in the Vedas and adept in austerity; similarly, she sought a son of great valour for her mother. "Let it happen" thus saying he sank in meditation. 61-64

विश्वमाधृत्य मनसा यत्नाच्छ्वासं ससर्ज सः ।
तस्य निःश्वासवातात् तु निःसृतं वै चरुद्वयम् ॥६५॥

In meditation he comprehended the world in his mind and breathed. From the wind of his breath there came out two *caru* (pots). 65

तस्यै तद्द्वितयं दत्त्वा भृगुस्तामिदमब्रवीत् ।
चरुद्वयं गृहाणेदं[1] स्नुषे सत्यवति स्वयम् ॥६६॥

Bhṛgu while handing over those two pots to his daughter-in-law spoke thus ; "O Satyavati ! take these two pots yourself." 66

स्नात्वा ऋतौ ऋतौ माता स्नुषे त्वं च करिष्यथः ।
आलिंग्याश्वत्थवृक्षं ते माता पुंसवनाय वै ॥६७॥
चरुमारक्तकं[2] चेमं सा भोक्ष्यति सुतस्ततः ।
त्वं चोदुम्बरवृक्षं तु समालिंग्यासितं चरुम् ॥६८॥
भोक्ष्यसे तव[3] पुत्रस्तु[4] भविष्यति सनातनः ।
एवमुक्त्वा भृगुर्यातो यथेच्छं सापि संमुदम् ॥६९॥

O my daughter-in-law ! both you and your mother should observe the following in every mothly mensturation course of your after taking the ritual bath. In order to give birth to a male child your mother should pertake the stuff of this redish pot after she embraced an *aśvattha* (holy fig tree, ficus Religiosa). You yourself should embrace an *uḍumbara* (the tree ficus) tree and pertake stuff of the white pot, then you shall get a son, who will live for eternity. Thus saying Bhṛgu went away as he had choosen. 67-69

अवाप मात्रा सहिता भर्त्रा पित्रा च भामिनी ।
अथ स्नानदिनेऽश्वत्थमालिंग्यारक्तकं चरुम् ॥७०॥
आदात् सत्यवती तस्या माता फल्गु सितं चरुम् ।
परिवर्तं तु तज् ज्ञात्वा दिव्यज्ञानो भृगुर्मुनिः ॥७१॥
अथागत्य स्नुषां तां तु वचनं चेदमब्रवीत् ।
विपर्ययस्त्वया भद्रे वृक्षालिङ्गनकर्मणि ॥७२॥

The majestic lady Satyavati, too, became delighted residing in the company of her mother, father and husband. On the day she took her bath (after the period of mensturation) Satyavati embraced an *aśvattha* tree and ate the red *caru*, while her mother did the reverse and ate the light white *caru*. The sage Bhṛgu having known this through the power of his divine knowledge, about the change that had occured (in embracing trees and eating *carus*) came there and thus told his daughter-in-law : "O gentle one ! you committed a mistake and had done the reverse in the matter of embracing trees." 70-72

तथा [1]चरुप्राशने तु[2] [3]तत्रेदं ते भविष्यति ।
ब्राह्मणः क्षत्रियाचारस्तव पुत्रो भविष्यति ॥७३॥
क्षत्रियो ब्राह्मणाचारो मातुस्ते भविता सुतः ।
इत्युक्त्वा भृगुणा साध्वी तदा सत्यवती भृगुम् ॥७४॥
पुनः प्रसादयामास पौत्रो मेऽस्त्विति तादृशः ।
एवमस्त्विति स प्रोच्य तत्रैवान्तर्दधे भृगुः ॥७५॥

So also you had done in eating *caru*. The result of this will be that your son, though a *brāhmaṇa*, shall bear the conduct of *kṣatriya*, on the other hand, your mother's son being a *kṣatriya* shall bear the character of brāhmaṇa. The chaste lady Satyavati on being thus told by the sage Bhṛgu,

1. गृहाण त्वं M. 2. चरुमारञ्जकं M. 3. तेन M. 4. पुत्रस्ते M.

1. च प्राशने M. 2. भद्रे M. 3. तदा पुत्रो भविष्यति M.

propitiated the sage once more and prayed; "Let my grand son be of that character." "Let it be so," thus saying Bhṛgu disappeared then and there. 73-75

अथ काले सुतं दीप्तं जमदग्निं च गाधिजा ।
सुषुवे जननी तस्या विश्वामित्रं तपोनिधिम् ॥७६॥

In course of time the daughter of Gādhi gave birth to Jamadagni and her mother to Viśvāmitra, the gem of ascetics. 76

जमदग्निस्ततो वेदांश्चतुरः प्राप मा चिरम् ।
प्रादुरासीद् धनुर्वेदः स्वयं तस्मिन् महात्मनि ॥७७॥

Without any delay Jamadagni acquired the (knowledge of) four Vedas, and the Veda on archery itself appeared to that great soul. 77

विश्वामित्रोऽपि सकलान् वेदानाप तथाऽचिरात् ।
धनुर्वेदं तथा कृत्स्नं विप्रश्चाभूत् तपोबलात् ॥७८॥

Viśvāmitra, too, within no time, the same way acquired (knowledge of) all the Vedas and of entire scriptures on archery. He turned a *vipra* (brāhmaṇa) through austerity. 78

जाज्वल्यमानस्तेजस्वी जमदग्निर्महातपाः ।
वेदैस्तपोभिः स मुनीनत्यक्रामच्च सूर्यवत् ॥७९॥

The brilliant Jamadagni, the performer of great austerity, blazed excessively and surpassed all other sages the way sun passed everything. 79

इति श्रीकालिकापुराणे [1]द्व्यशीतितमोऽध्यायः ॥८२॥

Here ends the eighty second chapter of the holy Kālikāpurāṇa, called the birth of Jamadagni.

1. पञ्चाशीतितमः V.

CHAPTER EIGHTY-THREE

त्र्यशीतितमोऽध्यायः ।

(The story of Rāma, son of Jamadagni)

और्व उवाच[1]

अथ काले व्यतीते तु जमदग्निर्महातपाः ।
विदर्भराजस्य सुतां प्रयत्नेन जितां स्वयम् ॥१॥
भार्यार्थं प्रतिजग्राह रेणुकां लक्षणान्विताम् ।
सा तस्मात् सुषुवे पुत्रांश्चतुरो वेदसम्मितान् ॥२॥
रुषण्वन्तं[2] सुषेणं च वसुं विश्वावसुं तथा ।
पश्चात् तस्यां स्वयं जज्ञे भगवान् मधुसूदनः ॥३॥

Aurva said:

In course of time the sage Jamadagni, performer of great austerities, married Reṇukā, the daughter of the king of Vidarbha, endowed with all the auspicious signs, whom he highly deserved. From him Reṇukā gave birth to four sons, namely, Ruṣanvān, Suseṇa, Vasu and Viśāvasu, and lastly the lord Madhusūdana Himself was born to her. 1-3

कार्तवीर्यवधायाशु शक्राद्यैः सकलैः सुरैः ।
याचितः पंचमः सोऽभूत् तेषां रामाह्वयस्तु सः[3] ॥४॥

Being propitiated by all the gods headed by Indra for the destruction of *Kārtavīrya* without delay he was born the fifth son to Renūkā, called (by the name) Rāma. 4

भारावतरणार्थाय जातः परशुना सह ।
सहजं परशुं[4] तस्य [5]न जहाति कदाचन[5] ॥५॥

He was born with a battle axe for the removal of the burden (from the earth); he never parts with the inborn battle axe. 5

अयं निजपितामह्याश्चरुभुक्तिविपर्ययात् ।
ब्राह्मणः क्षत्रियाचारो रामोऽभूत क्रूरकर्मकृत् ॥६॥

1. मार्कण्डेय उवाच . 2. मरुचन्तं V. 3. यः M. 4. तं M.
. कदापि न M.

This Rāma, the doer of cruel deeds, though *brāhmaṇa* (by birth) had acquired the character of *kṣatriya* (warrior class) due to adversly pertaking wrong *caru* (cooked rice) by his won paternal grand mother. 6

स वेदानखिलान् ज्ञात्वा धनुर्वेदं च सर्वशः ।
सततं[1] कृतकृत्योऽभूद् वेदविद्याविशारदः ॥७॥

He learnt all the Vedas (with ancillaries) and the scriptures on archery from his father ; became well versed in the Vedic lore, and considered accomplished. 7

एकदा तस्य जननी स्नानार्थं रेणुका गता ।
गङ्गातोये ह्यथापश्यन्नाम्ना चित्ररथं नृपम् ॥८॥

One day while his mother went to the river Gaṅgā for ablution she had seen a king, called Citraratha in the water of Gaṅgā. 8

भार्याभिः सदृशीभिश्च तलक्रीडारतं शुभम् ।
सुमालिनं सुवस्त्रं[2] तं तरुणं [3]चन्द्रमालिनम् ॥९॥

That moon like youthful king being attired in fine garment and wearing garlands, was engaged in water sports with his wives equal to him (in beauty). 9

तथाविधं नृपं दृष्ट्वा सञ्जातमदना भृशम् ।
रेणुका स्पृहयामास तस्मै राज्ञे सुवर्चसे[4] ॥१०॥

Reṇukā having observed the king of this description had grown extremely lustful and carnally desired him, who appeared to her vibrating with vigour. 10

स्पृहायुतायास्तस्यास्तु संक्लेदः समजायत ।
विचेतनाम्भसा क्लिन्ना त्रस्ता सा स्वाश्रमं ययौ ॥११॥

She got her clothes wet by her discharge as she had been highly excited with the sexual desire and returned to the hermitage in that condition apprehending danger. 11

अबोधि जमदग्निस्तां रेणुकां विकृतां तथा ।
धिग् धिक्काररतेत्येवं निनिन्द च समन्ततः ॥१२॥

Jamadagni came to know about her amorous desire, condemned her and cursed her squarelly. 12

1. स्वतातात् M. 2. सुकान्तं M. 3. चन्द्रसन्निभं M. 4. सुमानसे M.

ततः स तनयान् प्राह चतुरः प्रथमं मुनिः ।
[1]रुषण्वत्प्रमुखान् सर्वानेकैकं क्रमतो द्रुतम् ॥१३॥

छिन्धीमां पापनिरतां रेणुकां व्यभिचारिणीम् ।
ते तद्वचो नैव चक्रुर्मूकास्त्वासन् जडा इव ॥१४॥

Thereafter the sage Jamadagni first called for his four sons, Ruṣanvāna and others, and asked them to "chop off the head of this adultress and sinner Reṇukā immediately." They did not oblige and remained silent like idiots. 13-14

कुपितो जमदग्निस्ताञ्छशापेति विचेतसः[2] ।
(गाधिं नृपतिशार्दूलं स चोवाच नृपो मुनिम्) ॥१५॥*
भवध्वं [3]यूयमाचिराज्जडा गोबुद्धिगर्धिताः ।
अथाजगाम चरमो जामदग्न्योऽतिवीर्यवान् ॥१६॥

Enraged Jamadagni (at their refusal) cursed them uttering thus : "Let you four degenerate at once and possess the intellect of cow." Then Rama of excessive prowess, the youngest son of Jamadagni, arrived there. 15-16

तं च रामं पिता प्राह पापिष्ठां छिन्धि मातरम् ।
स भ्रातॄंश्च तथाभूतान् दृष्ट्वा ज्ञानविवर्जितान् ॥१७॥
पित्रा शप्तान् महातेजाः प्रसूं परशुनाच्छिनत् ।
रामेण रेणुकां छिन्नां दृष्ट्वा विक्रोधनोऽभवत् ॥१८॥

Rāma observing his brothers to be bereft of knowledge due to the curse by his father at once chopped off the head of his mother's. Jamadagni became cool and he was no more angry after he had observed that Reṇukā's head was cut off by Rāma. 17-18

जमदग्निः प्रसन्नः सन्निति वाचमुवाच ह ।
प्रीतोऽस्मि पुत्र भद्रं ते यत् त्वया मद्वचः कृतम् ॥१९॥

Being satisfied Jamadagni spoke thus : "O my son ! you are the blessed, I am pleased with you, because you had obeyed me. 19

1. मरुत्वत् V. 2. विचेतनः M. *मुद्रिते (B) अधिकः ।
3. यूयमाचाराज्जडा गोवृद्धिवर्जिताः M. ···ज्जडागोबुद्धिवर्द्धिताः V.

तस्मादिष्टान् वरान् कामांस्त्वं वै वरय साम्प्रतम्।
स तु रामो वरान् वव्रे मातुरुत्थानमादितः ॥२०॥

Therefore now seek your desired boons from me. Rāma first of all asked for the boon as to the resurrection of his mother. 20

वधस्यास्मरणं तस्या भ्रातॄणां शापमोचनम्।
मातृहत्याव्यपनयं युद्धे सर्वत्र वै जयम् ॥२१॥
आयुः कल्पान्तपर्यन्तं क्रमाद् वै नृपसत्तम।
सर्वान् वरान् स प्रददौ जमदग्निर्महातपाः ॥२२॥

O grand king (sagara)! thereafter the boons sought by him were forgetfulness of killing by his mother, removal of the curse from his brothers, wiping of the sin caused by matricide, always to be crowned with victory in the wars, longivity up to the end of *kalpa** (one thousand *yugas*); all these boons were granted to him by Jamadagni, the performer of great austerity. 21-22

सुप्तोत्थितेव[1] जननी रेणुका च तदाभवत्।
वधं न चापि सस्मार सहजा प्रकृतिस्थिता ॥२३॥

Renukā then resurrected as if she had awakened from the sleep, became normal and did not remember the incident that she was killed. 23

युद्धे जयं चिरायुष्यं लेभे रामस्तदैव हि।
मातृहत्याव्यपोहाय पिता तं वाक्यमब्रवीत् ॥२४॥

Rāma immediately became endowned with these virtues such as ever victorious in war and living upto eternity. His father advised him to expiate the sin that visited him due matricide. 24

न पुत्र वरदानेन मातृहत्यापगच्छति।
तस्मात् त्वं ब्रह्मकुण्डाय गच्छ स्नातुं च तज्जले ॥२५॥

*kalpa is equal to one day of Brahmā, or four thousand three hundred and twenty millions of years of mortals.

1. सुप्तिस्थितेव B.

तत्र स्नात्वा मुक्तपापो नचिरात् पुनरेष्यसि।
जगद्धिताय पुत्र त्वं ब्रह्मकुण्डं व्रज द्रुतम् ॥२६॥

"O my son! the matricide-sin cannot be expiated merely by granting a boon. Therefore you should proceed to Brahma-kuṇḍa for taking bath in its water. 25-26

स तस्य वचनं श्रुत्वा रामः परशुभृक् तदा।
उपदेशात् पितुर्यातो ब्रह्मकुण्डं वृषोदकम् ॥२७॥

Rāma, the weilder of battle axe, hearing these words of advice from his father proceeded to Brahmakuṇḍa full of water. 27

तत्र स्नानं च विधिवत् कृत्वा धौतपरश्वधः।
शरीरान्निःसृतां मातृहत्यां सम्यग् व्यलोकयत् ॥२८॥

After he had taken his bath in that *kuṇḍa* following the prescribed rules, he got his axe cleaned (of the blood stain) and had observed that the sin that resulted due to matericide had been removed from his body. 28

जातसंप्रत्ययः सोऽथ तीर्थमासाद्य तद्वरम्।
वीथीं परशुना कृत्वा ब्रह्मपुत्रमवाहयत् ॥२९॥

Being convinced (of the miraculour power of the *kuṇḍa*) he cut the bank of that great lake, and dug a canal with his axe, and caused (the river) Brahmaputra flowing down to the earth. 29

ब्रह्मकुण्डात् सृतः सोऽथ कासारे लोहिताह्वये।
कैलासोपत्यकायां तु न्यपतद् ब्रह्मणः सुतः ॥३०॥

Brahmaputra after it had emerged from Brahmakuṇḍa fell into a lake, called Lohita in the valley of Kailāsa. 30

तस्यापि सरसस्तीरे समुत्थाय महाबलः।
कुठारेण दिशं पूर्वामनयद् ब्रह्मणः सुतम् ॥३१॥

Rāma, who possessed great strength, cut the bank of that lake too, with his axe and brought down Brahmaputra towards east. 31

ततः[1] परत्रापि गिरिं हेमशृङ्गं विभिद्य च।
कामरूपान्तरं पीठमावहद्यदमुं हरिः ॥३२॥

Then Hari (Rāma) had splitted the mountain named Hemaśṛṅga with his axe, (which stood on the way) beyond (Lohita lake) and caused Brahmaputra to flow through Kāmarūpa *pīṭha*. 32

तस्य नाम स्वयं चक्रे विधिर्लौहितगङ्गकम्।
लोहितात् सरसो जातो लोहिताख्यस्ततोऽभवत् ॥३३॥

Thereafter the Creator himself named it (the river) Lohita Gaṅgā. It is also called Lauhitya because its emergence from the lake Lauhitya. 33

स कामरूपमखिलं पीठमाप्लाव्य वारिणा।
गोपयन् सर्वतीर्थानि दक्षिणं याति सागरम् ॥३४॥

That river Brahmaputra submerged the entire *pīṭha* of Kāmarūpa under its water, kept hidden all the sacred places of pilgrimage of the region, and this had flown to the south sea. 34

प्रागेव दिव्ययमुनां स त्यक्त्वा ब्रह्मणः सुतः।
पुनः पतति लौहित्ये गत्वा द्वादशयोजनम् ॥३५॥

Brahmaputra, in its course, left the divine Yamunā on upper region, and after flowing twelve yojanas (down) again fell into Lauhitya. 35

चैत्रे मासि सिताष्टम्यां यो नरो नियतेन्द्रियः।
चैत्रं तु सकलं मासं शुचिः प्रयतमानसः ॥३६॥
स्नाति लौहित्यतोये तु स याति ब्रह्मणः पदम्।
लौहित्यतोये यः स्नाति स कैवल्यमवाप्नुयात् ॥३७॥

Any person, who is self-restrained and pure in his mind, takes his bath in the water of Brahmaputra on the eighth day of the bright fortnight of the moon in the month of *Caitra* (15 March-14 April), also for the entire period of the month of *Caitra* he proceeds to the abode of Brahmā and attains salvation. 36-37

1. ततोपरत्रापि V.

इति ते कथितं राजन् यदर्थं मातरं पुरा।*
महन् वीरो जामदग्न्यो यस्माद् वा क्रूरकर्मकृत् ॥३८॥

O king ! this is what is the story of how Rāma, son of Jamadagni turned into a doer of cruel deed, and why he had killed his mother. All I have just narrated to you. 38

इदं तु महदाख्यानं यः शृणोति दिने दिने।
स दीर्घायुः प्रमुदितो बलवानभिजायते ॥३९॥

Whoever listens to this great story every day he becomes delighted and strong, and lives long. 39

इति ते कथितं राजञ्छरीरार्धं यथाद्रिजा।
शम्भोर्जहार वेतालभैरवौ च यथाह्वयौ ॥४०॥
यस्य वा तनयौ जातौ यथा यातौ गणेशताम्।
किमन्यत् कथये तुभ्यं तद्वदस्व नृपोत्तम ॥४१॥

O King ! I have also in this context told you the story—how the daughter of the mountain (Pārvatī) had acquired half of the body of Śambhu, whose two sons were called Vetāla and Bhairava, how the two were born, got the leadership of *gaṇa*. Now tell me what else should I tell you. 40-41

मार्कण्डेय उवाच

इत्यौर्वस्य च संवादः सगरेण महात्मना।
योऽसौ कायार्धहरणं शम्भोर्गिरिजया कृतः ॥४२॥
सर्वोऽद्य कथितो विप्राः पृष्टं यच्चान्यदुत्तमम्।
सिद्धस्य भैरवाख्यस्य पीठानां च विनिर्णयम् ॥४३॥
भृङ्गिणश्च यथोत्पत्तिर्महाकालस्य चैव हि।
उक्तं हि वः किमन्यत् तु पृच्छन्तु द्विजसत्तमाः ॥४४॥

Mārkaṇḍeya said :

O Vipra ! this is the dialogue that had taken place between Aurva and Sagara relating to acquiring half the body of Śambhu by Girijā (Pārvatī). Today I had told you all these and also about all other excellent questions, which you have asked : the birth story of siddha-Bhairava, Mahākāla, Bhṛṅgī,

* मुद्रिते अधिकः।

the description of the *pīṭhas*. I have narrated everything to you. O superiormost ones of the twice-born ones! what else is there, you would like to ask me. 42-44

इति सकलसुतन्त्रं तन्त्रमन्त्रावदातं
बहुतरफलकारि प्राज्ञविश्रामकल्पम्।
उपनिषदमवेत्य ज्ञानमार्गैकतानं
स्ववर्ति स इह नित्यं यः पठेत् तन्त्रमेतत् ॥४५॥

This, in the form of pure *mantras* is the most excellent among all the *tantras*, yeilds manyfold merits, the resort of the wise; whoever daily recites this, he acquires the knowledge of *upaniṣads*, his aim becomes fixed on being enlightened, and he moves on (in that direction). 45

इति श्रीकालिकापुराणे[1] त्र्यशीतितमोऽध्यायः ॥८३॥

Here ends the eightythird chapter of the holy Kālikāpurāṇa, called the story of Rāma, son of Jamadagni.

1. पञ्चाशीतितमः V.

CHAPTER EIGHTY-FOUR

चतुरशीतितमोऽध्यायः

(The State polity)

ऋषय ऊचुः—

कथितो भवता सर्गः संशयश्चापि शातिताः।
त्वत्प्रसादान्महाभाग कृतकृत्या वयं गुरो ॥१॥

The sages said:

O highly distinguished one! you have narrated the creation; and by your grace all our doubts had been removed; O preceptor! we feel ourselves successful. 1

भूयश्च श्रोतुमिच्छामो वयमेतद् द्विजोत्तम।
कोऽन्यो भृङ्गी महाकालो जातौ[1] वेतालभैरवौ ॥२॥
वेतालं च महाकालं भैरवं भृङ्गिणं तथा।
शृणुमो द्विजशार्दूल कथमेषां चतुष्टयम् ॥३॥

O best of the twice borns! we would like to hear from you again about Bhṛṅgī and Mahākāla, who were born as Vetāla and Bhairava, why then, we hear four of them, such as Vetāla, Mahākāla, Bhairava and Bhṛṅgī? 2-3

मार्कण्डेय उवाच—

भुवं गते महाकाले मानुष्यस्ये च भृङ्गिणि।
वेतालभैरवाख्ये च तयोर्भूते द्विजोत्तमाः ॥४॥

Mārkaṇḍeya said:

O best ones among the twice-borns! Mahākāla and Bhṛṅgī having born as human being on the earth they came to be known as Vetāla and Bhairava. 4

वरलब्धे च वेताले भैरवे तेन सङ्गते।
अन्धकं तपसा युक्त भृङ्गिणं चाकरोद्धरः ॥५॥

Hara called Andhaka by the name Bhṛṅgī when he (Andhaka) practised austerity after Vetāla and Bhairava were granted boons. 5

1. आप्यां सुतो गुरो M.

अन्धकस्तु हरं पूर्वं विरुध्यापदमागतः।
पश्चाद्धरं समाराध्य पुत्रोऽभूत् तस्य सोऽसुरः ॥६॥

The demon Andhaka opposed Hara and was killed in the past, later on, he by propitiating Hara became his son. 6

भृङ्गिस्नेहाद् भृङ्गिणं तं संज्ञया चाकरोद्धरः।
स्नेहेन तु महाकाले बाणं बलिसुतं हरः।
विष्णुना छिन्नबाहुं तु महाकालमथाकरोत् ॥७॥

Hara out of affection to Bhṛṅgī called that demon Andhaka, Bhṛṅgī, and due to the affection to Mahākāla he named Bāṇa, son of Bali, Mahākāla; Viṣṇu had cut off the (thousand) arms of Bāṇa. 7

एवं मुनिवरस्तेषां संयतं च चतुष्टयम्।
वेतालभैरवौ भृङ्गिमहाकालौ ह्यनुक्रमात् ॥८॥

O great sages! thus there are four-Vetāla, Bhairava, Bhṛṅgī and Mahākāla. 8

ऋषय उवाच

यत् पृष्टं सगरेणैव मुनिमौर्व्वं महाधियम्।
नीत्या योज्या यया भार्या सुत आत्माऽथवा गुरो ॥९॥
राजनीतौ सतां[1] नीतौ सदाचारे च ये स्थिताः।
विशेषास्तेन ये प्रोक्ता और्वेण सुमहात्मना ॥१०॥
विशेषेण द्विजश्रेष्ठ श्रोतुं सम्यक् तपोधन।
इच्छामस्तान् महाभाग कथयस्व जगद्गुरो ॥११॥

The sages said:

O superior of the twice-borns! O preceptor of the world! O great ascetic! we would now like to hear from you specially what had been stated by the great sage Aurva in response to the questions put by the king Sagara as to the morality to be followed by wife, son, self and preceptor, the state polity, good manners of good people etc. 9-11

मार्कण्डेय उवाच

ये ये विशेषाः कथिता और्वेण सुमहात्मना।
तद् वः सर्वं प्रवक्ष्यामि शृण्वन्तु मुनिसत्तमाः ॥१२॥

1. सभा···M.

Mārkaṇḍeya said:

O great sages! listen to what special conduct was stated by the great sage Aurva, I am telling you in detail. 12

श्रुत्वैवं[1] सगरो राजा मन्त्रकल्पादिकं पुनः।
विशेषं परिपप्रच्छ नीत्यादीनां महामुनिम् ॥१३॥

The king Sagara having heard the *mantra*, *kalpa* etc. asked for once again the great sage about the special features of the morality etc. 13

सगर उवाच—

यया नीत्या प्रयोक्तव्यः सुत आत्मा प्रिया तथा।
तेषां विशेषैः सहितं सदाचारं वदस्व मे ॥१४॥

Sagara said:

(O great sage!) which conduct is to be followed by sons, self, and wife? Tell me special character of it with good behaviour. 14

और्व्व उवाच—

क्रमेण शृणु राजेन्द्र यया नीत्या नियोजिताः।
आत्मा सुतो वा भार्या वा तद्विशेषं शृणुष्व मे ॥१५॥*

Aurva said:

O great king! listen to the moral, which is to be followed by self, wife and sons. I am telling you one by one. 15

ज्ञानविद्यातपोवृद्धान् वयोवृद्धान् सुदक्षिणान्।
सेवेत प्रथमं विप्रानसूयापरिवर्जितान् ॥१६॥

You should first serve the seniors in knowledge, wisdom and austerity, the brāhmaṇas, who are well paid and who are free from jealousy. 16

तेभ्यश्च शृणुयान्नित्यं वेदशास्त्रविनिश्चयम्।
यदूचुस्ते च तत् कार्यं प्राज्ञं चैव नृपश्चरेत् ॥१७॥

A king should always listen to the essence of the *Vedas* and the scriptures narrated by them, and should follow those wise advices by action. 17

पञ्चेन्द्रियाणि पञ्चाश्वाः शरीरं रथ उच्यते।
आत्मा रथी कशा[2] ज्ञानं सारथिर्मन उच्यते ॥१८॥

1. श्रुत्वेदं M. * मुद्रिते अधिकः। 2. करा V.

The five sense organs are the five horses, the body is the chariot, the soul is the hero in the chariot, the knowledge is the whip and the mind is the charioteer. 18

अश्वान् सुदान्तान् कुर्वीत सारथिं चात्मनो वशम्।
कशां दृढां सदा कार्या शरीरस्थिरता तथा ॥१९॥

A king should tame well the horses i.e. senses, keep the charioteer, (the mind) under his control, and make the whip (the wisdom), in the body strong. 19

अदान्तांस्तु समारुह्य सैन्धवान् स्यन्दनो[1] यथा ।[2]
अश्वानामिच्छया गच्छन्नुत्पथं प्रतिपद्यते ॥२०॥

Should ever a king ride an untrained horse he himself find in the same position, when a charioteer treks a wrong path by allowing the horses to gallop at their will. 20

तत्रावशः सारथिस्तु स्वेच्छया प्रेरयन् हयान् ।
नयेत् परवशं सम्यग् *प्रथितं वीरमप्युत ॥२१॥

In such circumstances the charioteer being unable to control the horses and letting them to move without restraint puts even the renowned hero under some one's control. 21

तथेन्द्रियाणि नृपतिर्विषयाणां परिग्रहे ।
स्ववश्यानि प्रकुर्वीत मनो ज्ञानं दृढं तथा ॥२२॥

A king should always keep the senses under his control so far the senses are connected with the objects, and keep the mind and wisdom strong. 22

ज्ञाने दृढे कशायां च दृढायां नृपसत्तम ।
सारथिः स्ववशो दान्तानीशः प्रेरयितुं हयान् ॥२३॥

O best of kings ! the senses having been firm, and also the whip the charioteer becomes able to keep the trained horses under his control and then he can make them move (in right direction). 23

अतो नृपः स्वेन्द्रियाणि वशे कृत्वा मनस्तथा ।
ज्ञानमार्गमधिष्ठाय प्रकुर्वीतात्मनो हितम् ॥२४॥

Therefore, a king should keep his sense organs and the mind under his control, and strive to do good for self following the path of wisdom, 24

भोक्तव्यं स्वेच्छया भूयो[1] न कुर्याल्लोभमासवे ।
द्रष्टव्यमिति द्रष्टव्यं न द्रष्टव्यं च स्वेच्छया ॥२५॥

The eating is unavoidable, therefore he should eat; and must not be an addict to liquor; an object when it comes to the vision he is to see it, not with a great desire. 25

श्रोतव्यमिति श्रोतव्यं नाधिकं श्रवणे चरेत् ।
शास्त्रतत्त्व मृते धीरः श्रुतिवश्यो भवेन्न हि ॥२६॥

A king should listen to something because it is to be listened, no more eagerness should be there. A sober king should never be an eager listener to anything except the essence of the scriptures. 26

एवं घ्राणं त्वचं चापि वशीकृत्येच्छया नृपः ।
स्वेच्छया नोपभुञ्जीत नोद्दामं विषयं व्रजेत् ॥२७॥

Thus the king should restrain the sense organ of smell, and the sense organ of touch under his will power; he should neither enjoy the objects of senses as he likes, nor he should enjoy objects unrestrained. 27

एवं यदि भवेद्राजा तदा स स्याज्जितेन्द्रियः ।
जितेन्द्रियत्वे हेतुश्च शास्त्रवृद्धोपसेवनम् ॥२८॥

When a king practises this he becomes self-restrained, serving (listening to) the wise and the scriptures are the steps for restrainment. 28

अवृद्धसेव्यशास्त्रज्ञो[2] नृपः शत्रुवशो भवेत् ।
तस्माच्छास्त्रमधिष्ठाय भवेद्राजा जितेन्द्रियः ॥२९॥

If a king does not serve the wise by listening to them and is ignorant of scriptures he becomes slave of enemy; therefore kings should be self-restrained and the followers of scriptures. 29

धृतिः प्रागल्भ्यमुत्साहो वाक्पटुत्वं विवेचनम् ।
दक्षत्वं धारयिष्णुत्वं दानमैत्रीकृतज्ञता ॥३०॥

---

1. स्यन्दनो B.V.T. 2. तथा M. 3. प्रथितं B.V.T. * मुद्रिते अधिकः ।

1. भूप M. 2. ···सेवी M.

दृढ़धासनता सत्यं शौचं मतिविनिश्चयम्:[1]।
पराभिप्रायवेदित्वं चरित्रं धैर्यमापदि ॥३१॥
क्लेशधारणशक्तिश्च गुरुदेवद्विजार्चनम्।
अनसूया ह्यकोपित्वं गुणानेतान्नृपोऽभ्यसेत् ॥३२॥

Kings should practise the virtues such as patience, resoluteness, effort, elloquency, discretion, dexterity, perserverence giving gift, friendliness, gratefulness, firm administration, truthfulness, purity, firm decision, capability to know other's intention, good conduct, patience in distress, ths power to endure sufferings, worship of the preceptor, gods and brāhmaṇas, absence of envy and absence of anger. 30-32

कार्याकार्यविभागश्च धर्मार्थो[2] काम एव च।
सततं प्रतिबुध्येत कुर्यादवसरेऽपि तत् ॥३३॥

A king should always discriminate between good and bad i.e. choose what to be done and what not to be done, he should be aware of *dharma*, *artha*. and *Kāma*, and practise them at leisure. 33

सामदानं च भेदश्च दण्डश्चेति चतुष्टयम्।
ज्ञात्वोपायांस्तु तत्काले तदुपायान् प्रयोजयेत् ॥३४॥

He should know the four-fold polity of conciliation, betowing power and wealth, sowing dissension, and fight, and follow them as and when demanded. 34

साम्नस्तु विषये भेदो मध्यमः परिकीर्तितः।
दानस्य विषये साम योग्यमेवोपलक्ष्यते ॥३५॥
दानस्य विषये दण्डो ह्यधमः परिकीर्तितः।
दण्डस्य विषये दानं तदप्यधममुच्यते ॥३६॥

The use of sowing dissension where conciliation should have been applied is considered as the second best one; use of conciliation in lieu of bestowing power and wealth (*dāna*) is considered as the appropriate step. Taking recourse to fight in lieu of conciliation is the worse step, and adoption of the policy of bestowing wealth etc. where the fight is the proper step is also an equally bad strategy. 35-36

साम्नस्तु गोचरे दण्डो ह्यधमादधमः स्मृतः।*
सौजन्यं सततं ज्ञेयं भूभृतो भेददण्डयोः ॥३७॥
साम्नो दानस्य च तथा सौजन्यं याति गोचरे ॥३८॥

Adoption of the policy of fighting where the conciliation is required is considered the most diplorable one. A king should always know the fine distinction between sowing dissension and fighting, so also the distinction between conciliation and bestowing wealth etc. 37-38

कामः क्रोधश्च लोभश्च हर्षो मानो मदस्तथा।
एतानतिशयान् राजा शत्रूनिव विशातयेत्।
सेव्याः काले संयुक्तौ ते लोभगर्वौ विवर्जयेत् ॥३९॥*

A king should destroy the excess of lust, anger, greediness, merriment, pride and ardent passion like the enemies (are distroyed); however, he may enjoy them, except greed and pride, when the time is ripe. 39

तेज एव नृपाणां तु तीव्रं सूर्यस्य वै यथा।
तत्र गर्वं रोगयुक्तं कायवांस्तं तु संत्यजेत् ॥४०॥

The power of kings is like the hot rays of the sun, if it is infected by pride it should be abandoned like a diseased body. 40

आखेटकाक्षौ स्त्रीसेवा पानं चैवार्थदूषणम्।
वाग्दण्डयोश्च पारुष्यं सप्तैतानि विवर्जयेत् ॥४१॥*

Kings should avoid these seven, such as hunting, gambling (playing chess), excessive indulgence in sexual intercourse, drinking (intoxicating liquor), excessive spending. harsh words and severe punishment. 41

परस्त्रीषु विरक्तासु सेवामेकान्ततस्त्यजेत्।
सतीषु निजनारीषु युक्तं कुर्यान्निवेशनम् ॥४२॥

Sexual intercourse with other men's wives, and with the woman, who are not sexually inclined should be totally avoided. It is reasonable to have sexual intercourse with his own chaste wives. 42

1. ...निश्चयम् B.V. 2. धर्मर्थ B.V.T.

* मुद्रिते अधिकः।

रतिपुत्रफला दारास्तांस्तु[1] नैकान्ततस्त्यजेत् ।
तयोः सिद्धयै स्त्रियः सेव्या वर्जयित्वातिसक्तताम् ॥४३॥

Wives are taken for having sexual pleasure and to be get sons, therefore, they (wives) should not be totally neglected. For the sake of these two objectives kings should remain attached to women, however excessive attachment to sex should be avoided. 43

मृगयां तु प्रमादानां स्थानं नित्यं विवर्जयेत ।
अक्षांस्तथा न कुर्वीत सत्कार्यासक्तिनाशनम्[2] ॥४४॥
अन्यैः कृतं कदाचित् तु सेवेत नात्मनाचरेत् ।

Hunting is the source of madness, hence it should always be avoided, nor a king should indulge in gambling, which destroys attachment to the activities, kings may occasionally participate in gambling when arranged by others but they should never initiate it. 44-45a

अकार्यकरणे बीजं कृत्यानां च विवर्जने ॥४५॥
अकालमन्त्रभेदे च कलहे सत्कृतिक्षये ।
वर्जयेत् सततं पानं शौचमाङ्गल्यनाशनम् ॥४६॥

Drinking is the cause for doing prohibited things, and giving up the right action; it causes divulgence of secret decision before the time is matured, invites quarrel, and damages right action, it pollutes purity, destroys auspiciousness, hence, drinking must always be avoided. 45b-46

अर्थक्षयकरं नित्यं त्यजेन्चैवात्मदूषणम् ।
अभिशस्तेषु चोरेषु घातकेष्वाततायिषु ॥४७॥
सततं पृथिवीपालो दण्डपारुष्यमाचरेत् ।
नान्यत्र दण्डपारुष्यं कुर्यान्नृपतिसत्तमः ॥४८॥

Wasteful expenditure ruins the economy, it should be avoided. Kings should always severely punish the cursed one, the thieves, the killers and the dreaded murderers. A good king never award severe punishment to others. 47-48

वाक्पारुष्यं च सर्वत्र नैव कुर्यात् कदाचन ।
रक्षणीयं सदा सत्यं सत्यमेकं परायणम् ॥४९॥

Harsh words should never be used, the truth must always be maintained, because the truth is the supreme resort. 49

क्षमां तेजस्वितां चैव प्रस्तावान्नृप आचरेत् ।
यानासनाश्रयद्वैधसन्धयो विग्रहस्तथा ॥५०॥

Depending on expediency kings may be tolerant or violent. They should take the following six positions, known as six virtues in polity; such as marching (against the enemy), encamping or maintaining a post against the enemy, dependance, sowing dissension among allies making treaty and fighting. 50

अभ्यसेत् षड्गुणानेतांस्तेषां स्थानं च शाश्वतम् ।
यः प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये ॥५१॥
कोषे जनपदे दण्डे न स राज्येऽवतिष्ठते ।
कोषे जनपदे दण्डे चैकैकत्र त्रयं त्रयम् ॥५२॥

These six virtues should be practised and their permanent position maintained. If a king does not know the real state of positions—the rise and the decline of his enemies, the state of the treasury, the mind of people, and the law and order situation in his State he cannot rule the State. 51-52

प्रस्तावाद्विनियुञ्जीत रक्षेन्नैकांस्ततस्त्विमान् ।
मित्रे शत्रावुदासीने प्रभावं त्रिष्वपीरयेत् ॥५३॥

A king should appoint a team of three persons in each of the followings : the treasury, the people and the law and order. No one should be kept there permanently. A king should exhibit his power to friendly powers, enemies, and also to those who are indifferent. 52b-53

उत्साहो विजिगीषायां धर्मकृत्येऽष्टवर्गके ।
शरीरयात्रानिर्वाहे क्रियेत सततं नृपैः ॥५४॥

A king must demonstrate his strength of will in conquest, performance of religious ceremonies, the group of eight activities, and in the efforts to love. 54

1. तांस्तु V. 2. ···नाशनान् V.

मन्त्रनिश्चयसम्भूतां बुद्धिं सर्वत्र योजयेत् ।
अमात्ये शात्रवे राज्ये पुत्रेष्वन्तःपुरेषु च ॥५५॥

A king should apply his intelligence everywhere, such as ministers, enemies, kingdom, (subjects), sons and queens. 55

कृषिं दुर्गं च वाणिज्यं खड्गानां करसाधनम् ।
आदानं सैन्यकरयोर्बन्धनं गजवाजिनोः ॥५६॥
शून्ये सद्मसुखानां च योजनं[1] सततं जनैः ।
[2]त्रयाणां सारसेतूनां बन्धनं चेति चाष्टमम् ॥५७॥

Agriculture, forts, trade and commerce, collection of arms, (?) and revenue, mobilisation of army, and taxes, aquiring elephants and horses, putting persons in vacant positions, and buildings, fortification of three substantial links. These are eight strategic positions. 56-57

एतदष्टसु वर्गेषु चारान् सम्यक् प्रयोजयेत् ।
कार्याकार्यविभागाय चाष्टवर्गाधिकारिणाम् ॥५८॥

With a view to know the good and bad acts done by his officers manning these eight positions a king sould appoint spies on those eight positions. 58

अष्टौ चारान्नियुञ्जीयादष्टवर्गेषु पार्थिवः ।
दश शून्येषु युञ्जीत क्रमतः शृणु तानि मे ॥५९॥

A king should appoint eight spies on eight positions and also in ten vacant positions (?). Listen to them from me in proper order. 59

स्वामी सचिव-राष्ट्राणि मित्रं कोशो बलं तथा ।
दुर्गं तु सप्तमं ज्ञेयं राज्याङ्गं गुरुभाषितम् ॥६०॥

The king, the ministers, the kingdom, the friends, the treasury, the army—these seven are described as the constituents of the State. 60

[3]दुर्गमुक्तं चाष्टवर्गे चारान्नात्मनि योजयेत् ।
तस्मादिमानि शेषाणि पंच चारपदानि च ॥६१॥

Forts have been stated above, and spies should not be employed on self, therefore, there remain only five fields for the operation by spies. 61

शुद्धान्तेषु च पुत्रेषु स[1]सूय्यादौ महानसे ।
शत्रुदासीनयोश्चापि बलाबलविनिश्चये ॥६२॥
अष्टादशसु चैतेषु चारान् राजा प्रयोजयेत् ।

A king should put spies on the following eighteen positions; spies may be employed in saraglio, on sons, on kinsmen, in the kitchen, also for ascertaining the strength and weakness of enemy and indifferent (kings). 62-63a

न यत्प्रकाशं जानीयात् तत् तच्चारैर्निरूपयेत् ॥६३॥
निरूप्य तत्-प्रतीकारमवश्यं छिद्रतश्चरेत् ।

What is not known to the king openly, he should know that through spies. Having ascertained that the king should find out the fault and take appropriate action against it. 63b-64a

यथानियोगमेतेषां यो यो यत्रान्यथाचरेत् ॥६४॥
ज्ञात्वा तत्र नृपश्चारै[2]र्दण्डयेद् वा वियोजयेत् ।

The king should try to know whether a spy acts against his assigned duty, and after knowing it he should either remove him from the post or punish him. 64b-65a

चारांस्तु मन्त्रिणा सार्धं रहस्ये संस्थितो नृपः ॥६५॥
प्रदोषसमये पृच्छेत् तदानीमेव साधयेत् ।

A king should hear the spies with the minister at twilight in a secluded place and get them retired then and there. 65b-66a

स्वपुत्रे चाथ शुद्धान्ते ये तु चारा महानसे ॥६६॥
नियुक्तास्तान्मध्यरात्रे पृच्छेत् स्वे[3]ऽपि च मन्त्रिणि ।
एतांश्चारान् स्वयं पश्येन्नृपतिर्मन्त्रिणा विना ॥६७॥
अन्यांस्तु मन्त्रिणा सार्धं निरूप्य प्रदिशेत् फलम् ।

The king should interview those spies alone without the company of the ministers at midnight, who are appointed to observe the activities of his sons, his wives, of the cooks in the kitchen and the ministers. The king should hear the other spies being with the ministers and ascertain the result. 66b-68a

1. भोजनं M. 2. प्रयाणाभावः शत्रूणां M. 3. दुर्गयुक्तं B.V.T.

1. स्वक् पूमादौ M. सयूयादौ B.V.T. 2. खण्डयेद् M. 3. स्वेऽपि T.B.

नैकवेशधरश्चारो नैको नोत्साहवर्जितः ॥६८॥
संस्तुतो नहि सर्वत्र नातिदीर्घो न वामनः।
सततं न दिवाचारी न रोगी नाप्यबुद्धिमान् ॥६९॥
न वित्तविभवैर्हीनो न भार्यापुत्रवर्जितः।
कार्यश्चारो नृपतिना तत्त्वगुह्यविनिर्णये ॥७०॥

Kings should appoint more than one spy. For knowing the essence of the secrets king should not appoint persons of the following description as spies; (a person) who always wears the same costumes, lacks initiative is well known every where, too tall, too short, dwarf, who always moves only in the day time, (who is) diseased and dull, has no wealth and resources, has no wife, no sons. 68b-70

अनेकवेशग्रहणक्षम भार्यासुतैर्युतम्।
[1]बहुदेशवचोऽभिज्ञं पराभिप्रायवेदकम् ॥७१॥

A king should appoint such a person a spy who is capable of wearing different costumes, who has wife and sons, who know the languages of different lands, and can guess the intention of others. 71

दृढभक्तं प्रकुर्वीत चारं शक्तमसाध्वसम्।
अभितिष्ठेत् स्वयं राजा कृषिमात्मसमैस्तथा ॥७२॥

A king should appoint a spy, who is firmly devoted to the king, who is capable and without fear. A king should himself look after agriculture or deputes such persons in agriculture, who are equal to him. 72

वणिक्पथे तु दुर्गादौ तेषु शक्तान्नियोजयेत्।
अन्तःपुरे पितुस्तुल्यान् धीरान् वृद्धान्नियोजयेत् ॥७३॥
षण्ढान् पण्डांस्तथा वृद्धां स्त्रियो वा बुद्धितत्पराः।
शुद्धान्ते द्वारि युञ्जीयात् स्त्रियो वृद्धा मनीषिणीः ॥७४॥

In trade and commerce and in forts a king should appoint capable persons, and in the saraglio he should appoint elderly persons, who are like his father, aud sober. He should appoint weaklings, hermaphrodites, elderly persons, intelligent women, elderly and scholarly women at doors of the saraglio. 73-74

नैकः स्वपेत् कदाचित् तु नैको भुञ्जीत पार्थिवः।
नैकाकिनीं तु महिषीं व्रजेन्मैत्राय नैककः[1] ॥७५॥

A king should never sleep alone, never eat alone, must not visit his queen alone, nor he should proceed alone for striking friendship. 75

अमात्यानुपधाशुद्धान् भार्याः पुत्रांस्तथैव च।
प्रकुर्यात् सततं भूपः सप्रसादं समाचरन् ॥७६॥

A king while showing always grace should get his ministers, wives, sons purified after testing them with *upadhā*. 76

धर्मार्थकाममोक्षैश्च प्रत्येकं परिशोधनैः।
उपेत्य धीयते यस्मादुपधा सा प्रकीर्तिता ॥७७॥

Because one is closely tested as to his wisdom (*upetya dhiyate*) by means of *dharma*, *artha*, *kāma* and *mokṣa*, each one separately, it is called *upadhā* (means of testing honesty). 77

अर्थकामोपधाभ्यां तु भार्यापुत्रांश्च शोधयेत्।
धर्मोपधाभिर्विप्रांस्तु सर्वाभिः सचिवान् पुनः ॥७८॥

A king should get his wives and sons tested by *dharmopadhā* and *kāmopadhā*, the *brāhmaṇas* by *dharmopadhā* and the ministers by all these three (*upadhās*). 78

एभिर्यज्ञैस्तथा दानैरिहैव नृपतिर्भवेत्।
तस्माद् भवांस्तु राज्यार्थी धर्ममेवं समाचरेत् ॥७९॥

Kings by adopting these *upadhās*, performing sacrifices and offering gift become soverign in this world. O king! in order to have a kingdom you should follow *dharma*. 79

अनेनैवाभिचारेण यज्ञैर्वा पार्थिवो ह्ययम्।
प्राणांस्त्यजति राजा त्वं भविष्यसि न संशयः ॥८०॥

1. हुर्ग M.

1. ···कथः M.

By adoption of this method or by performance of sacrifices your enemy kings shall meet with death, and you shall become the soverign king, there is no doubt about it. 80

इति धर्मो नृपस्यैव अश्वमेधादिवश्च यः।
स्वयं न कुरुते भूपस्तस्मात् त्वं कुरु सत्तम ॥८१॥

While the enemy king does not practise this State polity and does not perform *Aśvamedha* and other sacrifices, O best one! you should perform all these. 81

एवं मन्त्रैर्मन्त्रयित्वा नृपः कार्यान्तिकाद् द्विजात्।
[1]तैरज्ञातान् स्वयं ज्ञात्वा गृह्णीयात् तस्य तैर्मनः ॥८२॥

A king thus pondering over these means should know the secret affairs from the *brāhmaṇas*, well versed in astrology, which is not known to the ministers and others; the king thereafter with the secret informations which he obtains, should try to know their minds. 82

यदि राज्याभिलाषेण सचिवोऽधर्ममाचरेत्।
नृपतौ बाधकं[2] कुर्याद् धर्मं तं हीनतां नयेद् ॥८३॥

If a minister with a view to have the kingdom for himself practises incantation aiming at harming the king, the king should take measures to reduce the efficacy. 83

आभिचारिकमत्यर्थं कुर्वाणं तु विघातयेत्।
प्रवासयेद् ब्राह्मणं तु पार्थिवश्चाभिचारिकम् ॥८४॥

If a minister for melovelont purpose performs incantation (*abhicāra*) excessively the king should get him killed, if that person happens to be a *brāhmaṇa*, he should be banished from the country. 84

एषा धर्मोपधा ज्ञेया तैरमात्यान् सतान्[3]जयेत्।
एतादृशीं तथैवान्यामुपधां धर्मतश्चरेत् ॥८५॥

This is to be known as *dharmopadhā*, with this a king should subjugate the ministers. A king should follow this kind of *upadhā* in right manner. 85

कोशाध्यक्षान् समामन्त्र्य राजामात्यान् प्रतारयेत्।
पुत्रानन्यान् प्रति तथा मन्त्रसंवरणाक्षमान् ॥८६॥

The king should have secret agreement with the treasurers, who are trusted and capable of maintaining secrecy, and with their help deceive the ministers, his sons and others (with the following device). 86

अयं हि प्रचुरः कोषो मदायत्तो नरोत्तम।
आनये तव संमत्या तद् यदि त्वं प्रतीक्षसि ॥८७॥
तवार्थलग्नादस्माकं जीवनं च भविष्यति।
त्वं चापि प्रचुरैः कोषैः किं किं वा न करिष्यसि ॥८८॥

(The treasurer will say) "O best of men! I have abundent wealth with me, if you want to have them, I may bring them to you with your consent. When these wealths will be with you, we shall be able to live a comfortable life by your grace. What is there you shall never be able to obtain such amount of wealth (in your life). 87-88

एवमन्यैः कोषगतैरुपायैर्नृपसत्तमः।
पुत्रामात्यादिकान् सर्वान् सततं परिशोधयेत् ॥८९॥

Thus the king by this and similar means relating to treasury should test the ministers, sons and all others. 89

कोषदोषकरान् हन्यात् कर्तुमिच्छन् विवासयेत्।
द्वैधचित्तान् विमन्येत कुर्याद् वै कोशरक्षणम् ॥९०॥

The king should kill those who waste the treasure, banish those who are bent upon to destroy the treasury; they should be banish from the country. Those who are in divided mind (not sincere) in preserving the treasury they should be removed from their positions; the king must protect the treasury. 90

दासीश्च शिल्पिनीर्वृद्धा मेधाधृतिमतीः स्त्रियः।
अन्तर्बहिश्च या यान्ति विदिताः सचिवादिभिः ॥९१॥
ता राजा रहसि स्थित्वा भार्यादिभिरलक्षितः।
अभिमन्त्र्याथ संमन्त्र्य प्रेषयेत् सचिवान् प्रति ॥९२॥

A king without being observed by his wives should invite

1. तरज्ञाता स्वयं ज्ञाता न गृह्णीयात् M, 2. बाधिकं B.V.T 3. सुतान् B.T.

the female attendants, craft women, elderly women, sober and intelligent women, who are known to the ministers, after they were taken into confidence about the mission. 91-92

ता गत्वा हृदयं बुद्धा स्त्रियो विज्ञानतत्पराः ।
महिषीप्रमुखा राज्ञस्त्वां वै कामयते शुभा ॥९३॥
तत्राहं योजयिष्यामि यदि ते विद्यते स्पृहा ।
सचिवस्त्वां कामयते त्वद्योग्यो वरवर्णिनि ॥९४॥
तं संगमयितुं शक्ता यदि श्रद्धा तवास्त्यहम् ।
इत्यनेन प्रकारेण नानोपायैस्तथोत्तरैः ॥९५॥
भार्याः पुत्रदुहित्रीश्च स्नुषाश्च प्रस्नुषास्तथा ।
शोधयेत् सचिवान् पुत्रान् पौत्रादीन् सेवकांस्तथा ॥९६॥

Those intelligent and knowledgable women should meet the ministers and know their minds and state; "the charming chief queen of the king desires you most, should you like to enjoy her I may unite you both." (Returning to the queen they will say) : "The minister is keen to enjoy sexual pleasure of yours. O beautiful one ! you are his equal match. If you are smitten in your heart with his charm I am capable of bringing him and making the pair." with these and other means the king should get his wives, sons, daughters, daughters-in-law and the grand daughters-in-law, the ministers, sons, grand sons etc. and the servants tested. 93-96

कामोपधाऽविशुद्धांस्तु [1]घातयेदविचारयन् ।
स्त्रियस्तु योज्या दण्डेन ब्राह्मणांस्तु प्रवासयेत् ॥९७॥

Those, who have not proved honest in the test by means of *Kāmopadhā* should be killed by the king unhasitatingly; such women should be punished (with some other punishment) and such *brāhmaṇas* banished from the State. 97

मोक्षमार्गविसक्तं तु हिंसापैशुन्यवर्जितम् ।
क्षमैकसारं नृपतिः सचिवं परिवर्जयेत् ॥९८॥

A king should dismiss such ministers who are eager to follow the path of liberation, who has no intention of doing harm to others, has malice, and who gives emphasis on forbearance. 98

मोक्षमार्गविरक्तांस्तु दण्ड्यानपि न दण्डयेत् ।
समबुद्धिस्तु सर्वत्र तस्मात् तं परिवर्जयेत् ॥९९॥*

Those who are averse to follow the path of liberation, they should not be punished even though they are liable for punishment. One who treats all equally, he should be abandoned. 99

इति सूत्रं चोपधानामुपधा बहुधा पुनः ।
विवेचिता चोशनसा तच्छास्त्रे तत्र बोधयेत् ॥१००॥

This is the aphorism of *upadhā* (means of testing honesty). Many *upadhās* are discussed by Uśanā, these are to be learnt from that scripture. 100

विग्रहं सततं राजा परैर्न्नं सम्यगाचरेत् ।
भूवित्तमित्रलाभेषु निश्चितेष्वेव विग्रहाः ॥१०१॥

Kings must not constantly keep themselves engaged in war. If and when there is a chance of gaining wealth, territory and striking friendship war might be faught. 101

सप्ताङ्गेषु प्रसादश्च सदा कार्यो नृपोत्तमैः ।
कोषस्य सञ्चयं रक्षां सततं सम्यगाचरेत् ॥१०२॥

Of the seven constituents of State *prasāda* (serinity of disposition) should always be practised by the best kings; they should also make efforts for collecting revenue and take steps for its preservation. 102

मन्त्रिणस्तु नृपः कुर्याद् विप्रान् विद्याविशारदान् ।
विनयाज्ञान् कुलीनांश्च धर्मार्थकुशलानृजून् ॥१०३॥

A king should appoint learned *brāhmaṇas* his ministers; they should be well versed in all disciplines of learning, of good families, well trained in practising *dharma* and *artha*. 103

1. घातयेदभिचारिकान् M.

* मुद्रिते अधिकः ।

मन्त्रयेत् तैः समं ज्ञानं नात्यर्थं बहुभिश्चरेत् ।
एकैकेनैव कर्तव्यं मन्त्रस्य च विनिश्चयम् ॥१०४॥
[1]व्यस्तैः समस्तैश्चान्यस्य व्यपदेशैः समन्ततः ।

A king should consult them for wise council, however, consultation with too many ministers should be avoided. A king should consult one minister on a particular question at a time for arriving at a decision. A king may discuss important issues individually or collectively with ministers while he should pretend that he is discussing something else. 104-105a

सुसंवृतं मन्त्रगृहं स्थलं वारुह्य मन्त्रयेत् ॥१०५॥
अरण्ये निःशलाके वा न [2]यामिन्यां कदाचन ।

Kings should discuss important questions in confidence with ministers in well guarded places or in conference hall, or in a high place to which they should climb up, or in a forest without thorny bushes; no discussion should be held at night. 105b-106a

शिशूञ्छाखामृगान् पण्डाञ्छुकान् वै सारिकास्तथा ॥१०६॥
वर्जयेन्मन्त्रगेहे तु मनुष्यान् विकृतांस्तथा ।

Children, monkeys, eunuchs, parrots, *sārikās* (the bird turdus *Salica*) and disabled persons should be kept out from the place of secret discussion. 106b-107a

दूषणं मन्त्रभेदे पं नृगाणां यत् तु जायते ॥१०७॥
न तच्छक्यं समाधातुं दक्षैर्नृपशतैरपि ।

The damages caused by the divulgence of secret discussion cannot be remidied even by the hundreds of expert kings. 107b 108a

दण्ड्यांस्तु दण्डयेद् दण्डैरदण्ड्यान् दण्डयेन्नहि ॥१०८॥
अदण्डयन् नृपो दण्ड्यान्नदण्ड्यांश्चापि दण्डयन् ।
नृपतिर्वाच्यतां प्राप्य चौरकिल्बिषमाप्नुयात् ॥१०९॥

1. व्यस्तैश्चैव समस्तैश्च वाप्यस्य व्यपदेशतः M. 2. सखादीनां M.

A king should punish the punishable one (criminal), and not a non-punishable (innocent) one. If a king does not punish a person liable for punishment, and punishes an innocent person he exposes himself to criticism and he is visited by the sin of committing theft. 108b-109

दुर्गं[1] तु समतां[2] कुर्यात् प्राकाराट्टालतोरणैः ।
भूषितान्नगराद्राजा दूरे दुर्गाश्रयं चरेत् ॥११०॥

A king should fortify the forts with ramparts, gets and big buildings; the forts for his shelter should be constructed far away from the city. 110

दुर्गं बलं नृपाणां तु नित्यं दुर्गं प्रशस्यते ।
शतमेको योधयति दुर्गस्थो यो धनुर्द्धरः ॥१११॥
शतं दशसहस्राणि तस्माद् दुर्गं [3]प्रशस्यते ।

The real strength of a king lies in the forts, hence forts are always praised. An archer can fight one hundred enemies from a fort, one hundred warrior from a fort are able to fight ten thousand invadors. Therefore forts are always praised. 111-112a

जलदुर्गं भूमिदुर्गं वृक्षदुर्गं तथैव च ॥११२॥
आरण्यं[4]मरुदुर्गं च शैलजं [5]परिखोद्भवम् ।
दुर्गं कार्यं नृपतिना यथा दुर्गं[6] स्वदेशतः ॥११३॥
दुर्गं कुर्वन् पुरं कुर्यात् त्रिकोणं धनुराकृति ।
वर्तुलं च चतुष्कोणं नान्यथा नगरं चरेत् ॥११४॥

A king should construct the following (six) kinds of forts; *jala durga* (water fort), *bhūmidurga* (land fort), *vṛkṣa durga* (fort made of trees), *araṇya durga* (forest citadel), *maru durga* (desert citadel); all forts should be surrounded by branches. After the construction of forts the king should construct his city triangular in shape, or like a bow; it may be square or a round in shape, a city must not be of other shape. 112b-114

1. दुर्गं M. 2. सततं M. 3. विशिष्यते M. 4. अरण्यबल''' व.
5. परिखोत्तमम् M. 6. '''मतेषतः M.

[1]मृदङ्गाकृतिदुर्गं तु सततं कुलनाशनम् ।
यथा राक्षसराज्यस्य लङ्का दुर्गान्विता पुरा ॥११५॥

The city which looks like a *mṛdaṅga* (a kind of ablong shapped drum) always causes the end of the dynasty. In the past the city of Laṅkā of Rāvaṇa, the lord of demons, fortified with forts was of this type (as a result the dynasty came to an end). 115

वलेः पुरं शोणिताख्यं तेजो दुर्गैः प्रतिष्ठितम् ।
तद् यस्माद् व्यजनाकारं मनोभ्रष्टः शिवावलिः ॥११६॥

Even though the city of Vali, called Śoṇitapura, was protected by the forts of energy (fire) Vali lost his glory because the city was of the shape of a fan. 116

सौभाग्यं [2]शाल्वराजस्य नगरं पंचकोणकम् ।
दिवि यद् वर्तते राज्यं तच्च भ्रष्टं भविष्यति ॥११७॥

The city of Saubhāgya of the king Śālva, which even though is in the other, will be destroyed because it is a five angled one. 117

यच्चायोध्याह्वयं भूप पुरमिक्ष्वाकुभूभृताम् ।
धनुराकृति तच्चापि ततोऽभूद् विजयप्रदम् ॥११८॥

O king ! the city of Ayodhyā belonging to the kings of Ikṣvāku dynasty was of the shape of bow and, hence, it brought victory to them. 118

दुर्गंभूमौ यजेद् दुर्गां दिक्पालांश्चैव द्वारतः ।
पूजयित्वा विधानेन जयं भूपः समाप्नुयात् ॥११९॥
अतो दुर्गं नृपः कुर्यात् सततं जयवृद्धये ।

A king should worship the goddess Durgā on the floor and the regents of the quarters on the doors of the fort, and by worshipping them in accordance with the prescribed rules the king becomes victorious. Therefore, kings must, for achieving victory, construct forts. 119-120a

1. मृत्तिकाकृतिदुर्गं V. 2. शाम्बराज M.

न ब्राह्मणान् सदा राजा केनाप्यवमनीक्तान् ॥१२०॥
अवमन्य नृपो विप्रान् प्रेत्येह दुःखभाग् भवेत् ।
न विरोधस्तु तै कार्यः स्वानि तेषां न चाददेत् ॥१२१॥
कृत्यकालेषु सततं तानेव परिपूजयेत् ।
नैषां निन्दां प्रकुर्वीत नाभ्यसूयां तथाचरेत् ॥१२२॥

No king should ever insult a *brāhmaṇa* on any pretext; if a *brāhmaṇa* is insulted by a king he suffers in this world and after death also. Kings must not confront them nor extract *brāhmaṇas'* wealth. At the time of commencement of project they should be worshipped. Kings should not spread calumny nor they should be jealous of *brāhmaṇas*. 12.b-122

एवं नृपो महाबुद्धिस्तत्त्वमण्डलसंयुतः ।
अप्रमादी चारचक्षुर्गुणवान् सुप्रियंवदः ॥१२३॥
प्रेत्येह महतीं सिद्धिं प्राप्नोति सुखभोगवान् ।

Thus a highly intelligent and qualified king, who is knowledgable of the State polity, and is surrounded by the stated group, who is clear in his consience, who knows happenings in the State through spies, speaks always pleasantly achieves great success in this world and after death. 123-124a

यैर्गुणैर्योजितश्चात्मा तैः पुत्रानपि योजयेत् ॥१२४॥
[1]नृपस्य च स्वतन्त्रत्वं सततं स्वं विनाशयेत् ।
स्वतन्त्रो भपतनयो विकारं याति निश्चितम् ॥१२५॥

A king should see that his sons acquire those qualities, which he himself possesses. The absolute freedom of kings causes their fall, the absolute freedom of princes leads them astray. 124b-125

निर्विकाराय सततं वृद्धांश्च परियोजयेत् ।
भोजने शयने[2] याने पुरुषाणां च वीक्षणे ॥१२६॥

In order to protect the princes from vices the king should always employ elderly persons in the dinning (hall), sleeping

1. नृपः कि स्वस्य तन्त्रत्वं सततं भूरिनाशये M. 2. वसने पाने M.

(bedroom), in outing, and meeting persons (by the princes). 126

वियोजयेत् सदा दारान् भूप: कामविचेष्टने ।
अस्वतन्त्रा: स्त्रिय: कार्या: सततं पार्थिवेन तु ॥१२७॥

A king should always stop his wives in indulging in the lust-ful acts. All the women in his saraglio should be made dependent on him. 127

ता: स्वतन्त्रा: स्त्रियो नित्यं हानये सम्भवन्ति हि ।
तस्मात् कुमारं महिषीमुपधाभिर्मनोहरै: ॥१२८॥
शोधयित्वा नियुञ्जीत यौवराज्यावरोधयो: ।

If the women of a king become independent they might cause great harm to the king. Therefore a king should test his son (s) with *upadhas* (test the honesty with allurement) before he is anointed as the ruling prince in the State. The same way he should test his women with *kāmopadhās* before any one of them is appointed the queen. They should be allowed, after they were tested, to be the ruling prince in the State and the chief in the saraglio respectively. 128-129a

अन्त:पुरप्रवेशे तु स्वतन्त्रत्वं निषेधयेत् ॥१२९॥
भूपपुत्रस्य भार्याया वहि:सारे तथैव च ।

Free entrance to the saraglio should be strictly prohibitted. Free outing of the princes and wives must not be allowed by a king. 129b-130a

अयं विशेष: संक्षेपान्नृपधर्मो मयोदित: ॥१३०॥
पुत्राणां गुणविन्यासे भार्याणामपि भूपते ।
उशना राजनीतीनां तन्त्राणि तु बृहस्पति: ॥१३१॥
चकारान्यान् विशेषांस्तु तयोस्तन्त्रेषु बोधयेत्[1] ।
एवं राजा महाभागे[2] राजनीतौ विशेषताम् ।
कुर्वन्न सीदति सदा भूयसीं श्रियमश्नुते ॥१३२॥

O king ! I have stated in brief, the essence of the State polity as to the grooming the princes and causing the wives possessing good qualities. Uśanā and Bṛhaspati composed scriptures on State craft, the special features of the State polity should be learnt from those scriptures. O majestic one ! if kings follow these precepts in action they never meet with defeat and they enjoy immense wealth. 130b-132

इति श्रीकालिकापुराणे नृपधर्मकथने [1]चतुरशीतितमोऽध्याय: ॥८४॥

Here ends the eightyfourth chapter of the holy *Kālikā-purāṇa*, called the description of king's duty.

1. बोधय M. 2. महाभाग: B.V.T.

1. सप्ताशीतितम: V.

CHAPTER EIGHTY-FIVE

पञ्चाशीतितमोऽध्यायः

(Description of good manners)

और्व उवाच

सदाचारेषु राजेन्द्र विशेषाञ्छृणु सम्प्रति ।
यानवश्यं नृपः कुर्यात् तान्मत्तः सकलाञ्छृणु ॥१॥

Aurva said :

O best of kings! now listen to the essence of good manners ; you should listen from me to those good manners which kings must follow. 1

साधवः क्षीणदोषाश्च सच्छब्दः साधुवाचकः ।
तेषामाचरणं यत् तत् सदाचारः स उच्यते ॥२॥

Saints are free from blemishes and the word *sat* also means saintly persons, their conduct is called *sadācāra* (good manners). 2

आगमेषु पुराणेषु संहितासु यथोदितान् ।
समुद्दिष्टसदाचारान् गृह्णीयात् तान् गृहस्थवत् ॥३॥

The good manners which are stated in *āgamas*, *purāṇas*, *saṁhitās* (codified texts) should be specially followed by kings like a common householder. 3

ऋषीन् यजेद् वेदपाठैर्देवान् होमैः प्रपूजयेत् ।
श्राद्धैः पितॄंस्तर्पयेत् तु भूतानि बलिभिस्तथा ॥४॥

Kings should always serve sages by reciting the *Vedas*, gods by offering oblations to the fire, ancestors by performing *śrāddhas* and the *bhūtas* (creatures by *bali* (food). 4

मैत्रं प्रसाधनं स्नानं दन्तधावनमञ्जनम् ।
सर्वं गृहस्थवत् कुर्यान्निषेकाद्यं विधिं तथा ॥५॥

A king like a common house holder is to attend to the call of nature, he should apply items of toilet, take bath, brush his teeth, apply collyrium to his eyes, and he should also observe the *saṁskāras* (rites) beginning with *niṣeka* (discharging semen to the womb of his wife). 5

षट्कर्मसु नियुञ्जीत राजा विप्रान् समन्ततः ।
तथैव क्षत्रियादींश्च स्वे स्वे [1]धर्मे नियोजयेत् ॥६॥

A king should always employ *brāhmaṇas* in *ṣatkarma** (six kinds of duties) the *kṣatriyas* and others in their respective duties. 6

यः स्वधर्मं परित्यज्य परधर्मं समाचरेत् ।
तं शतेन नृपो दण्डं पुनस्तस्मिन् नियोजयेत् ॥७॥

Whoever gives up his own duties and follows other's a king should punish him with the fine of one hundred (gold coins) and force him to follow his own duties again. 7

सांवत्सरेषु कृत्येषु विशिष्यैतान् समाचरेत् ।*
[2]अवश्यं पार्थिवो राजन् तान् विशेषाञ्छृणुष्व मे ॥८॥

O king the annual ceremonies all the year round which kings should celebrate, listen to the special ones of them, from me. 8

शरत्काले महाष्टम्यां दुर्गायाः परिपूजनम् ।
नीराजनं दशम्यां तु कुर्याद् वै बलवृद्धये ॥९॥

On the great eighth day of the moon in autmn the goddess Durgā is to be worshipped and with a view to getting his strength increased the kings should celebrate the ceremony of lustre on the tenth day of the moon (in the autmn). 9

पौषे मासि तृतीयायां कुर्यात् पुष्याभिषेचनम् ।
पूजयित्वा श्रियं देवीं [3]पञ्चम्यां [4]नृपतिश्चरेत् ॥१०॥

**Ṣaṭkarma*—six kinds of duties to be performed by a *brāhmaṇa* are : (1) *adhyana* (study of the *Vedas* etc.), *adhyāpana* (teaching the *Vedas* etc.), *yajana* (performing sacrifices), *yājana* (performing sacrifices etc. for others), *dāna* (giving gift, charity), and *pratigaha* (accepting gifts).

1. कर्मणि योजयेत् M. * मुद्रिते अधिकः । 2. अवश्यं पार्थिवान् राजन् M.
3. श्रीपंचम्यां V. 4. नृपश्चरेत् V.

श्रीयज्ञं धनधान्यस्य वृद्धये नृपसत्तम ।
ज्यैष्ठे दशहरायां तु विष्णोरिष्टिं तथाचरेत्[1] ॥११॥

O best king ! kings should perform *Puṣyābhiṣeka* (taking ceremonial bath on the day when the star *pauṣya* falls) on the third day of the moon in the month of *pauṣa* (Dec.-Jan.), worship the goddess Śrī (the goddess of wealth), and perform *śrīyajña* for having grains and wealth increased. Kings should also perform sacrifice intended for Viṣṇu on the day of *Daśaharā* in the month of *Jaiṣṭha* (May-June). 10-11

रवौ हरिस्थे द्वादश्यां शक्रपूजां समाचरेत् ।
विशिष्यैतांस्तु नृपतिः कुर्याद् यज्ञान् बहुव्ययैः ॥१२॥

Kings should perform *śakrapūjā* (worshipping the god Indra) on the twelth day of the moon when the sun is in the house of *Leo*. Particularly kings should perform the following by spending heavy amount. 12

एभिः कृतैर्बलं राज्यं कोषश्चापि विवर्धते ।
अकृतेष्वेषु यज्ञेषु दुर्भिक्षं मरणं[2] तथा ॥१३॥
जायन्ते चेतयः सर्वा विशिष्यैतांस्ततश्चरेत् ।

These having been done the army, the kingdom, and the treasure increase, if these sacrifices are not performed femine and mass death occur, and the six kinds dangers (*iti*) take place, therefore, particularly these should be performed. 13-14a

शरत्काले महाष्टम्यां दुर्गायाः पूजने विधिः ॥१४॥
पुरा प्रोक्तस्तु विधिना तेन कार्यं तु पूजनम् ।
विधिं नीराजनस्य त्वं शृणु पार्थिवसत्तम ॥१५॥
कृतेन येन चाश्वानां गजानामपि [3]वर्धनम् ।

It is prescribed that the goddess Durgā is to be worshipped on the great eighth day of the moon in the autmn. It has been stated by Brahmā in the past, therefore, this worship should be done. O best king ! listen to the ritual procedure of lusture ceremony (*nīrājana*). These having been performed the numerical strength of the horses and the elephants of kings increases. 14b-16a

1. समाचरेत् M. 2. मरकस्तथा M. 3. वैधनम् V.

आश्विने शुक्लपक्षे [1]तु तृतीया स्वातीयोगिनी ॥१६॥
ऐशान्यां स्वपुरस्यैव गृह्णीयात् स्थानमुत्तमम् ।
नीराजनं ततः कुर्यात् संप्राप्ते दिवसेऽष्टमे ॥१७॥

On the third day of the bright fortnight of the moon in the month of *Āśvina* (Sept-Oct) conjoined by the star Svāti the king should prepare a place in the north-east in his own city and celebrate the lustre ceremony on the eighth day. 16b-17

नीराजनस्य कालस्तु पूर्वमुक्तो मया तव ।
विधानमात्रं शृणु मे कृतकृत्यो भविष्यसि ॥१८॥

I have stated the lusture ceremony before ; now listen to its procedure. Having done this you shall be successful. 18

एकं हयं महासत्त्वं सुमनोहरमेव च ।
पूजयेत् सप्तदिवसान् गन्धपुष्पांशुकादिभिः ॥१९॥

One attractive noble horse should be worshipped for seven days by offering perfumes, flowers and cloths. 19

तृतीयादौ पूजयित्वा नयेत्[2] यज्ञमण्डलम् ।
चेष्टां निरूपयंस्तस्य जानीयात् तु शुभाशुभम् ॥२०॥

At the beginning of the third day (of the moon of the said month) the horse should be worshipped again and brought to the place of sacrifice. The king should know the auspicious and inauspicious omens by observing the movement of the horse. 20

परराष्ट्रावमर्दः स्यादश्वो यदि पलायते ।
[3]म्रियते राजपुत्रस्तु यदि चाश्रूणि मुञ्चति ॥२१॥
नीयमानो न गच्छेत् तु महिषीमरणं ततः ।
तथैव मुखनासाक्षि शब्दं कुर्याद्धयो यदि ॥२२॥

If the horse fleds the place the invasion by enemy is indicated ; if the horse sheds tears the prince will

1. या दशमी M. 2. नयेत् तं M. 3. म्रियते V.

die. If the horse does not move even though it is dragged, it indicates the death of the queen. The same way the king should observe the omen from the mouth, nostril and the eyes of the horse. 21-22

य: काष्ठाभिमुख: कुर्यात् तत् काष्ठायां जयेद्रिपून् ।
उत्क्षिप्य दक्षिणाग्रं तु पदमश्वो भवेत् पुर: ॥२३॥
तदा यदि समस्तांश्च नृपतिर्विजयेद्रिपून् ।

The king is sure to conquer the enemies of that direction to which the horse directs its mouth. If the horse moves by raising the front right leg, the king shall vanquish all his enemies. 23-24a

प्रातर्नीराजनं कुर्याद् दशम्यां नृपसत्तम ॥२४॥
तदप्राप्तौ च द्वादश्यां तस्यामेव समाचरेत् ।
कार्तिके पंचदश्यां वा तत्राभावे तु पार्थिव ॥२५॥

O best king ! in the morning of the tenth day of the moon the lustre ceremony should be performed. If, however, that day is not available it is to done on the twelth day. O king ! it may be performed on the fifteenth day also, (of the white moon) in the month of Kārttika (Oct-Nov). 24b-25

ऐशान्यां स्वपुरस्योच्चैर्हस्तमानेन षोडश ।
दशहस्तं तु विपुलां कुर्याद् वै तत्र तोरणम् ॥२६॥

The king should get constructed a city gate measuring sixteen *hastas* in right and ten *hastas* in width in the north-east of his own city. 26

द्वात्रिंशद्धस्तमात्रं तु हस्तषोडशविस्तृतम् ।
यज्ञार्थं मण्डलं कुर्यान्मध्ये वेदिं विनिर्दिशेत् ॥२७॥

The *maṇḍala* (ground) for the sacrifice should be prepared measuring thirty two *hastas* in length and sixteen hastas in breath, and the sacrificial altar should be prepared in the midst. 27

वेद्याश्चोत्तरतश्चाश्व-वेदिं कुर्यादनुत्तमाम् ।
यत्र संस्थाप्य चाश्वश्च पूजितव्य: पुरोहितै: ॥२८॥

Towards the east of the sacrificial place a very good altar should be prepared. The horse in question is to be put there and should be worshipped by the priests. 28

सर्जोदुम्बरशाखानामर्जुनस्याथवा नृप ।
मत्स्यशङ्खाङ्कितैश्चक्रैर्ध्वजैश्चाप्यभिभूषयेत् ॥२९॥

The gate is to be decorated with the leafy branches of the trees like *śāla* (*Vatica Robusta*), *udumbara* (fig tree), *arjuna* (*Teminatra Arjuna*), and also with flags havins the symble of fish, conch, and discuss. The gate is to be decorated with gold and, gems and varieties of fruits. 29

तोरणं कनकरत्नैस्तथा नानाविधै: फलै: ।
भल्लातकं शालिकुष्ठं सिद्धयर्थं सैन्धवस्य तु ॥३०॥
कण्ठदेशे निबध्नीयात् पुष्टिशान्त्यर्थमेव च ।

In order to achieve success and also having peace and prosperity *bhallutaka* (marking nut) and *salikustha* (a king of fruit) should be tied on the neck of the horse. 30-31a

वैष्णवं मण्डलं कृत्वा दिक्पालांश्च नवग्रहान् ॥३१॥
विश्वेदेवांस्तु मन्त्रेण विष्णुमुख्यान् प्रपूजयेत् ।
आज्यैस्तिलैश्च पुष्पैश्च मिश्रीकृत्य पुरोहित: ॥३२॥

The priest should draw a *Vaiṣṇava maṇḍaia* and whorship the regents of the quarters, the nine planets, the group of Viśvadeva headed by Viṣṇu by offering flowers and sesames mixed in *ghee*. 31b-32

रवेस्तु वरुणस्यैव प्रजेशस्य तथैव च ।
पुरुहूतस्य विष्णोश्च होमं सप्ताहमाचरेत् ॥३३॥

The priest should offer oblations to the fire for seven days for Ravi (the sun), Varuṇa, Brahmā Indra, and Viṣṇu. 33

एकैकस्य सहस्रं वा अष्टोत्तरशतं च वा ।
कुर्यात् तु प्रत्यहं होमं चतुर्वर्गस्य सिद्धये ॥३४॥

In order to obtain the four-fold aim (*catur-varga*) oblations should be offered to the fire one thousand or one hundred and eight times daily for each one of them. 34

समिधश्चापि होतव्या: पालाशा: खादिरास्तथा ।
औदुम्बर्यश्च काश्मर्या आश्वत्थाश्च पुरोधसा ॥३५॥

The priest should offer woods of *samidh* (a kind of sacrificial tree) *palāśa* (*Butea Frondosa*) *khadira* (*Acacia catechu*) *udumbara* (fig tree), Kāśmira (the tree *Ficas Elastica*) and *aśvattha* (the holy fig tree). 35

सोवर्णान् राजतान् वापि मार्तिकान् वा यथेच्छया ।
कुर्यात् तु कलशानष्टौ फलाम्राम्बरयोजितान् ॥३६॥

Eight golden or silver or earthen pots, as may be decided, decorated with cloth and fruits like mango should be placed there. 36

क्षिपेत् तेषु घटेष्वेव समङ्गहरितालकम् ।
चन्दनं च तथा कुष्ठं प्रियङ्गुं च मनःशिलाम् ॥३७॥

*अञ्जनं च हरिद्रां च श्वेतां दन्तीं तथैव च ।
भल्लातकं पूर्णकोशं सहदेवीं शतावरीम् ॥३८॥

वचां सनागकुसुमां सोमराजीं सुगुप्तिकाम् ।
[1]तुत्थं च करवीरं च तुलसीदलमेव च ॥३९॥

एतानि निक्षिपेन्मध्ये कलशानां पुरोहितः ।

The priest should put items in the pots (such as) *samaṅga* (a kind of plant, *Rubia Munjista*), *haritāla* (the yellow orpiment), *candana* (sandal paste), *Kuṣṭha* (the plant *Costus Speciousus*) *priyaṅgu* (flowers of a kind of medicinal plant), *manaḥśilā* (red arsenic), *añjana* (collyrium), *haridrā* (tremeric), *śvetā* (cowry), *dantī* (?), *bhallātaka* (marking nut), *purṇakośā* (a species of plant), *sahadevī* (a species of plant), *śatāvarī* (?), *vacā* (a kind of aromatic root), *nāgakusuma* (*Mesua Roxburghii*), *somarāji* (a species of creeper), *suguptikā* (*Mucuna pruritus*), *tuttha* (blue vitriol), karavīra (a kind of flower', leaves of tulasī (holy basil, small shurb). 37-40a

कनकरम्बुजैर्यज्ञदारुभिः स्रुक्स्रुवौ तथा ॥४०॥
कर्तव्ये शान्तिकामेन नीराजनविधौ नृप ।

The king who desires peace by lusture ceremony should get the *sruk* and *sruv* manufactured of gold or of the wood of holy fig tree. 40b-41a

एवं सप्ताहपर्यन्तं पूजाभिर्हवनैस्तथा ॥४१॥
पूर्वोक्तान् पूजयित्वा तु नृपः सप्ताहमाचरेत् ।
यावन्नीराजनं कुर्यात तावद्राजा वसेद् गृहे ॥४२॥

Thus the king for seven days by worshipping the above mentioned deities by offering oblation to the fire should observe the week. So long the lusture ceremony continues, the king should stay in the royal palace. 41b-42

रात्रौ न यज्ञभूमौ तु निवसेच्छान्तिमिच्छुकः ।
नारोहयेत् तुरङ्गं तं गजं वा तत्र पार्थिवः ॥४३॥

यावत् सप्ताहपर्यन्तं यानेनान्येन वै व्रजेत् ।

If a king desires peace he should not stay in the sacrificial ground in the night. The king must neither ride horse nor elephant for a week and he should move by some other conveyance. 43-44a

भक्ष्यैर्नानाविधैश्चैव मधुपायसयावकैः ॥४४॥
मोदकैर्वा बलिं कुर्यादिन्नव्यञ्जनसम्भवैः ।
पूर्वोक्तानां तु देवानां सप्ताहं यावदुत्तमम् ॥४५॥

For full one week the king should prepare good offerings to the deities mentioned above with various items of eatables such as hony, rice cooked with milk, barley corns, sweet meat, cooked rice and curry etc. 44b-45

सप्तमेऽह्नि तु रेमन्तं[1] पूजयेत् तोरणान्तरे ।
सूर्यपुत्रं महाबाहुं द्विभुजं कवचोज्ज्वलम् ॥४६॥

ज्वलन्तं शुक्लवस्त्रेण केशानुद्ग्रथ्य वासवा ।

कशां वामकरे बिभ्रद् दक्षिणं तु करं पुनः ॥४७॥

स खड्गं न्यस्य [2]वामायां सितसैन्धवसंस्थितम् ।
एवंविधं तु रेमन्तं[3] प्रतिमायां घटेऽपि वा ॥४८॥
सूर्यपूजाविधानेन पूजयेत तोरणान्तरे ।

* अञ्जनं च तथा कृष्णं प्रियं च सुमनःशिलां । ...अधिकः पाण्डुलिप्याम् ।

1. मल्लाञ्च करवीरञ्चैव M.

1. भवेनान्तं M. रेयन्तं V. 2. वामायां V. 3. रेवन्तं M. रेमन्तं V.

After one week the king should worship Rebhanta, son of Sūrya (the sun) under the gate. Rebhanta is with two arms and of great prowess, he shines with a coat; he shines with white cloths, he makes his hairs binding up ward with a piece of cloth. He holds a whip in his left hand and a sword in the right hand, which is placed on the side of the body; he is seated on a white horse. Rebhanta of this description should be worshipped on an image or a pot under the gate following the method of worshipping the sun. 46-49a

पूजयित्वा तु रेभन्त[1] द्विरदं तुरगं तथा ॥४९॥

अहताम्बरसंवीतं स्रक्चन्दनसमन्वितम्।
सुवर्णविद्धनिस्त्रिंशं विचित्रं कवचादिभिः ॥५०॥

युक्तं तु होमकुण्डस्य ऐशान्यामश्ववेदिकाम्।
पूर्वं कृतां नयेदश्वगजपालौ[2] पृथक् पृथक् ॥५१॥

After Rebhanta was worshipped the elephant and the horse, covered with unstrewn cloths, decorated with garlands and sandal paste, gold and *nistriṁśa* variegated, with coats etc. should be worshipped. Then the horse keeper and the elephant driver should bring the horse and the elephant to *Aśvavedicā* (spot prepared for the horse) in the north-east, separately. 49b-51

नीयमाने गजे चाश्वे पूर्वोक्तं तु निमित्तकम्।
यत्नाद् वीक्षेत नृपतिः फलं चैवावधारयेत् ॥५२॥

The horse and the elephant having been brought there the king should carefully observe the above mentioned auspicious and inauspicious omens and guess the result. 52

होमकुण्डस्योत्तरस्यां वैयाघ्रे चर्मणि स्थितः।
[3]वेदविदा चाश्वविदा सहितो वीक्ष्य सैन्धवम् ॥५३॥

The king sitting on a tiger skin flanked by the experts in horse-lore and elephant-lore should keep on casting his glance on the horse. 53

नीताय तुरगायाशु भक्तपिण्डीं सुगन्धिनीम्।
दद्यात् पुरोहितस्तत्र संमन्त्र्य शान्तिमन्त्रकैः ॥५४॥

While the horse being brought there the priest should immediately offer a pot of cooked rice, scented with perfumary, reciting the *śāntimantra* (*mantras* invoking peace). 54

भक्षणाद् यदि जिघ्रेत् तदश्नीयाद् वा हयः स च।
तदा स्यात् सर्वकल्याणं विपरीतमतोऽन्यथा ॥५५॥

If that horse smells it and eats it then there shall be welfare in all respects otherwise there shall be opposite it i.e. danger. 55

शाखामौदुम्बरीमाम्रीं सकुशां च घटोदके।
आप्लाव्याप्लाव्य तुरगान् गजान्[1] भूपं च सैनिकान् ॥५६॥

रथांश्च संस्पृशेन्मन्त्रैः शान्तिकैः पौष्टिकैस्तथा।
सेचयेत् सहितैर्विप्रैश्चतुरङ्गं पुरोहितः ॥५७॥

The priest by holding a leafy branch of holy fig tree and that of a mango tree should deep them again and again into the water of the pot and besprinkle the horse, the elephant, and the army. The priest should touch the chariot by reciting the *śāntimantra* (the mantras meant for peace) and *pauṣṭikamantra* (the mantras for prosperity) and besprinkle *brāhmaṇas* and the four-fold army. 56-57

दिक्पालानां ग्रहाणां च मन्त्रैश्च वैष्णवैस्तथा।
बहुधा चाभिषिच्याथ ततः सौवर्णं [2]दर्पणम् ॥५८॥

वीक्षयित्वा नृपं चर्त्विक् ततो मन्त्रिणमेव च।
राजपुत्रं तथामात्यानन्यानपि च सैनिकान् ॥५९॥

कम्पयन् द्विजशार्दूलः सर्वानेव तु दर्शयेत्।
चतुरंगस्य स्वस्यापि कृत्वैवं शान्तिपौष्टिके ॥६०॥

The priest should besprinkle all of them several times with the *mantras* of the regents of the directions, planets and *Viṣṇu*. He should cause the king, the ministers, the princes,

1. रेवन्तं M. रेमन्तं V. 2. गजपालो V. 3. दंतविदा V.

1. ""राजा 2. तर्पणम् M.

the high officials and the army to look into a mirror. Then the priest, the best of the brāhmaṇas, should shake the mirror and cause to reflect the entire army on it. Thus the king should perform the ceremony of lustre for peace and prosperity for himself and the four-fold army. 51-60

मृन्मयं शात्रवं कृत्वा चाभिचारिकमन्त्रकैः।
हृदि शूलेन विध्वा तं शिरं खड्गेन छेदयेत् ॥६१॥

An earthen image of the enemy should be prepared and anointed it with incantation, its chest should pierced with a spear and the head cut with a sword. 61

आचार्यः कविकां पश्चादभिमन्त्र्य हयाय वै।
ऐन्द्रैः प्राभाकरैर्मन्त्रैर्दद्याद् वक्त्रे स्वयं पुनः ॥६२॥

The priest thereafter should invoke the bridle with the *mantras* belonging to Indra and Sūrya, and then he himself put the bridle to the mouth of the horse. 62

तमनेन तु मन्त्रेण समारुह्य नृपस्तदा।
गच्छेदुत्तरपूर्वां तु दिशं सर्वैर्बलैर्युतः[1] ॥६३॥

The king should ride the horse muttering the above said *mantras* and proceed to the north-east followed by the entire army. 63

ऋत्विक् पुरोहिताचार्याः सर्व एव नृपं तदा।
अनुगच्छेयुरुत्थानि निमित्तानि विलोकितुम् ॥६४॥

The *ṛtvik* (one who performs oblation), the priest, the preceptor and others—all of them should follow the king for observing good and bad omens. 64

वादित्रघोषैस्तुमुलैरातपत्रैर्वृतस्तथा ।
गच्छेन्नीराजने राजा दारयन्निव मेदिनीम् ॥६५॥

The king being flanked by (officials) should proceed in lustre ceremony in the midst of din caused by the beating of drums and other instruments of sounds as if the earth is being as hundred. 65

1. ···पुनः V.

मणिविद्रुममुक्तादि-स्वर्ण-रत्नैरलङ्कृतः ।
क्रोशमात्रं ततो गत्वा पूर्वद्वारेण पार्थिवः ॥६६॥
स्वपुरं प्रविशेद् विप्रैर्यज्ञं यायात् पुरोहितः।

The king being decorated with gems, carols pearls, golden ornaments and costly gems should cover the distance of one *krośa* (3.2 kms and enter into his own city accompanied by *brāhmaṇas* through the eastern gate. With the priests the king should go to the sacrificial ground. 66-67a

तत्र गत्वा दक्षिणां तु हिरण्यं गां तथा तिलम् ॥६७॥
दत्त्वा पश्चाद् द्विजेभ्यस्तु दद्याद् दानानि शक्तितः।

Having gone there the king should pay *dakṣiṇā* to the priests in the form of gold, cows and sesames. Having paid *dakṣiṇā* to the priest the king should offer gifts to other *brāhmaṇas* according to his mite. 67b-68a

एवं नीराजनं कृत्वा बलानां च महीक्षितः ॥६८॥
प्रेत्येह सुस्थिरां लक्ष्मीं नृपतिः प्राप्नुयात् तथा।

Kings should thus perform the lustre of army. Whoever does this he in this world obtains lasting wealth and prosperity, and after death also. 68b-69a

त्वमश्वामृतसञ्जात सागरोद्भव सैन्धव ॥६९॥
येन सत्येन वहसे शक्रं तेनेह मां वह।
येन सत्येन रेभन्तं[1] येन सत्येन भास्करम् ॥७०॥
वहसे तेन सत्येन विजयाय वहस्व माम्।
आभ्यां तु भूप मन्त्राभ्यामश्वारोहणमाचरेत् ॥७१॥

"O horse ! you have born from the nectar. O *saindhava* ! you have arisen from the ocean. Under what obligation of truth you have been carrying Indra do carry me on your back under the same obligation of truth, under what obligation of truth you have been carrying on Rebhanta and Sūrya do carry me on your back under the same obligation of thruth for my victory.

1. रेभन्त V.

O king! the king should ride the horse by muttering the above two *mantras*. 69b-71

आरुह्याश्वं महिष्यास्तु शुद्धान्ते लम्बयेत् ततः।
महिषी च ततो भूपं पर्यङ्कोपरि संस्थितम् ॥७२॥
दूर्वाक्षतैः ससिद्धार्थैः स्त्रीभिः सह तमर्चयेत्।

The king riding the horse should proceed and get down at the door of the chief queen in the saraglio. The chief queen make the king seated on the bed and along with women of the saraglio worship him by offering *dūrvā* (panic grass), rice and mustard seeds. 72-73a

कृते तु भूमिग्रहणे तृतीयायां निराजने ॥७३॥
सूतकं यदि जायेत तत्र दुष्यति केवलम्।
सूतकी मृतकी वापि पार्थिवस्तु यथा तथा ॥७४॥
बलनीराजनं कुर्यात् तन्मात्रं च विशेषतः।

If there is birth of a child to the queen after the preparation of the ground for the performance of sacrifice on the third day of the moon the king becomes impure (for the time-being). The king irrespective of the fact of impurity or otherwise by (child) birth or death (in the family) should perform the lustre of army. This is the speciality of it. 73b-75a

सद्यः शौचं भवेद्राज्ञो व्यवहारविलोकने ॥७५॥
तथाधिवासने यज्ञे परराष्ट्रविमर्दने।
अयं ते कथितो राजन्नीराजनक्रमो मया।
पुष्यस्नानविधानं तु पार्थिव शृणु साम्प्रतम् ॥७६॥

Kings become impure only for a moment when it is required to deliver judgment, perform the preliminary rites of sacrifice, and invade the enemy kingdom.

O king! I have stated you the order of the retuals procedure of *nīrājana* (lustre), O king! now listen to the rite of *puṣyasnāna* (ceremonial bath on the day when the star *puṣya* falls).

इति श्रीकालिकापुराणे[1] पञ्चाशीतितमोऽध्यायः ॥८५॥

Here ends the eightyfifth chapter of the holy *Kālikā-purāṇa*, called the lustre ceremony.

1. अष्टाशीतितमः V.

CHAPTER EIGHTY-SIX

षडशीतितमोऽध्यायः।

(The rules of puṣya-snāna (ceremonial bath) on the day when the star puṣya falls).

और्व उवाच—

शृणु राजन् प्रवक्ष्यामि पुष्यस्नानविधिक्रमम्।
येन विज्ञानमात्रेण विघ्ना नश्यन्ति सन्ततम् ॥१॥

Aurva said:

O king! listen to the order of the ritual procedure of *puṣya-snāna*, which I am telling now. The mere knowledge of this destroys all impediments. 1

पौषे पुष्यर्क्षगे चन्द्रे पुष्यस्नानं नृपश्चरेत्।
सौभाग्यकल्याणकरं दुर्भिक्षमरणापहम् ॥२॥

Kings should take *puṣya-snāna*, when the moon resides in the house of the star *puṣya* in the month of *pauṣa* (Dec.-Jan). The performance of this brings fortune, causes welfare, stops famine and death. 2

विष्ट्यादिदुष्टकरणे व्यतीपाते च वैधृतौ।
वज्रे शूले हर्षणादौ योगे तु यदि लभ्यते ॥३॥
तृतीयायुक्तपुष्यर्क्षे रविशौरिकुजेऽह्नि।
तदा समस्तदोषाणां तत् स्नानं हानिकारकम् ॥४॥

If the third day of the moon hapens to be either saturday or sunday or Tuesday and the star *puṣya* conjoins the day, this removes all ills arising out of occuring the inauspicious *karaṇas* (an astrological division of day) like *viṣṭi*, and inauspicious *yogas* like *vaidhṛti*, *vajra*, *śūla*, and *harṣaṇa*. 4

ग्रहदोषाश्च जायन्ते यदि राज्येषु चेतयः।
तदा पुष्ये तु नक्षत्रे कुर्यान्मासान्तरेऽपि च ॥५॥

In the event of malevolent influence of the planets, or when the kingdom faces one or more dangers, called *iti** a king, in such circumstances, may perform the said *snāna* in other months also when the star *puṣyā* occurs. 5

इयं तु ब्रह्मणा शान्तिरुद्दिष्टा गुरवे पुरा।
शक्रादिसर्वदेवानां शान्त्यर्थं च जगत्पतिः ॥६॥

The performance of this for peace of Indra and all other gods, in the past, was stated by Brahmā to Bṛhaspati and also by the Lord of the world. 6

तुषकेशास्थिवल्मीक-कीटदेशादिवर्जिते ।
शर्कराकृमिकुष्माण्ड-बहुकृष्टविवर्जिते ॥७॥

काकोलूकैश्च कङ्कैश्च काकालैगृध्रशोनकैः।
वर्जिते कण्टकिवने विभीतकविवर्जिते ॥८॥

शिग्रुश्लेष्मातकाभ्यां तु जलौकाद्यैविवर्जिते।
स्वस्थाने [1]चम्पकाशोक-बकुलादिविराजिते ॥९॥

हंसकारण्डवाकीर्णे सरस्तीरेथवा शुचौ।
पुष्यस्नानाय नृपतिर्गृह्णीयात् स्थानमुत्तमम् ॥१०॥

For taking the *puṣya-snāna* kings should select the best spot in a forest or on the bank of a lake. The spot so selected should be free from husks, hairs, bones, ant hills, worms, gravals, earth worms and ashes, it must not be heavily tilled, should not be infested by crows, owls, herons, vultures, snakes, wild pigs ; it should snakes, wild pigs ; it should not have trees like *vibhītaka* (the tree *Terminalia Bellerica*), *sigru* (the tree *Moringa paterygosperma*), *sleṣmātaka* (*Cordia Nyxa*) and should be free from lices etc. while the spot is desired to be covered by trees like *campaka* (*Michelia Campaka*), *aśoka* (the tree *Jonesia Asoka Rxb*) and should have birds like swan, duck etc. 7-10

ततः पुरोहितो राजा नाना वादित्रनिःस्वनैः।
प्रदोषसमये गच्छेत् तत् स्थानं पूर्ववासरे ॥११॥

1. रम्याकाशोकबपालादिविभूषिते *M.*

**iti* means six kind of danger, such as heavy rains, drought, destruction of crops by grass hoppers, large numbers of mice, birds, and camping by a king in the vicinity.

On the previous day, in the evening of *puṣya-snāna* the king accompanied by the priest should proceed to that place in the midst of din caused by the sound of musical instruments. 11

तस्य स्थानस्य कौवेर्यां दिशि स्थित्वा पुरोहितः।
सुगन्धचन्दनैः पानैः कर्पूराद्यधिवासितैः ॥१२॥
गोरोचनाभिः सिद्धार्थैरक्षतैः सफलादिभिः।
गन्धद्वारेत्यादिभि[1]र्मन्त्रैः सर्वाधिसिक्तकैः ॥१३॥
अधिवास्य तु तत्स्थान पूजयेत् तत्र देवताः।

The priest should take his seat in the northern direction of that place, cleanse it with water mixed with camphor and adorn it with sweet smelling sandal paste, *gorocanā* (bright yellow orpiment prepared from the bile of cow), mustard seeds, rice, fruits, and besprinkle all of them with the *mantra* "*gandhadvārā etc.*" and commence worshipping deities. 12-14a

गणेशं केशवं शक्रं ब्रह्माणं चापि शङ्करम् ॥१४॥
उमया सहितं देवं सर्वाश्च गणदेवताः।
मातृश्च पूजयेत् तत्र नृपतिः सपुरोहितः ॥१५॥

The king along with the priest should worship Gaṇeśa, Keśava, Indra, Brahmā, Śaṁkara with Umā, all *gaṇadevatās*, and all the sixteen *mātṛs*. 14b-15

मङ्गलान् कलशान् कृत्वा नानानैवेद्यसञ्चयान्।
प्रदद्यात् पायसं स्वादुफलं मोदकयावकौ ॥१६॥

Auspicious jars and also varieties of plates full with eatables (*naivedya*), rice cooked with milk, sweet meats, and barley food should be prepared and offered. 16

अधिवास्य च तत् स्थानं दूर्वासिद्धार्थकाक्षतैः।
तत्स्थानाच्चापि भूतानि सारयेन्मन्त्रमीरयन् ॥१७॥
अपसर्पन्तु ते भूता ये भूता भूमिपालकाः।
[2]भूतानामविरोधेन स्नानकर्म करोम्यहम् ॥१८॥

1. सर्पौषध्यादिवासितैः M. 2. भूमीनामविरोधेन पूजा... V.

Having adorned the spot with panic grass, rice and mustard seeds the priest should perform the act of driving away the *bhūtas* (living beings) from the spot by uttering the following *mantra* : "Let those *bhūtas* who are masters of this place be off ; I am commencing activities relating to the *puṣya-snāna* (bath on the day of the star *puṣya*) without confrontation to the *bhūtas*." 17-18

ततः करौ पुटीकृत्य मन्त्रेणानेन पार्थिवः।
आवाहयेदिमान् देवान् पूज्यान् पुष्याभिषेकतः ॥१९॥

Then the king with folded hands invoke these deities, who should be worshipped in performing *puṣya-snāna*. 19

आगच्छन्तु सुराः सर्वे येऽत्र पूजाभिलाषिणः।
दिशो हि पालकाः सर्वे ये चान्येऽप्यंशभागिनः ॥२०॥

"Let all those gods who desire to be worshipped come here, let the protectors of the directions and also those who have share in this, come here." 20

ततः पुष्पाञ्जलिं दत्त्वा पुनर्मन्त्रं पठेदिमम्।
अद्य तिष्ठन्तु विबुधाः स्थानमासाद्य मामकम् ॥२१॥
स्वपूजां प्राप्य पातारो दत्त्वा शान्तिं महीभुजे।
ततस्तां नृपती रात्रिं नयेत् तु सपुरोहितः ॥२२॥

There after he should offer handful of flowers thrice to the deities and recite the following *mantra*. "Let the gods who have come down to my place remain here for the day. Let them accept their worship and grant peace to the king."

The king along with the priest should pass the night at that place. 21-22

स्वप्ने शुभाशुभं विद्यान्नृपस्तु सपुरोहितः।
कृत्वा पूजां तु देवानां रात्रौ स्थाने नृपः स्वपेत् ॥२३॥
शुभाशुभफलं स्वप्ने ज्ञेयं [1]दोषज्ञसम्मते।

The king after worshipping the deities should sleep at that spot along with the priest and know the auspicious and inauspicious omens from the kind of dreams as indicated by the astrologers. 23-24a

1. दैवज्ञ'''M.

दुःस्वप्नदर्शनं चेत् स्यात् तदा पुष्याभिषेचने ॥२४॥
होमं चतुर्गुणं कुर्याद् दत्त्वा चापि गवां शतम्।
गोवाजिकुंजराणां तु प्रासादस्य गिरेस्तरोः ॥२५॥
आरोहणं शुभकरं राज्यश्रीवृद्धिकारकम्।
दधिदेवसुवर्णानां [1]ब्राह्मणस्य प्रदर्शनम् ॥२६॥
वीणादूर्वाक्षतफलं पुष्पच्छत्रविलेपनम्।
शीतांशु [2]चक्रशंखानां पद्मस्य सुहृदस्तथा ॥२७॥
लाभाः क्षयकराः शत्रो रत्नाकरस्य भूभृतः।
दर्शनं चोपरागस्य निगडेन च बन्धनम् ॥२८॥
मांसस्य भोजनं चैव पर्वतस्य विवर्तनम्।
[3]नाभिमध्ये तरूत्पत्तिर्मृतं प्रत्यनुरोदनम् ॥२९॥
अगम्यागमनं कूप पङ्कगर्भावतीर्णता।
पर्वतस्य तथा नद्याः [4]स्रोतसां लङ्घनं तथा ॥३०॥
स्वपुत्रमरणं चैव पानं रुधिरमद्ययोः।
भोजनं पायसस्यापि मनुष्यारोहणं तथा ॥३१॥
कल्याणसुखसौभाग्य-राज्य-शत्रुक्षयं तथा।
एते स्वप्नाः प्रकुर्वन्ति नृपस्य नृपसत्तम ॥३२॥

If during the period of *puṣya-snāna* the king dreams a bad dream he should make oblation to the fire four times more than the usval one, and offer hundreds of cows to the *brāhmaṇas*.

If the king dreams incidents such a climbing up mountain or mansion, and riding bull or horse or elephant, that are auspicious they cause the kingdom to prosper.

Sighting things such as curd, god, gold, *brāhmaṇas*, lute panic grass, rice flower, umbrella, ointment, moonbeam, conch, lotus, friendly person, and ocean in dreams indicates gain for the king and the destruction of enemies. Similarly sighting eclips, binding (of self) by chains, pertaking meat, transformation of mountain, sprouting of a tree from the naval, weeping for the dead, experiencing sexual intercourse

1. भुजंगस्य च दर्शनम् M. 2. शत्रूणां B.T.
3. नाभिमूले M. 4. स्रोतसाः शत्रुकर्तनं M.

with a woman of prohibitted degree, drowning in well or mud, crossing mountain, river or stream, death of son, drinking blood or wine, pertaking rice cooked in milk and riding a human being in dreams, O king ! causes welfare, happiness good fortune, prosperity of the kingdom and the destruction of enemies (of the dreamer king). 24b-32

खरोष्ट्रमहिषाणां च आरोहो राज्यनाशनः ।
नृत्यं गीतं तथा हास्यं पाठश्चाप्यशुभप्रदः ॥३३॥

If it sighted in dreams such as riding ass, camel or buffalo it causes destruction of the kingdom. Similarly sighting of dancing, singing, laughing and reading (something) are inauspicious. 33

रक्तवस्त्रपरिधानं रक्तमालानुलेपनम् ।
रक्तां कृष्णां स्त्रियं चैव कामयन् मृत्युमाप्नुयात् ॥३४॥

If in dreams the king finds himself as wearing red garment, red garland, and anointing red paste on his body, having sex with woman of red or black complexion he meets with death. 34

कूपान्तरे प्रवेशः स्याद् दक्षिणाशागतिस्तथा ।
पङ्के निमज्जनं स्नानं भार्यापुत्रविनाशनम् ॥३५॥

Sighting scenes (in dreams) such as sinking in well, proceeding towards south, submerging and taking bath in the mud causes death of sons and wife. 35

लाभस्तस्य भवेत् स्वप्ने[1]ऽप्यरुत्पत्तिनृपस्य च ।
आदाय गर्भनाडीं तु [2]शकुनो याति [3]खञ्जनः ॥३६॥
स तु राज्यान्तरं प्राप्य महाकल्याणमाप्नुयात् ।

The incident of emergence of a king (?), flight of the bird called wing-tail to other country by taking embryo artery (in its beak) if sighted, results in great fortune. 36-37a

दीर्घं विंशतिहस्तं तु हस्तषोडशविस्तृतम् ॥३७॥
कुर्यात् तु लक्षणोपेतं यज्ञमण्डपमुत्तमम् ।

The sacrificial *maṇḍala* should be prepared measuring twenty and sixteen *hastas* in length and breadth respectively, which besides being a good one, should have all the auspicious signs. 37b-38a

ततोऽपरेऽह्नि पूर्वाह्णे मातृणां पूजनं चरेत् ॥३८॥
कुड्यलग्नां वसोर्धारां वृद्धिश्राद्धं तथैव च ।

The next day in the forenoon the king should worship the group of *mātṛs*. The stream of *Vasu* (Vasordhārā) fixed on the wall should be worshipped and *vṛdhiśrāddha* be performed. 38b-39a

चन्दनागुरुकस्तूरीधूमकर्पूरचूर्णकैः ॥३९॥
सम्पूज्य मण्डलस्थानं तस्मिन् ह्रौं शम्भवे नमः ।
अस्त्राय हुं फडित्येवं लिखेन्मन्त्रद्वयं बुधः ॥४०॥

The spot of *maṇḍala* should be whorshipped with sandal and *aguru* paste, smoke of *Kasturī* (musk of the musk-deer) and the dust of camphor. There after the following two *mantras* are to be scribed on the *maṇḍala* : "*hraṁ sambhave namaḥ*" (*hrauṁ* salutation to Śambhu) and "*huṁ āstrāya phaṭ*" (huṁ offering to weapons). 39b-40

मन्त्रवित्मण्डलज्ञश्च सूत्रैः कम्बलसम्भवैः ।
कौशेयैर्वा स्वस्तिकाख्यं प्रथमं मण्डलं लिखेत् ॥४१॥
चतुर्हस्तप्रमाणं तु मण्डलं विलिखेत् ततः ।
हस्तप्रमाणं पद्मं तु मण्डलस्य प्रकीर्तितम् ॥४२॥

Then a person, who knows *mantras* and *maṇḍala* well should make first the *maṇḍala* named *svastikā*, measuring four *hastas*, with woolen or silk threads. The lotus in the *maṇḍala* should be one *hasta*. 41-42

द्वाराणि सार्धहस्तानि कर्णिकाकेशरोज्ज्वलम् ।
सितं रक्तं च पीतं च कृष्णं हरितमेव च ॥४३॥
शालिचूर्णैश्च कौसुम्भैर्हारिद्रैर्हरिद्रुद्भवैः ।
कुर्यात् तथाञ्जनैश्चूर्णं राजा मण्डलवृद्धये ॥४४॥

The king with a view to enhance the charm of the *maṇḍala* should put doors measuring one and half *hasta* in it

---

1. स्वप्नेऽनुत्पत्ति···V. 2. सकुले V. ···लौ B.T.
3. खन्दुनम् V. संद्रुतम् M.

with bright petals and filaments. The doors are to be prepared with rice powder, safron dusts (*kusumbha*) termaric powder, powder of green plant (?), and dust of collyrium; these are to be white, red, yellow, black, and green. 43-44

पद्मान्ततः समारभ्य तालं पश्चिमगामिनम् ।
पश्चिमद्वारमध्ये च [1]शतपत्रं विनिर्दिशेत् ॥४५॥

प्रत्येकं द्वारमध्ये तु पद्मं चैवाष्टपत्रकम् ।
कुर्यान्मण्डलभागज्ञस्चूर्णैरेव पृथक् पृथक् ॥४६॥

A *tāla* (a line measuring from the thumb to the fore finger) should be drawn extending from the lotus towards south. On the western door there should be a lotus drawn. The knower of the division of *maṇḍala* should paint eight-petal lotus on every door separately, with those dusts. 45-46

चूर्णैस्तु मण्डलं कृत्वा सूत्राण्युत्सारयेत् ततः ।
उत्सार्य सूत्रं प्रथमं मण्डलं पूजयेत् ततः ॥४७॥

Having drawn the *maṇḍala* with the dusts the adept should remove the threads from the spot. He should worship the *maṇḍala* after the threads were removed. 47

[2]भवनाय नम इति ततो हस्तं वियोजयेत् ।
सव्यावलम्बहस्तं तु रजःपात्रं[3] समाचरेत् ॥४८॥

"Obeisance to bhavana" saying thus he should remove his hand and commence throwing down the dusts while holding the pot of dusts by his left hand. 48

मध्यमानामिकाङ्गुष्ठैरुपरिष्टाद् यथेच्छया ।
अधोमुखाङ्गुलीः[4] कृत्वा पातयेच्च विचक्षणः ॥४९॥

The adept should hold the pot with his left hand and pick up the dust (from the pot) with the thumb, the middle finger and the ring finger, and put the dusts on the lines, as he likes, by turning the fingers down. 49

समारेखा तु कर्तव्या विच्छिन्ना पुष्परञ्जिता ।
अङ्गुष्ठपर्वनैपुण्यात् समा कार्या विजानता ॥५०॥

1. चतुर्हस्तं V. 2. भवभवनाय इति M.
3. रजःपातं M. शतहस्तं B.T. 4. अधोमुखाञ्जलि M.

The lines are to be made of equal length, varied, decorated with flowers; the wise adept should make lines equal by applying skilfully the tip of his thumb. 50

संसक्तविषमं स्थूलं विच्छिन्नं कृशरकृतिम् ।
पर्यन्तमर्पितं ह्रस्वमालिखेन्न कदाचन ॥५१॥

An adept should never made the lines joining each other, inequal, thick, severed, looking thin extended up to the limit, and too short. 51

संसक्ते कलहं विद्यादूर्ध्वे रेखे तु विग्रहम् ।
अतिस्थूले भवेद् व्याधिर्नित्यं पीडार्विमिश्रिते ॥५२॥

बिन्दुभिर्भयमाप्नोति शत्रुपक्षान्न संशयः ।
कृशायां चार्थहानिः स्याच्छिन्नायां मरणं ध्रुवम् ॥५३॥

वियोगो वा भवेत् तस्य इष्टद्रव्यसुतस्य वा ।

If the lines become closely joined quarrel takes place, if the lines are upward the fight is inevitable, if they are too thick there shall be disease, if they are mixed the king becomes always sickly. If there are dots there shall be danger from the enemies, beyond doubts. If the lines are thin loss of wealth is bound to occur, and if they are severed death is there, or he will be deprived of the desired things or sons. 52-54a

अविदित्वा लिखेद् यस्तु मण्डलं तु यथेच्छया ॥५४॥

सर्वदोषानवाप्नोति ये दोषाः [1]पूर्वमीरिताः ।
सितसर्षपदूर्वाभि रेखाः कार्या विजानता[2] ॥५५॥

If a person draws the lines at random without the knowledge of drawing them he becomes subject to all the blemishes stated above. A knowledgable person should graw the lines with white mustard seeds and panic grass. 54b-55

विमलं विजयं भद्रं विमानं शुभदं शिवम् ।
वर्धमानं च देवं च शताक्षं कामदायकम् ॥५६॥
रुचिकं स्वस्तिकं चैव द्वादशैते तु मण्डलाः ।
यथास्थानं यथायज्ञं योजनीया विचक्षणैः ॥५७॥

Vimala, *Vijaya*, *Bhadra* and *Vimāna* *Śubhada*, *Śiva*,

1. पूर्वभाषिताः M. 2. प्रमाणतः M.

Varddhamāna, Deva, Satōkṣa, Kamadayaka, Rucika and *Savastika*—these are the twelve *maṇḍalas*. An expart adept should put them in proper sacrifice and in proper place according to suitability. 56-57

सागरे मथ्यमाने तु पीयूषार्थं सुरोत्करैः ।
पीयूषधारणार्थाय निर्मिता विश्वकर्मणा ॥५८॥
कलां कलां तु देवानामसित्वा ते पृथक् पृथक् ।
यतः कृतास्तु कलसास्ततस्ते परिकीर्तिताः ॥५९॥

With a view to obtaining nectar when the ocean was churned by gods Viśvakarmā, the divine architect manufactured jars. The jars were caused to emerge by eating the digits (*kalā*) of each one of the gods separately, hence these containers are called *kalasas*. 58-59

नवैव कलसाः प्रोक्ता नामतस्तान्निबोधत ।
गोह्योपगोह्यो मरुतो मयूखश्च तथापरः ॥६०॥
मनोहाचार्यभद्रश्च विजयस्तनु दूषकः[1] ।
इन्द्रियघ्नोऽथ विजयो नवमः परिकीर्तितः ॥६१॥

Kalasa are nine in number. Let you know each one of them by name. They are—Gohya, Upagohya, Maruta, Mayurcha, Manohara, Acaryabhadra, Vijaya-tamdusaka, Indriyaghna, and the ninth is called vijaya. 60-61

तेषामेव क्रमाद् भूप नव नामानि यानि तु ।
शृणु तान्यपराण्येव शान्तिदानि सदैव हि ॥६२॥

O king ! listen to the nine names of them in serial order. This is another set of names which brings peace. 62

क्षितीन्द्रः प्रथमः प्रोक्तो द्वितीयो जलसम्भवः ।
पवनाग्नी ततो द्वे तु यजमानस्ततः परः ॥६३॥
कोषसम्भवनाम्ना[2] तु षष्ठः स परिकीर्तितः ।
सोमस्तु सप्तमः प्रोक्त आदित्यस्तु तथाष्टमः ॥६४॥
विजयो नाम कलसो योऽसौ नवम उच्यते ।
स तु पंचमुखः प्रोक्तो महादेवस्वरूपधृक् ॥६५॥

1. "'शोषकः M. 2. नाम्ना B. V.M.

The first *kalasa* is kṣitīndra, the second Jalasambhava, then follow two others Pavana and Agnī then Yajamāna, then the sixth is by name Koṣasambhava, Soma is the seventh, Āditya the eighth, the ninth, *kalasa*, called Vijaya is a five faced one, which stands in the shape of Mahādeva. 63-65

घटस्य पञ्चवक्त्रेषु पञ्चवक्त्रः स्वयं तथा ।
यथाकाष्ठां स्थितः सम्यग्वामदेवादिनामतः ॥६६॥

The five faced Mahādeva resides in this *kalasa* by the name Mahādeva and others (on other forms of Śiva) corresponding to different directions, respectively. 66

मण्डलस्य तु पद्मान्ते पञ्चवक्त्रं घटं न्यसेत् ।
क्षितीन्द्रं पूर्वतो[1] न्यस्य पश्चिमे जलसम्भवम् ॥६७॥
वायव्ये वायवं न्यस्य आग्नेये ह्यग्निसम्भवम् ।
नैर्ऋत्ये यजमानं तु ऐशान्यां कोषसम्भवम् ॥६८॥
सोममुत्तरतो योज्यं सौरं दक्षिणतो न्यसेत् ।
न्यस्यैवं कलसांश्चैव तेषु चैतान् विचिन्तयेत् ॥६९॥

The five faced pot is to be placed on a lotus in the *maṇḍala*, the pot Kṣitīndra is to be placed in the east, Jalasambhava in the west, Vayava in the North-east, Agnisambhava in the South-east, Yajamāna in the South-west, Koṣasambhava in the North-east, Soma in the North, Saura in the South. Thus the pots having been placed the followings are to be meditated upon them. 67-69

कलसानां मुखे ब्रह्मा ग्रीवायां शङ्करः स्थितः ।
मूले तु संस्थितो विष्णुर्मध्ये मातृगणाः स्थिताः ॥७०॥
दिक्पाला देवताः सर्वा वेष्टयन्ति दिशो दश ।
कुक्षौ तु सागराः सप्त सप्तद्वीपाश्च संस्थिताः ॥७१॥
नक्षत्राणि ग्रहाः सर्वे तथैव कुलपर्वताः ।
गङ्गाद्याः सरितः सर्वा वेदाश्चत्वार एव च ॥७२॥
कलसे संस्थिताः सर्वे तेषु तानि विचिन्तयेत् ।

1. पुरतो M.

Brahmā resides at the mouth, Śaṁkara at the neck, Viṣṇu at the bottom and the group of *mātṛs* in the middle of *kalaśa*. The regents of the directions and gods reside on the pots covering ten directions. On the belley of the pots the seven oceans and the seven islands reside, similarly all stars and all planets, the seven best mountains, all rivers headed by Gaṅgā and the four *Vedas* also reside on the pots, and they are to be meditated upon there. 70-73a

[1]रत्नानि सर्वबीजानि पुष्पाणि च फलानि च ॥७३॥
वज्रमौक्तिकवैदूर्यमहापद्मेन्द्रस्फाटिकैः ।
सर्वधाममयं बिल्वं नागरोदुम्बरं तथा ॥७४॥
बीजपूरकजम्बीरकाश्मीराम्रातदाडिमम् ।
यवं शालिं च नीवारं गोधूमं सितसर्षपम् ॥७५॥
कुङ्कुमागुरुकर्पूरमदनं रोचनं तथा ।
चन्दनं च तथा मांसीमेलां कुष्ठं तथैव च ॥७६॥
[2]कस्तूरीपत्रचूर्णं च जलनिर्यासकाम्बुदम् ।
शैलेयं बदरं जातीपत्रपुष्पे तथैव च ॥७७॥
कालशाकं तथा पृक्का[3] देवीपर्णकमेव च ।
वचां धात्रीं समञ्जिष्ठां तुरुष्कं मङ्गलाष्टकम् ॥७८॥
दूर्वां मोहनिकां भद्रां शतमूलीं शतावरीम् ।
[4]वर्णानां सरलां क्षुद्रां सहदेवीं[5] गजाह्वयाम् ॥७९॥
पूर्णकोषां सितां पीठां गुञ्जां शिरसिकानलौ[6] ।
व्यामकं गजदन्तं च शतपुष्पं पुनर्नवाम् ॥८०॥
ब्राह्मीं देवीं शिवां रुद्रां सर्वसन्धानिकां तथा ।
समाहृत्य शुभानेतान् कलसेषु निधापयेत् ॥८१॥

One should collect all varieties of auspicious gems, all kinds of seeds, flowers and fruits such as diamond, pearls, cat's eye gem, *mahāpadma* (highly valuable gem, or white lotus) sapphire, and crystal so also *bilba* (wood apple) embodiment of all holy abodes, *nāgar* (orange), sacrificial fig, *bījapūraka* (citron), *jambīra* (small kind of citron), *kāśmīra* (a kind of grape) *amrata* (hog plump) *dāḍima* (pomgranate), *yava* (barley), *Śāli* (rice), *nīvāra* (wild rice) *godhūma* (wheat), *sita-sarṣapa* (white mustard seeds), *kuṁkuma* (saffron), *agaru* (aloe wood paste), *karpūra* (camphor), *madana* (thorn apple), *rocanā* (*Andersonia*), *candana* (sandal paste), *māṁsī* (a kind of herb, *jaṭāmāṁsi* ?), *elā* (cardamon), *kuṣṭha* (*Arabicus*), *kastūrī* (musk), *patracūrṇa*, *jalaniryāsaka*, *ambuda* (the plant *Cyprus Hexastychius Communus*), *saileya* (a kind of lichen), *badara* (the jujube leaves/fruits), *jāti* (*Jasminum grandi florum*), *Kalaśāka* (a kind of vegetable), *pṛkkā* (*Trigonella Corniculata*), *darvīparṇa vacā* (aromatic root), *dhātrī* (*Emblica Officinalis*), *mañjiṣṭhā* (Indian madder), *turuṣka* (Olibanum), *maṅgalāṣṭaka* (eight auspicious things), *dūrvā* (panic grass), *mohanikā* (*Rutumdus Cyperus*), *bhadrā* (some kind of plant) *śatamūlī* (a kind of root), śatāvarī (*Asparagus Race mosus*), *varṇanā* (a kind of plant), *saralā* (a species of pine tree) *kṣudrā* (the plant *Salanu Jacquini*), *sahadevī*, *gajā* (*hvayā*), *pūrṇakoṣā* (a species of plant), *sitā* (sugar cane (?)), *pīṭhā guñjā* (*Abrus precatorious*), *śirasika*, *anala* (plumbago), *vyāmaka* (Arabicus), *gajadanta*, *śatpuṣpa* (Anthemum Sowa), *punarnavā*, *brāhmī* (a kind of vegetable), devī (a species of cyperus), *śiva* (a kind of thron apple), *rudra* (a species of creeping plant), and *sarvasandhānikā* and put them in the pots. 73b-81

कलसस्य यथादेशं विधिं शम्भुं गदाधरम् ।
यथाक्रमं पूजयित्वा शम्भुं मुख्यतया यजेत् ॥८२॥

Brahmā, Śambhu and Gadādhara (Viṣṇu) should be worshipped at the respective parts of the pot and particularly Maheśvara. 82

प्रासादेन तु मन्त्रेण शम्भुं तन्त्रेण शङ्करम् ।
प्रथमं पूजयेन्मध्ये नाना नैवेद्यवेदनैः ॥८३॥

At first Śambhu should be worshipped at the middle portion of the pot by offering varieties of eatable following the *tantra* (prescribed rules and procedure). 83

1. तथा रत्नानि सर्वाणि M. 2. कर्पूरपत्रचम्पञ्च M.
3. पुन्नां M. 4. पर्णानां M. 5. सहदेवां V. 6. ···शिरसिकामलौ M.

दिक्पालानां घटेष्वेव दिक्पालानपि पूजयेत् ।
पूर्वं बहिः स्थापितेषु ग्रहाणां कलसेषु च ॥८४॥
नवग्रहान् पूजयेत् तु मातृर्मातृघटेषु च ।
सर्वे देवा घटे पूज्या घटास्तेषां पृथक् पृथक् ॥८५॥

The regents of the quarters should be worshipped on the pots meant for them. The nine planets should be worshipped on the pots which are placed earlier out side the *maṇḍala* and meant for them, and the group of *mātṛs* on the pots intended for them. All the deities should be worshipped on the pots separately, which are put for them. 84-85

नवैव तत्र पूर्वोक्ताः स्मृता मुख्यतया नृप ।
भक्ष्यैर्भोज्यैश्च पेयैश्च पुष्पैर्नानाविधैः फलैः ॥८६॥

यावकैः पायसैश्चैव यथासम्भवयोजितैः ।
पुष्यस्नानाय नृपतिः पूजयेत् सकलान् सुरान् ॥८७॥

O great king ! among the pots, as has been stated above, nine are important. On the occasion of *puṣyasnāna* king should worship all the gods by offering items, such as eatable, things to be eaten without mastisation, drinks, varieties of flowers and fruits, barley preparation, rice cooked with milk, as far as these items may be collected. 86-87

दक्षिणे मण्डलस्याथ कुण्डं निर्माय पायसैः ।
समिद्भिः शालिसिद्धार्थैर्घृतैर्दूर्वाक्षतैस्तथा ॥८८॥

केवलैश्च तथैवाज्यैः पूजितान् सकलान् सुरान् ।
होमेन तोषयेद् वृद्ध्यै नृपः[1] सत्विक्पुरोहितः ॥८९॥

A *kuṇḍa* (hole) should be dug out in the south of the *maṇḍala*. A king along with *ṛtvik** and priest with a view to gaining prosperity should satisfy all the worshippable gods by offering rice cooked with milk, *samid* (wood used for sacrificial fire) rice, mustard seeds, clarified butter, panic grass, and rice or simply by offering oblation with clarified butter. 88-89

होमान्ते मण्डलोदीच्यां वेदिकायां सपट्टकम् ।
रोचनाख्यमलंकारांस्तथा सर्वान् नियोजयेत् ॥९०॥

After the oblation was performed in the northern corner of the *maṇḍala* on the alter on a red plate *rocana* and all kinds of jewellery should be placed. 90

वृद्धावङ्गुलमङ्गुल्या षड्विंशाङ्गुलिकावधि ।
वृत्तं वा चतुरस्रं वा पद्म[1] त्रिकोणसंज्ञकम् ॥९१॥

Round or square or triangle lotus measuring twenty-six digits, by the thumb, should be drawn. 91

रत्नेशान् पद्ममध्ये तु गोमुष्टिकविनायकैः ।
श्रीश्रीवृक्षवरारोहामुमादेवीं शुभान्विताम् ॥९२॥

रत्नैः सर्वैरलङ्कारैः पट्टं कार्यं द्विहस्तकम् ।
हस्तविस्तारमुच्छ्रायं नवहस्तं दशाङ्गुलम् ॥९३॥

स्नानार्थं सार्धहस्तं च पट्टं वृत्तं गुणान्वितम् ।

In the midst of the lotus superior gems are to be placed. Cow, the sign swastikā, Gaṇeśa, Lakṣmī, *śrīvṛkṣa* (wood apple tree), auspicious goddess Umā of superior limbs should be drawn. A round plate should be made for bath with all the gems and ornaments, which should be two *hastas* in breath, one *hasta* in hight and one *hasta* and ten digits or one and half *hasta* in length should be made. 92-94a

शय्या चतुर्गुणा दीर्घा धनुर्मानं तु पीठकम् ॥९४॥

गजसिंहकृताटोपं हेमरत्नविभूषितम् ।
सिंहाख्यं[2] सार्धविस्ताराद् दण्डासनमथापि वा ॥९५॥

व्याघ्रचित्रकपट्टैर्वा उपधानानि कारयेत् ।
अन्यैर्वा निर्मिता[3] चर्ममृदुतूलकपूरिता ॥९६॥

The bed should be four times bigger than the seat meant for the bath, and the pedestal to it should be one *dhanu*. Lions and elephants should be sculptured there in

---

**ṛtvik*=in a sacrifice four groups of priests are called *ṛtvik*; they are—*hotā*, *adhvaryk*, *brahmā*, and *udgātā*.

1. नृपस्यार्त्विक् M.

1. त्रिकोणकं वृत्तं M. 2. सार्धहस्तं वा M. 3. निर्मितैः V.

such a way as if they are challenging each other. It should be decorated with gold and gems. The lion-seat should be one and half *hasta* in breadth, so also the rod. Tiger should be painted on the pillows on the bed. Or, pillows may be made with other materials and staffed with hides and soft cotton. 94b-96

शय्या दीर्घार्घविस्तीर्णा चतुर्हस्ता सुलक्षणा।
वितस्त्यधिकमिच्छन्ति नृपस्य गुरुविद्यया ॥९७॥
अर्धचन्द्रसमं कुर्यादासनं चतुरस्रकम्।
उपधानानि शय्यायाः कर्णादिमूलभेदतः[1] ॥९८॥

The bed should be four *hastas* in length and half of it in breadth, possess auspicious signs; however, in honour of the wisdom of the preceptor the bed may be made longer by one *vitasti*.

The seat should be like the crescent moon or a square one. The pillows on the bed should be made of sixteen varieties on the basis of *karṇamūla* (extended up to the ears) and others. 97-98

षोडशैवात्र कार्याणि वर्णचित्रयुतानि च।
यानं सिंहासनं पट्टं शय्योपकरणादिकम् ॥९९॥
राज्ञो नूतनयोग्यं तद् वेद्या उत्तरतो न्यसेत्।

The vehicle, the thron; the seat, the bed and all other things prepared a new for the king, all of them should be placed on the northern end of the *vedi* (altar). 99-100a

तेषां तु पश्चिमे स्वर्णरत्नौघखचिते वरे ॥१००॥
पर्यङ्के यज्ञदार्वौघनिर्मिते महदास्तरे।
[2]अर्धाच्छादनसंयुक्ते चर्मावृतचतुष्टये ॥१०१॥
वृषभस्य तथोर्णायाः सिंहशार्दूलयोरपि।
पादपीठे रत्नयुते पादावारोप्य पार्थिवः ॥१०२॥*

In the west of this there should be a oversize bed-stead made of the wood used in sacrifice. The bed stead should be decorated with gems and gold and must have a canopy over it. The four legs of the pedestal should be covered with the hide of bull, *urṇa* (ram ?), lion and tiger. The king should sit on the bed-stead while putting his feet on that pedestal bedecked with gems, and its four legs covered with hide. 100b-102

(क)तस्मिन् पर्यङ्कपीठस्थे[1] चर्मावृतचतुष्टये।
नानालङ्कारभूषाढ्यं नृपतिं रत्नशालिनम् ॥१०३॥
स्नापयेद् ब्राह्मणैः सार्धं राजानं सुखसङ्गतम्।
संवीतकम्बलं कृष्णं [2]बहुवस्त्रैश्च शोभितम् ॥१०४॥
कलसैर्वलिपुष्पाद्यैः [3]शालिचूर्णैश्च स्नापयेत्।

The king, who shines brightly by wearing gems and many kinds of ornaments and garments, should sit comfortably on the bed-stead while covering his body with black blanket and varieties of other cloths. When thus seated the king should be given a bath along with the *brāhmaṇas*, with the water of the pots, *valipuṣpa* etc. (sulphur, flower etc.) and rice powder. 103-105a

(ख)अष्टौ षोडश विंशाष्टशतमधिकं च वा ॥१०५॥
कलसानां समाख्याता अधिकस्योत्तरोत्तरम्।
जयकल्याणदैर्मन्त्रैर्मङ्गलोत्थैश्च शाम्भवैः ॥१०६॥
वैष्णवैरथ दिक्पालैर्ग्रहमन्त्रैश्च मातृकैः।

The number of pots should be eight or sixteen or twenty or one hundred or eight. More the number of pot the greater is the result. (The bath is to be given) by uttering such *mantras*, which are auspicious, bring victory and cause welfare. The *mantras* should belong to Śambhu or Viṣṇu or the regents of quarter of the sky or the planets or the group of *mātṛs*. 105b-107a

---

1. ...देशतः M. 2. उर्द्ध...V * मुद्रिते अधिकः।

(क) त्रिनेर्नी तयर्णं रत्नैर्ब्रह्मशक्रार्क......पाण्डुलिप्यामधिकः।

(ख) आचम्य च ततोदेवान् गुरून् विप्रांश्च पूजयेत्।...पाण्डुलिप्यामधिकः।

1. चर्मवृत्त B. V. T. 2. नृपं वस्त्रावपाहितं M. 3. सलिलचूर्णैः M.

आज्यं तेजः समुद्दिष्टमाज्यं पापहरं परम् ॥१०७॥
आज्यं सुराणामाहारप्राज्ये लोकाः प्रतिष्ठिताः।
(क)भौमान्तरिक्षं दिव्यं वा यत् ते कल्मषमागतम् ॥१०८॥
सर्वं तदाज्यसंस्पर्शात् प्रणाशमुपगच्छतु।
ततोऽपनीयगात्रात् तु कम्बलं वस्त्रमेव च ॥१०९॥

कलसैः स्नापयेद् भूपं पुष्पस्नानीयपूरितैः।
एभिर्मन्त्रैर्नरश्रेष्ठ तनुतत्त्वार्थसाधकैः ॥११०॥

Clarified butter is stated to be energy, clarified butter is the supreme remover of sin, clarified butter is the food of gods, and all people are clarified-butter-oriented. Let all the sins visiting (the king), be that from the earth or from the space or from the heaven, vanish away due to the contact of clarified butter.

There after the king should be given a bath with the water from the pots, mixed with flowers, after the blanket and cloths were removed from his body. While bathing him the following *mantras*, which enrich the substance of the body. 107b-110

(ख)सुरास्त्वामभिषिञ्चन्तु ये च सिद्धाः पुरातनाः।
ब्रह्मा विष्णुश्च रुद्राश्च साध्याश्च समरुद्गणाः ॥१११॥

आदित्या वसवो रुद्रा अश्विनौ यौ भिषग्वरौ।
अदितिर्देवमाता च स्वाहा लक्ष्मीः सरस्वती ॥११२॥

कीर्तिर्लक्ष्मीर्धृतिः श्रीश्च सिनीवाली कुहूस्तथा।
दितिश्च सुरसा चैव विनता कद्रुरेव च ॥११३॥

देवपत्न्यश्च याः प्रोक्ता देवमातर एव च।
सर्वास्त्वामभिषिञ्चन्तु सिद्धाश्चाप्सरसां गणाः ॥११४॥

Gods and ancient *Siddhas* besprinkle you. Brahmā, Viṣṇu, Rudras, Sādhyas, the host of Maruts, the Ādityas, the Vasus, the Rudras, the two great divine physician Aśvinas, Aditi, mother of the Vedas, Svāhā, Mahā-Lakṣmī, Sarasvatī, Kīrtti, Lakṣmī, Dhṛti, Śrī, Sinīvālī, Kuhū, Diti, Surasā, Vinatā, Kadru, the wives of gods, whose names have been mentioned, the mothers of gods, *Siddhas*, the groups of heavenly nymphs-let all of them besprinkle you. 111-114

नक्षत्राणि मुहूर्ताश्च पक्षाहोरात्रसन्धयः।
संवत्सरा निमेषाश्च कलाः काष्ठाः क्षणा लवाः ॥११५॥

सर्वे त्वामभिषिञ्चन्तु कालस्यावयवस्तथा।
वैमानिकाः सुरगणा मनवः सागरैः सह ॥११६॥

सरितश्च महानागा नागाः किंपुरुषास्तथा।
वैखानसा महाभागा द्विजा वैहायसाश्च ये ॥११७॥

सप्तर्षयः सदाराश्च ध्रुवस्थानानि यानि तु।
मरीचिरत्रिः पुलहः पुलस्त्यः क्रतुरङ्गिराः ॥११८॥

भृगुः सनत्कुमारश्च सनकश्च सनन्दनः।
सनातनश्च दक्षश्च जैगीषव्योऽभिनन्दनः ॥११९॥

एकतश्च द्वितश्चैव त्रितो जाबालिकाश्यपौ।
दुर्वासा दुर्विनीतश्च कण्वः कात्यायनस्तथा ॥१२०॥
मार्कण्डेयो दीर्घतमा:[1] शुनःशेफो[2] विदूरथः।
और्वः संवर्तकश्चैव च्यवनोऽत्रिः पराशरः ॥१२१॥

द्वैपायनो यवक्रीतो देवरातः सहात्मजः।
एते चान्ये च बहवो वेदव्रतपरायणाः ॥१२२॥

सशिष्यास्तेऽभिषिञ्चन्तु सदाराश्च तपोधनाः।
पर्वतास्तरवो नद्यः पुण्यान्यायतनानि च ॥१२३॥

प्रजापतिः क्षितिश्चैव गावो विश्वस्य मातरः।
वाहनानि च दिव्यानि सर्वे लोकाश्चराचराः ॥१२४॥

अग्नयः पितरस्तारा जीमूताः खं दिशो जलम्।
एते चान्ये च बहवः पुण्यसंकीर्तनाः शुभाः ॥१२५॥

तोयैस्त्वामभिषिञ्चन्तु सर्वोत्पातनिबर्हणैः।

(क) वादित्रघोषैस्तुमुलैस्तथा तीर्थत्रिकैः शुभैः।
कृत्वाप आज्ञासंस्पर्शात् प्रणाशमुपगच्छतु। ···पाण्डुलिप्यामधिकः

(ख) एवं कृत्वा नृपः पश्चात् त्रिरात्रं संयतो भवेत्। „ „

1. ···तपाः V. 2. शुनः श्रेपः V.

The stars, moments of time, fort-nights, days and nights, the juncture of day and night, years, twinkling of an eye, *kalā*, (a division of time, 1/900 part of the day). *kāṣṭhā* (a measure of time, 1/30 part of *kalā*) *kṣaṇa* (moment), *lavas* (part of a moment), and the parts of time—let all of them besprinkle you. The heavenly beings, the host of gods, the Manus, oceans, streams, the great serpents, the serpents, *kiṃpuruṣas*, *vaikhānasas* (medicant), the sky-dwellers, the seven sages along with their wives, Pulastya, Kratu, Āṅgirasa, Bhṛgu, Sanatkumāra, Sanaka, Sanandana, Sanātana, Dakṣa, son of Jaigīṣavya, Javāli, Kāśyapa, Durvāsā, Durvinīta, Kaṇva, Kātyāna, Mārkaṇḍeya, Dīrghatamā, Śunaḥśepha, Viduratha, Aurva, Saṃvarttaka, Syavana, Atri, Parāśara, Dvaipāyana, Yavakrita, Devarāta and his sons-let all of them, and many other sages devoted to the Vedic lore, and of good manners, with their disciples besprinkle you, once twice and Thrice.

The mountains, trees, rivers, holy places, *prajāpati*, the mother earth, cows, mothers of the world, the divine mounts, movable and immovable world (creatures and vegetation etc.) fire, ancestors, stars, clouds, the sky, the directions and water let these and many others whose auspicious names generate virtues, besprinkle with water capable of removing all unforseen dangers. 115-126a

इत्येवं शुभदैरेतैर्दिव्यैर्मन्त्रैस्तथापरैः ॥१२६॥
सोरैर्नारायणै रौद्रैर्ब्राह्मशक्रसमुद्भवैः ।
आपोहिष्ठा हिरण्येति सम्भवेति सुरेति च ॥१२७॥
मानस्तोकेति मन्त्रेण गन्धद्वारेत्यनेन च ।
सर्वमंगलमांगल्ये श्रीश्च ते ग्रहयोगिभिः ॥१२८॥
इत्येवं स्नानमासाद्य गात्रमावृत्य कम्बलैः ।
सर्वमंगलमन्त्रेण वस्त्रं कार्पासकं धियात् ॥१२९॥

Thus king should take his bath with these *mantras*, which cause welfare, and many other divine *mantras* belonging to Sūrya (the sun) Nārāyaṇa, Rudra, Brahmā, Indra, so also the *mantras*, such as "*āpo hi ṣṭhā*" etc., "*hiraṇya*" etc., "*Sambhava*" etc., "*sura*" etc., "*mānstoka*" etc., "*gandhadvāra*" etc., "*sarva-maṅgala-māṅgalya*" etc., "*śrīścate*" etc., "*graha-yogibhi*" etc. and cover his body with woolen blanket and wear cotton clothes by uttering the *mantra* "*sarvamaṅgala*" etc. 126b-129

आचम्य च ततो देवान् गुरुं विप्रांश्च पूजयेत् ।
ध्वजच्छत्रं चामरं च घण्टां चाश्वान् गजांस्तथा ॥१३०॥
मन्त्रं जप्त्वा धारयेत् तु ततो गच्छेद्धुताशनम् ।
तत्र गत्वा वह्निमध्ये वह्नेः शोर्वीस्य पार्थिवः ॥१३१॥
[1]निमित्तान्यनिमित्तानि लक्षयेत् तत्र बिन्दुभिः ।

There after king should seep water, worship the gods, the preceptors and the *brāhmaṇas*. He should also touch the flag stuff, the umbrella, the tail of the musk deer, the bell, the elephants and the horses, and then proceed to the fire. Having gone to the fire the king should observe the lusture of the fire and reckon the auspicious signs on the basis of *bindus* (spark). 130-132a

दैवज्ञकञ्चुक्यमात्यवन्दिपौरजनैर्वृतः ॥१३२॥
वादित्रघोषैस्तुमलैस्तथा तौर्यत्रिकैः शुभैः ।
कृत्वा शेषे पुनः शान्तिमाशीर्वाच्य च वै द्विजान् ॥१३३॥
पूर्णां विधाय विधिवद् दक्षिणां कनकान्विताम् ।
ग्राम्याणि चाथ वासांसि दत्त्वा कुर्याद् विसर्जनम् ॥१३४॥

King being accompanied by the astrologers, chamberlains ministers, bards, and citizens should perform the concluding rites in the midst of the sound of the musical instruments, dancing and singing. He is to receive benediction and water sprinkle for peace by the *brāhmaṇas*. Thus after the performance was over king should offer *dakṣiṇā* in the

---

1. शुनिमित्तानि V.

form of gold, paddy, and cloth should dismiss the function. 132b-134

ततः शेषजलैः सर्वानमात्यादीन् पुरोहितः।
सेचयेच्चतुरङ्गं च बलं चापि सराष्ट्रकम् ॥१३५॥

Then the priest should with the rest of the water besprinkle the ministers and all others, the four-fold army and the kingdom. 135

एवं कृत्वा नृपः पश्चात् त्रिरात्रं संयतो भवेत्।
मांसमैथुनहीनश्च कुर्यान्माङ्गल्यसेवनम् ॥१३६॥

Thus while performing this (*puṣya-snāna*) king should abstain from enjoying sexual intercourse and eating meat for three nights and do only such acts, considered auspicious. 136

पुष्यनक्षत्रयुक्ता तु तृतीया यदि लभ्यते।
तस्यां पूज्या सदा देवी चण्डिका शंकरेण ह ॥१३७॥

If the third day of the moon conjoined by the star *puṣyā* is available for the performance, the king, on that occassion should worship the goddess Caṇḍikā with Śaṁkara. 137

पाञ्चालिकाविहाराद्यैः शिशूनां कौतुकैस्तथा।
वैवाहिकेन विधिना मोहयेच्चण्डिकां शिवाम् ॥१३८॥

The goddess Caṇḍikā should be propitiated by puppet playing, inacting sixty four kind of arts, meriment connected with marriage, and the childish play and prank. 138

चतुष्पथेषु सर्वेषु देवदेवीगृहेषु च।
पताकाभिरलं कुर्यादेवं कुर्वन्न सीदति ॥१३९॥

All the road crossings, and the temples of gods and goddesses should be decorated with flags. If a king does this he shall never find himself in distress. 139

एवं कृत्वा शान्तियागं तथा पुष्याभिषेचनम्।
चतुरङ्गैः समं राजा भार्याभिस्तु नरैः सह ॥१४०॥
राज्यमण्डलसंयुक्तः परत्रेह न सीदति।

A king thus having performed the *śānti yāga* (sacrifice for peace) and the rites of *puṣyasnāna* flourish with the four-fold army, wives, royal persons ; and becomes the lord of the kingdom. He never finds himself in distress either in this world or here after (after death). 140-141a

नातः परतरो यज्ञो नातः परतरोत्सवः ॥१४१॥
नातः परतरा शान्तिर्नातः परतरं शिवम्।

There is no other sacrifice or festival, and means of peace superior to this, there is nothing more auspicious then this. 141b-142a

अनेनैव विधानेन नृपतेरभिषेचनम् ॥१४२॥
युवराज्याभिषेकं च कुर्याद्राजपुरोहितः।
नृपाभिषेककरणमादौ यदि समाचरेत् ॥१४३॥
अनेनैव विधानेन स्थिरः स्यान्नृपतिस्तदा।
अयं यज्ञः समुद्दिष्टः शक्रार्थं ब्रह्मणा[1] पुरा।
एवं यज्ञं नृपः कृत्वा परत्रेह न सीदति ॥१४४॥

The royal priest following this procedure should perform the ceremonial bath of the king and also that of the ruling prince. If however, the bath of the king following this rule, is done first, then the king becomes stable in his kingdom This sacrifice attributed to Indra was prescribed by Brahmā in the past. Kings by performing this sacrifice thus never become crest-fallen in this and the other world. 142b-144

इति श्रीकालिकापुराणे[2] षडशीतितमोऽध्यायः ॥८६॥

Here ends the eighty-sixth chapter of the holy *Kālikāpurāṇa*, called *puṣyasnāna* (ceremonial bath on the day of the star puṣyā).

---

1. ब्रह्मणः V. 2. एकोननवतितमः V.

CHAPTER EIGHTY SEVEN

सप्ताशीतितमोऽध्यायः

(The raising of śakradhvaja)

और्व उवाच—

अयातः [1]शृणु राजेन्द्र शक्रोत्थानं ध्वजोत्सवम् ।
यत् कृत्वा नृपतिर्याति न कदाचित् पराभवम् ॥१॥

O great king ! I am now telling you about the festival *śakradhvothāna* (raising of the flag stuff to Indra). If a king performs this he never faces with defeat. 1

रवौ हरिस्थे द्वादश्यां श्रवणेन विडौजसम् ।
अराधयेन्नपः सम्यक् सर्वविघ्नोपशान्तये ॥२॥

In order to remove all impediments king should propititate Indra on the twelth day of the moon when the sun is in the houseo Leo. 2

राजोपरिचरो नाम वसुनामापरस्तु यः ।
नृपस्तेनायमतुलो यज्ञः प्रावर्तितः पुरा ॥३॥

This sacrifice was introduced, in the Past, by the king Uparicara. who was also called by the name Vasu. 3

प्रावृट्काले च नभसि द्वादश्यामसितेतरे ।
पुराहितो बहुविधैर्वाद्यैस्तूर्यैः समन्वितः ॥४॥*

प्रथमं शक्रकेत्वर्थं वृक्षमामन्त्र्य वर्धयेत् ।
[2]सांवत्सरो वार्धकिश्च कृतमङ्गलकौतुकः ॥५॥

On twelth day of the white fort-night of the moon in the month of Bhādra (July-August) in the rainy season tne royal priest, should proceed to the forest for selecting the tree intended for *śakradhvaja* while varieties of musical instruments are played and singing and dancing continued : king should invoke the tree and worship it. The Astrologers and the masions should perform the auspicious rites. 4-5

उद्याने देवतागारे श्मशाने मार्गमध्यतः ।
ये जातास्तरवस्तांस्त् वर्जयेद् वासवध्वजे ॥६॥

The trees grown in gardens, in the temple premises, in the creamation ground and on streets should be avoided in selecting trees for *śakradhvaja.* 6

बहुवल्लीयुतं शुष्कं बहुकण्टकसंयुतम् ।
कुब्जं वृक्षादनीयुक्त लताच्छन्नतरं त्यजेत् ॥७॥

The trees which are with many creepers. too many thorns, dried up, dwarf, with parasitical plant, and covered by creepers should be excluded. 7

पक्षिवाससमाकीर्णं कोटरैर्बहुभिर्युतम् ।
पवनानलविध्वस्तं तरं यत्नेन वर्जयेत् ॥८॥

The trees infested by birds with their nests, having many holes (in the trunk), uprooted and destroyed by storm and fire should be carefully excluded. 8

नारीसंज्ञाश्च ये वृक्षा अतिह्रस्वा अतिकृशाः ।
तान् सदा वर्जयेद् धीरः सर्वदा शक्रपूजने ॥९॥

In worshipping Śakra the wise should always avoid such trees (for making the flag-stuff) which are termed faminine, too short, and too thin. 9

अर्जुनोऽप्यश्वकर्णश्च वटः प्रियकोपक[1] इव ।
औदुम्बरश्च पंचैते केत्वर्थे ह्युत्तमाः स्मृताः ॥१०॥

Arjuna (*Terminalia* tree) *aśvakarṇa* (*Vatica Robusta*) *vaṭa*, (banion tree) *priyakosana*, *audumbara* (fig tree)—these five kinds of trees are considered the best for the flag stuff. 10

अन्ये च देवदार्वाद्याः शालाद्यास्तरवस्तथा ।
प्रशस्तास्तु परिग्राह्या नाप्रशस्ताः कदाचन ॥११॥

1. संप्रवक्ष्यामि M. * मुद्रिते इत आरभ्य अधिकः । 2. सांवसता V.

1. कोपवः V.

Other trees such as *devadāru* etc. (pine trees) *sāla* etc. (the sāl tree) are also considered best; the trees which are recommended as the best are to be accepted and never the bad ones. 11

धृत्वा वृक्षं ततो रात्रौ स्पृष्ट्वा मन्त्रमिमं पठेत् ।
यानि वृक्षेषु भूतानि तेभ्यः स्वस्ति नमोऽस्तु वः ॥१२॥
उपहारं गृहीत्वेमं क्रियतां वासवध्वजम् ।
पार्थिवस्त्वां वरयते स्वस्ति तेऽस्तु नगोत्तम[1] ॥१३॥
ध्वजार्थं देवराजस्य पूजेयं प्रतिगृह्यताम् ।

Having chosen the tree the following *mantras* are to be recited by touching the tree in the night. I wish welfare to "those creatures who have been residing on this tree, I salute thee. O best of trees! accept these presents and make thyself the flag-stuff of Indra. The king has choosen thee, let there be welfare to thee. Accept this worship while offering thyself for the flag-stuff of Indra, lord of the gods." 12-14a

ततोऽपरेऽह्नि तं छित्त्वा मूलमष्टांगुलं पुनः ॥१४॥
जले क्षिपेत् तथाग्रस्य छित्त्वैव चतुरङ्गुलम् ।

The next day they should fell that chosen tree, and then cutting a portion measuring eight digits at the bottom and another portion measuring four digits at the top should throw into the water. 14b-15a

ततो नीत्वा पुरद्वारं केतुं निर्माय तत्र वै ॥१५॥
शुक्लाष्टम्यां भाद्रपदे केतुं वेदीं प्रवेशयेत् ।

Then the trunk of tree should be brought to the gate of the city and there the flag-stuff should made out it. On the eighth day of the white fort-night of the moon in the month of Bhādra (July-August) that flag-stuff is to be placed on the altar prepared for it. 15b-16a.

1. नगोत्तमम् V.

द्वाविंशद्धस्तमानस्तु अधमः केतुरुच्यते ॥१६॥
द्वात्रिंशत् तु ततो ज्यायान् द्वाचत्वारिंशदेव च ।
ततोऽधिकः समाख्यातो द्वापञ्चाशत् तथोत्तमः ॥१७॥

A flag-stuff of twenty two *hastas* in hight is considered to be a bad one, thirty two *hastas* is superior to it, so also the flag-stuff of forty two *hastas*, the superior most stuff is stated to be of fifty two *hastas*. 16b-17

कुमार्यः पञ्च कर्तव्याः शक्रस्य नृपसत्तम ।
शालमय्यस्तु ताः सर्वा अपराः शक्रमातृकाः ॥१८॥
केतोः पादप्रमाणेन कार्याः शक्रकुमारिकाः ।
मातृकार्धप्रमाणा[1]स्तु यन्त्रं हस्तद्वयं तथा ॥१९॥

O best kings! five maids are to be made of *sāla* trees for Indra, moreover, some *Indramātṛkās* (mothers of Indra) should also be made. The *Indrakumāris* should be made in proportion to the pedestal of the flag-stuff, of the size of *Indramātṛkās* should be the half of the *Indrakumāris* and the *yantra* should be of two *hastas*. 18-19

एवं कृत्वा कुमारीश्च मातृकाः केतुमेव च ।
एकादश्यां सिते पक्षे यष्टिं तामधिवासयेत् ॥२०॥

Thus having made the *Indrakumāris*, *Indramātṛkās* and the flag-stuff, the stuff should be invoked on the eleventh day of the white fort-night of the moon. 20

अधिवास्य ततो यष्टिं गन्धद्वारादिमन्त्रकैः ।
द्वादश्यां मण्डलं कृत्वा वासवं विस्तृतात्मकम् ॥२१॥

Thus the stuff having been invoked by "*gandhadvārā*" and other *mantras*, on the twelth day a wide *maṇḍala* should be prepared for Indra. 21

अच्युतं पूजयित्वा तु शक्रं पश्चात् प्रपूजयेत् ।
शक्रस्य प्रतिमां कुर्यात् काञ्चनीं दार्वीं च वा ॥२२॥
अन्यतैजससम्भूतां सर्वाभावे तु मृन्मयीम् ।
तां मण्डलस्य मध्ये तु पूजयित्वा विशेषतः ॥२३॥

Viṣṇu should be worshipped first and thereafter Indra. A golden or wooden status of Indra should be made, or the

1. ...प्रमाणां B.T.

-statue should be made of other metals. If, however, nothing of these is available an earthen idol of Indra should be made. The idol of Indra should be placed in the middle of the *maṇḍala* and specially worshipped. 22-23

ततः शुभे मुहूर्ते तु केतुमुत्थापयेन्नृपः।
वज्रहस्त सुरारिघ्न बहुनेत्र पुरन्दर।
क्षेमार्थं सर्वलोकानां पूजेयं प्रतिगृह्यताम् ॥२४॥

Thereafter the king on an auspicious moment should erect the flag-stuff by reciting the following *mantra* "O Purandara! thou art holder of *Vajra* and killer of enemies of gods, thou art with many eyes. This worship is offered to thee for the welfare of all people, accept this worship. 24

एह्येहि सर्वामरसिद्धसङ्घैरभिष्टुतो वज्रधरामरेश।
समुत्थितस्त्वं श्रवणाद्यपादे गृहाण पूजां भगवन्नमस्ते ॥२५॥

एवमुत्तरतन्त्रोक्तैर्दहनप्लवनादिभिः ।
इति मन्त्रेण तन्त्रेण नानामैवेद्यवेदनैः ॥२६॥

अपूपैः पायसैः पानैर्गुडैर्धानाभिरेव च।
भक्ष्यैर्भोज्यैश्च विविधैः पूजयेच्छ्रीविवृद्धये ॥२७॥

O wearer of *Vajra*! O lord of gods! come here, come here. Thou art praised by all gods and the host of *siddhas*. O Lord! thou hath arisen erect on the first quarter of the star *śravaṇā*; O Lord! accept this worship offered to thee. Thus a king with a view to become prosperous should worship Indra with the *mantras* prescribed in the *Uttara-tantra*, followed by the performance of the acts of *dahana* (burning) *plavana* (bathing) and also by offering varieties of eatables (*naivedya*), cakes, rice cooked with milk, drinks, molases, rice-liquor, *bhakṣya* (eatables), *bhojya* (food to be taken without mastication). 25-27

घटे तु[1] दशदिक्पालान् ग्रहांश्च परिपूजयेत्।
साध्यादीन् सकलान् देवान् मातृः सर्वा अनुक्रमात् ॥२८॥

1. घटेषु V.

The ten guardians of the quarters of the sky (and earth) the (nine) planets, sāddhyas and others and *mātṛs* should be worshipped on the pots in serial order. 28

ततः शुभे मुहूर्ते तु ज्ञानिवर्धकिसंयुतः।
केतूत्थापनभूमिं तु यज्ञवेद्यास्तु पश्चिमे ॥२९॥
विप्रैः पुरोहितैः सार्धं गच्छेद्राजा सुमंगलैः।

There after in an auspicious moment the king being accompanied by the wise masons, *brāhmaṇas*, and priests in an auspicious environment should proceed to the spot where the flag-stuff will be raised, situated in the west of sacrificial ground. 29-30a

रज्जुभिः पंचभिर्बद्धं यन्त्रश्लिष्टं समातृकम् ॥३०॥
कुमारीभिस्तु संयुक्तं दिक्पालानां च पट्टकैः।
बृहद्भिरतिकान्तैश्च नानाद्रव्यैः सुपूरितैः ॥३१॥
यथावर्णैर्यथादेशे योजितैर्वस्त्रवेष्टितैः।
युक्तं तं किङ्किणीजालैर्वृहद्घण्टोधचामरैः ॥३२॥
भूषितं मुकुरैरुच्चैर्माल्यैर्बहुविधैस्तथा।
बहुपुष्पैः सुगन्धैश्च भूषितं रत्नमालया ॥३३॥
चित्रमाल्याम्बरैश्चैव चतुर्भिरपि तोरणैः।
उत्थापयेन्महाकेतुं राजकीयैः शनैः शनैः ॥३४॥

The flag-stuff bounded with five pieces of rope, joined with the *yantra*, *Indra-Kumāris* and *Indramātṛs*, added with the best of the regents of the quarters of the sky, studded with varieties of big and highly attractive things, covered with suitable clothes at proper places, decorated with circlet of small bells, a number of bells, and yaktails, adorned with high mirrors, and varieties of garlands, varieties of flowers and golden garlands, decorated with cloths and garlands of variegated colour and having four gates (in four directions), should be raised slowly by the royal persons. 30b-34

तमुत्थाय महाकेतुं पूजितं मण्डलान्तरे।
प्रतिमां तां नयेन्मूलं केतोः शक्रं विचिन्तयन् ॥३५॥

The tall flag-stuff should be worshipped after it was raised in side the *maṇḍala*. The icon of Indra is to be brought to the foot of the stuff while meditating upon Indra. 36

यजेत् तं पूर्ववत् तत्र शचीं मातलिमेव च।
जयन्तं तनयं तस्य वज्रमैरावतं तथा ॥३६॥
ग्रहांश्चाप्यथ दिक्पालान् सर्वांश्च गणदेवता.।
अपूपाद्यैः पूतयेत् तु बलिभिः पायसादिभिः ॥३७॥

Indra should be worshipped there as was done earlier. Śacī (wife of Indra) Mātali (the charioteer of Indra), Jayanta, his son *vajra* (the thunder) and also Airāvata (his mount elephant), the planets, the regents of the quarters of the sky, and all *gaṇadevatās* should be worshipped by presenting cake, *bali* (sacrifice) and rice-cooked-with-milk. 36-37

पूजितानां च देवानां शश्वद्धोमं समाचरेत्।
होमान्ते तु वलिं दद्याद् वासवाय महात्मने ॥३८॥

Oblation with fire should be offered to all deities who are worshipped. The *bali* (sacrifice, in-unimate or living being) should be offered to the great Indra. 38

तिलं घृतं चाक्षतं च पुष्पं दूर्वां तथैव च।
एतैस्तु जुहुयाद् देवान् स्वैः स्वैर्मन्त्रैर्नरोत्तम ॥३९॥

O best of men ! all the deities should be worshipped by offering sesame, incense, rice, flowers, panic grass by the respective *mantras* prescribed to each one of them. 39

ततो होमावसाने तु भोजयेद् ब्राह्मणानपि।
एवं सम्पूजयेन्नित्यं सप्तरात्रं दिने दिने ॥४०॥
ब्राह्मणैः सहिता राजा वेदवेदांगपारगैः।

After the oblation with fire was over king should feed *brāhmaṇas*. Thus king along with the *brāhmaṇas* well-versed in the *Vedas* and their ancelliaries should worship Indra every day for seven nights. 40-41a

सर्वत्र शक्रपूजासु यज्ञेषु परिकीर्तितः ॥४१॥
त्रातारमिति मन्त्रोऽयं वासवस्य प्रियः परः।

In all worship and sacrifices intended to Indra the *mantra* "*trātāram-indram*", said to be favourite of Indra, should be recited. 41b-42a

एवं कृत्वा दिवाभागे शक्रोत्थापनमादितः ॥४२॥
श्रवणर्क्षयुतायां तु द्वादश्यां पार्थिवः स्वयम्।
अन्त्यपादे भरण्यां तु निशि शक्रं विसर्जयेत् ॥४३॥
सुप्तेषु सर्वलोकेषु यथा राजा न पश्यति।
षण्मासान्मृत्युमाप्नोति राजा दृष्ट्वा विसर्जनम् ॥४४॥

Thus the king himself should perform the rites of *Śakrotthāna* (raising the Indra-stuff) from the beginning in the day time on the twelth day of the moon when it conjoins with the star Śravaṇā. *Śakradhvaja* (the flag stuff to Indra) should be dismissed in the last quarter of the star Bharaṇī in the dead of night secretly when all people are asleep, and care should be taken so that the king does not see it. If the king perchance sees it he dies within six months. 42b-44

शक्रस्य नृपशार्दूल तस्मान्नेक्षेत तन्नपः।
विसर्जनस्य मन्त्रोऽयं पुराविद्भिरुदीरितः ॥४५॥

O king! therefore no king should ever observe the dismissal rites of *Śakra*. The following *mantra* has been prescribed for the dismissal rite by the ancient seers. 45

सार्धं सुरासुरगणैः पुरन्दर[1] शतक्रतो[2]।
उपहारं गृहीत्वेम महेन्द्रध्वज गम्यताम् ॥४६॥

O purandara ! O Śatkratu ! accept this presentation along with host of gods and demons ; O Mahendradhvaja ! let thee depart now. 46

सूतके तु समुत्पन्ने वारे भौमस्य वा शनेः।
भूमिकम्पादिकोत्पाते वासवं न विसर्जयेत् ॥४७॥

If impurity occurs on account of birth, and if the day happens to be Tuesday or Saturday, or if the tremor of an earth-quake is flet the flag-stuff should not be dismissed (on that day). 47

उत्पाते सप्तरात्रं तु तथोपप्लवदर्शने।
व्यतीत्य शनिभौमौ च ह्यन्यर्क्षेऽपि विसर्जयेत् ॥४८॥

In the event of occurance of public calamity or natural phenomenon the dismissal rite could be delayed by a week.

1. पुरन्दरः B.T. 2. शतक्रतोः B.T.

In such cases the dismissal rite should be performed even during the period of any other star, on any day except Tues day and Sun day. 48

सूतके त्वथ संप्राप्ते व्यतीते सूतके पुनः।
यस्मिन् तस्मिन् दिने चैव सूतकान्ते विसर्जयेत् ॥४९॥

In the event of impurity due to birth the dismissal rite should be performed on any day after the period of impurity was over. 49

तथा केतुं नृपो रक्षेत् पतन्ति शकुना यथा।
न केतो नृपशार्दूल यावन्नहि विसर्जनम् ॥५०॥

O tiger of kings! king should protect the flag stuff during the period of worship till the dismissal rite in such a way so that no birds can sit on it. 50

शनैः शनैः पातयेत् तु यथोत्थापनमादितः।
कृतं तथा यथा भग्ने केतौ मृत्युमवाप्नुयात् ॥५१॥

The way *Indradhvaja* was raised the same way it should be lowered down. If the stuff breaks in the process of lowering it the king is sure to meet with death. 51

विसृष्टं शक्रकेतुं तु सालङ्कारं तथा निशि।
क्षिपेदनेन मन्त्रेण त्वगाधे सलिले नृप ॥५२॥

O king! the stuff thus dismissed in the night should be thrown into deep water by riciting the following *mantra*. 52

तिष्ठ केतो महाभाग यावत् संवत्सरं जले।
भवाय सर्वलोकानामन्तराय विनाशक ॥५३॥

O majestic stuff! thou both destroy all impediments, do stay in the water for a full year for the prosperity of all people. 53

उत्थापयेत् तूर्यरवैः सर्वलोकस्य वै पुरः।
रहो विसर्जयेत् केतुं विशेषो यः प्रपूजने ॥५४॥

Indradhvaja is to be raised in presence of all people in the midst of the sound of musical instruments and is to be dismissed secretly. This is the speciality in worshipping *Indradhvaja*. 54

एवं यः कुरुते पूजां वासवस्य महात्मनः।
स चिरं पृथिवीं भुक्त्वा वासवं लोकमाप्नुयात् ॥५५॥

Whoever thus worship Vāsava (Indra) the great, he rules over the world for long and obtains the abode of Indra after death. 55

न तस्य राज्ये दुर्भिक्षं नाधयो व्याधयः क्वचित्।
स्यास्यन्ति मृत्युर्नाकाले जनानां तत्र जायते ॥५६॥

Famine never occurs in his kingdom, people in his kingdom neither suffer from disease nor from mental agony, no person dies there an untimely death. 56

तत्तुल्यः कोऽपि नान्योऽस्ति प्रियः शक्रस्य पार्थिव[1]।
तस्य पूजा सर्वपूजा केशवाद्याश्च तत्रगाः ॥५७॥

O king! there is nothing favourite to Indra equal to this. His worship means worship of all (gods). Keśava and others also attend his worship. 57

सकलकलुषहारि व्याधिदुर्भिक्षनाशं
सकलभवनिवेशं सर्वसौभाग्यकारि।
सुरपतिगृहमभिवर्चितं शक्रकेतोः
प्रतिशरदमनेकैः पूजयेच्छ्रीविवृद्धये ॥५८॥

The worship of *Indradhvaja* with the *mantras*, which prevade the heaven, destroys all sins, resists famine and prevents diseasees in his kingdom; it is the resort of all wealth, and it brings good fortune to the king. Therefore, in every autmn *Indradhvaja* should be worshipped by offering varieties of items for gaining prosperity. 58

इति श्रीकालिकापुराणे[2] सप्ताशीतितमोऽध्यायः ॥८७॥

Here ends the eighty-seventh chapter of the holy *Kālikāpurāṇa*, called the worship of *Indradhvaja*

1. पर्थिवः V. 2. नवतितमः V.

CHAPTER EIGHTY EIGHT

अष्टाशीतितमोऽध्यायः

(Viṣṇu—Yajña)

और्व उवाच—

ज्येष्ठ दशहरायां तु विष्णोरिष्टिं नृप शृणु ।*
येन वा विधिना कुर्यादिष्टिं विष्णोर्नृपः सदा ॥१॥

Aurva Said:

O king ! listen to the rules and procedure as to how king should perform the *Viṣṇu-yajña Daśaharā* (the day of descending Gaṅgā on the earth, the tenth day of the moon in the month of Jyeṣṭha) in the month of Jyeṣṭha (May-June). 1

प्रत्यब्दं पार्थिवः कुर्यात् प्रतिमां काञ्चनीं हरेः ।
अन्यतेजोमयीं वापि दारवीं वा शिलामयीम् ॥२॥

Every year king should get an icon of Viṣṇu made of gold or other matels or wood or stone. 2

तां प्रतिष्ठाप्य विधिना मानोन्मानैस्तु शिल्पिभिः ।
प्रतिष्ठां विधिवत् तस्याः कुर्याद् विप्रैः पुरोहितैः ॥३॥

The king should get the icon ensconed by the sculptors following the measurement both straight and reverse and then get the deity invoked on the icon following the rules by the *brāhmaṇas* and the priest. 3

तां संस्थाप्य सुरागारे स्वयं वा यत्नतः कृते ।
वासुदेवस्य बीजेन पूर्वोक्तविधिना तथा ॥४॥

Having the icon thus esconsed in a temple by the priest or having done it by the king himself with care Vāsudeva should be worshipped following the above mentioned rules applying *bija-mantra* of Vāsudeva. 4

सर्वोपचारैर्भक्त्या नु वासुदेवं प्रपूजयेत् ।
पूजान्ते संस्कृते वह्नौ कुण्डमध्ये स्थितो द्विजः ॥५॥
आज्यैः सहस्रं जुहुयादाहुतीनां हरेः प्रियम् ।*

Vāsudeva should be worshipped by offering all items and with devotion. After the worship was over the priest should offer oblation with fire with ghee one hundred times in the purified hole where the fire is being burnt ; offering of oblation in fire is favourite of Hari. 5-6a

संपूज्य वासुदेवं तु होमं कृत्वा ततो द्विजः ॥६॥
नृपस्यानुमते तां तु प्रतिमां मण्डलं नयेत् ।

The priest having worshipped Vāsudeva should offer oblation with fire, and then bring the Viṣṇu-icon, with the permission of the king to the *maṇḍala*. 6b-7a

प्रतिमायाः कपोलौ द्वौ स्पृष्ट्वा दक्षिणपाणिना ॥७॥
प्राणप्रतिष्ठां कुर्वीत तस्यां देवस्य वै हरेः ।
कृतायां तु प्रतिष्ठायां प्राणानां नृपसत्तम ॥८॥
विष्णुप्राणास्तां प्रतिमामायान्ति नियतं स्वयम् ।
प्राणेष्वथागतेष्वस्यां देवत्वं नियतं भवेत् ॥९॥

The priest should invoke the spirit of the god Viṣṇu by touching the cheeks of the icon with his right hand and make the spirit to possess that icon, O king ! the spirit having been made to reside in the icon, Viṣṇu Himself instantly comes to that icon. When the *Viṣṇu-spirit* comes to the icon it attains unfailing divinity. 7b-9

अकृतायां प्रतिष्ठायां प्राणानां प्रतिमासु च ।
यथापूर्वं तथाभावः स्वर्णादीनां न विष्णुता ॥१०॥

If the spirit is not invoked to reside in the icon, the icons made of gold and other materials remain as before i.e. gold etc. and no Viṣṇuhood is there. 10

अन्येषामपि देवानां प्रतिमास्वपि पार्थिव ।
प्राणप्रतिष्ठा कर्तव्या तस्या देवत्वसिद्धये ॥११॥

O king ! in order to establish the divinity in icons of other gods also the spirit should be invoked and make it to pervade the icons. 11

सुवर्णं तु सुवर्णं स्याच्छिला दारु तथा शिला ।
अन्यच्च स्वस्वरूपं स्यात् प्राणस्थानमृते सदा ॥१२॥

Without the spirit caused to prevade the icon the golden icon remains the gold, the wooden one the wood, the icon

* मुद्रिते ऽर्धकः ।

made of stone the stone, and the icon made of other materials in the original form. 12.

वासुदेवस्य बीजेन तद् विष्णोरित्यनेन च।
तथैवाङ्गाङ्गिमन्त्राभ्यां प्रतिष्ठामाचरेद्धरेः ॥१३॥

The invocation of the spirit of Hari should be done with the *mantra "tadviṣṇor paramaṁ padam..."* and also with the *bīja mantra* ascribed to Vāsudeva. 13

तथैव हृदयेऽङ्गुष्ठं दत्वा शश्वच्च मन्त्रवित्।
एभिर्मन्त्रैः प्रतिष्ठाप्य हृदयेऽपि समाचरेत् ॥१४॥
अस्यै प्राणाः प्रतिष्ठन्तु अस्यै प्राणाः क्षरन्तु यत्।
असौ देवत्वसंस्थायै स्वाहेति यजुरुच्चरन् ॥१५॥

The person who knows the use of *mantras* should invoke the spirit with the following *mantras* by putting his thumb on the heart of the icon, and while reciting *Yajurmantra* he should say this: Let the spirit pervade this icon, let the spirit stay within it, let *svāhā* bestow divinity on it." 14-15

अङ्गमन्त्रैरङ्गिमन्त्रैर्वैदिकैरित्यनेन च।
प्राणप्रतिष्ठां सर्वत्र प्रतिमासु समाचरेत् ॥१६॥

Invocation of spirit to all Icons should be done with the *aṅgamantra* (the part of the main *mantra*) and *aṅgimantra* (the main *mantra*), *Vedic mantres* and with this *mantra* also. 16

प्रतिमापूजने कुर्यादात्मन्यपि च मन्त्रवित्।
प्राणप्रतिष्ठां प्रथमं पूजाभागविशुद्धये ॥१७॥*

With a view to purify the worship the knower of *mantras* while worshipping icons first invoke his spirit in him. 17

अस्मिन् प्राणप्रतिष्ठां तु प्रतिमापूजनादृते।
न कश्चित् तु बुधः कुर्यात् कृत्वा मृत्युमवाप्नुयात् ॥१८॥

A wise person should never invoke his spirit in case the icon is not worshipped; if he does so he meets with death. 18

विष्णोरिष्टिमिमां कृत्वा दशम्यां पार्थिवोत्तमः।
तस्यामेव तु पूर्णायां प्रतिमां स्थापयेत् ततः ॥१९॥

* मुद्रिते अधिका।

The best of kings should perform this sacrifice intended to Viṣṇu on the tenth day of the moon, and there after on the full moon day the icon of Viṣṇu should be placed there. 19

एवं दशहरायां तु कृत्वेष्टिं पार्थिवो हरेः।
सर्वान् कामानवाप्नोति निर्विघ्नोऽपि स जायते ॥२०॥

King ? who perform this sacrifice meant for Viṣṇu on the day of *Daśaharā* obtains all his desires fulfilled and becomes free from all obstacles. 20

श्रीपंचम्यां श्रियं देवीं कुन्दैः संपूजयेत्सदा।
वासवं गजराजस्थमुपहारैस्तथोत्तमैः ॥२१॥

King should worship the goddess Śrī (the goddess of wealth) on Śrīpañcamī day (the fifth day of the white fortnight of the moon in the month of Māgha (January-February) with white kunda flowers. Similarly Indra, riding Airāvata should be worshipped by offering best presents. 21

लक्ष्म्यास्तन्त्रं महामन्त्रं वासवस्य पुरोदितम्।
अत्रापि पूजने ग्राह्यं मण्डलादि यथाक्रमम् ॥२२॥

The great *tantra* belonging to Lakṣmī is the *tantra* (code of ritual-procedure) of Indra, this has been stated above. This is to be followed here also in worshipping Indra, and the maṇḍala etc. are to be in the same order. 22

एवं कृते पूजने तु श्रीपंचम्यां विशेषतः।
श्रीयुतो नृपतिर्याति श्रीहानिमवाप्नुयात् ॥२३॥

If a king perform the worship this way, specially on the day of Śrī pañcamī that king becomes wealthy, he nevers suffers from poverty, 23

सदाचारविशेषोऽयं कथितस्तव पार्थिव।
निषेधे तु विशेषांश्च शृणु येन श्रियेष्यते[1] ॥२४॥

O king! I have narrated to you this special good manners. Now listen to the special features of what is prohibited, and what is desired by the goddess Lakṣmī. 24

असंपूज्य तथा विष्णुं शिवमग्निं पुरन्दरम्।
अदत्त्वा च तथा दानं न भुञ्जीत नृपः क्वचित् ॥२५॥

1. श्रियेष्यंते V.

No king should ever take his food without worshipping Viṣṇu Śiva, Agni, and Indra, so also without giving gifts. 25

हावयेदग्निहोत्रं तु नित्यमेव पुरोहितैः।
अकृत्वा चाग्निहोत्रं तु भुञ्जन्नरकमाप्नुयात् ॥२६॥

King should always cause to offer oblation with the fire by the priests, if a king takes his food without performing this he goes to the hell. 26

नारक्षिते गृहे राजा रत्नदीपविवर्जिते।
स्वपेत् तथा स्त्रिया सार्धं न कदाचन् संविशेत् ॥२७॥

King must not sleep in an unprotected house or in a house without gold lamp; similarly he should never sleep with woman. 27

भुक्त्वान्नं श्रीफलं नाद्यात् तथा धात्रीफलं नृपः।
बुद्धिक्षयकरा ह्येता माष आसवमृत्तिकाः ॥२८॥

After meal king should not take *śrīphala* (big size wood apple) and *dhātriphala* (Emblica Officnalis Fruit), *māṣa* (bean), *āsava* (a kind of liquor) and *mṛttikā* (?)* because these things when taken destroy intelligence. 28

निम्बाटरूषच्युताश्च बुद्धिवृद्धिकरा मताः।
बुद्धिक्षयकरान् नित्यं त्यजेद्राजा च भोजने ॥२९॥
भक्षयेदन्वहं बुद्धिवृद्धिहेतुं नृपोत्तमः।

Nimba (low ground) *aṭarūṣa* (the shrub *Justicia Adhatoda*) and *syuta* (mango), these things cause the intelligence to grow. King should avoid eating those things which destroy intelligence. The best of the kings should always eat such things which make the intelligence sharp. 29-30a

न पर्यायविहीनं तु प्रारोहेदासनं नृपः ॥३०॥

No king should ever climb up a throne, which is without steps. 30b

न यानं न गजं नाश्वमारोहेद्धीनमासनैः।
नैकस्तु विचरेद्राजा कदाचिदपि निर्जने ॥३१॥

King should never mount charit, elephant, and horse along with meanminded persons. King must not roam alone in a secluded area. 31

मदहेतुं न भुंजीयात् कदाचिदपि भोजने।
कदाचिन्नापि सेवेत ह्यष्टम्यां मांसमैथुने ॥३२॥

King should never take such items in meal, which are the cause of intoxication. King must not take meat and indulge in sexual intercourse on the eighth day of the moon. 32

दर्शश्राद्धं गयाश्राद्धं तिलैस्तर्पणमेव च।
न जीवत्पितृको भूप कुर्यात् कृत्वाघमाप्नुयात् ॥३३॥

O King! no person, having his parents alive should ever perform *Draśa śrāddha* (*śrāddha* i.e. offering to ancestor, should be performed on the first day of the moon; the half monthly *śrāddha*) and *Gayā-śrāddha* (offering to ancestor at Gayā) and *tila-tarpaṇa* (offering water to the ancestors with sesames); if one does this, one goes to the hell. 33

न क्षेत्रजादींस्तनयान् राज्ये राजाभिषेचयेत्।
पितॄणां शुद्धये नित्यमौरसे तनये सति ॥३४॥

A king must not anoint a *kṣetraja putra* (a son begotten on the wife of the king by another person) on the throne provided that the king has his *aurasa putra* (son begotten on his wife by himself, lit., son born from his own semen) for repaying the debt to the ancestors (*pitṛṇa*). 34

औरसः क्षेत्रजश्चैव दत्तः कृत्रिम एव च।
गूढोत्पन्नोऽपविद्धश्च भागार्हास्तनया इमे ॥३५॥

Aurasa-putra, *Kṣetraja-putra*, *datta(ka) putra* (adopted son) *Kṛtrima-putra* (not real son, made to be a son by imposing the quality of a son), *guḍhotpanna* (a son born to a man's wife by whom not known) *apaviddha* (a son abandoned by his parents and adopted by other)—these six kinds of sons are entitled to inherit the throne. 35

कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा।
स्वयंदत्तश्च दासश्च षडते पुत्रपांसुलाः ॥३६॥

Kānīna (a son begotten on an unmarried maid) *sahodha* (a boy born to a womnan who was pragnant before the was

*āsavamṛttikā is not known; may be one item, on into, āsavaimṛttikā.

married) *krita* (purchased son), *paunarbhava* (a son of a divorcee or widow begotten by some other person) *svayaṁdatta* (abandoned by the parents, becomes the son of other's of his own) *dāsa* (a son born to a woman who is purchased)-these six kind of sons are stated to be worse ones. 36

अभावे पूर्वपूर्वेषां परान्त् समभिषेचये।
पौनर्भवं स्वयंदत्तं दासं राज्ये न योजयेत् ॥३७॥

In absence of the previous one the latter one, in that order, may be anointed on the throne ; however, the sons who come under the catagory of *paunarbhava*, *svayaṁdatta* and *dāsa* should never be installed in the kingdom by a king. 37

दत्ताद्याश्चापि तनया निजगोत्रेण संस्कृताः।
आयान्ति पुत्रतां सम्यगन्यबीजसमुद्भवाः ॥३८॥

Though the sons like *dattaka* and others are born from the semen of other persons, when they are purified by the ritual performed and affiliated to the *gotra* (linage of the family) become the sons (of the king). 38

पितुर्गोत्रेण यः पुत्रः संस्कृतः पृथिवीपते:।
आचूडान्तं प[1] पुत्रः न[2] पुत्रतां याति चान्यतः ॥३९॥

If the purification rituals of such a son, beginning with tonsure are performed in accordance with the linage (gotra) of the king, he becomes son, otherwise he does not attain that position. 39

चूडाद्या[3] यदि संस्कारा निजगोत्रेण संस्थिताः।
दत्ताद्यास्तनयास्ते स्युरन्यथा दास उच्यते ॥४०॥

If all the purificatory rituals of *dattaka* and others, beginning with tonsure are performed following the affiliation to his own family linage then they become sons (of the king) otherwise they are called slaves. 40

ऊर्ध्वं तु पंचमाद् वर्षाद् दत्ताद्यांश्च सुतान्नृप।
गृहीत्वा पंचवर्षीयं पुत्रेष्टिं प्रथमं चरेत् ॥४१॥

1. च B.T.V. 2. स; B.T.V. 3. चूडाद्याः B.T.V.

King should take charge of *dattaka* and other sons when they are more then five years old, and then perform first the *puttreṣṭi*, which to be done on fifth year. 41

पौनर्भवं तु तनयं जातमात्रं समानयेत्।
कृत्वा पौनर्भवष्टोमं जातमात्रस्य तस्य वै ॥४२॥
सर्वांस्तु कुर्यात् संस्कारान् जातकर्मादिकान्नरः।
कृते पौनर्भवष्टोमे सुतः पौनर्भवः स्मृतः ॥४३॥
एकोद्दिष्टं पितुः कुर्यान्न श्राद्धं पार्वणादिकम्।

A *paunarbhava-puttra* should be brought to be the king as soon as it is born, and the *paurnabhava-stoma* of the new born boy should be performed. These are all purificatory rituals beginning with *jātakarma* (ritual performed on a new born child). The *paunarbhava-stoma* having been performed, the boy becomes *paunarbhava-puttra*.

A *paunarbhava* son is elligible to offer *ekodiṣṭaśrāddha** to his putative father, but not to *pārvaṇa-śrāddha*.** 42-44a.

क्रीता या वनिता मूल्यैः सा दासीति निगद्यते ॥४४॥
तस्यां यो जायते पुत्रो दासः पुत्रस्तु स स्मृतः।
न राज्ञो राज्यभाक् स स्याद् विप्राणां नापि श्राद्धकृत् ॥४५॥
अधमः सर्वपुत्रेभ्यस्तं तस्मात् परिवर्जयेत्।

A woman purchased by paying her price, is called *dāsī* (maid servant). The son born to such a woman is called *dāsa* (slave). He does not inherit the kingdom and is not entitled to offer *śrāddha* to *brāhmaṇas*. Such a son is the worst among all kinds of sons, therefore he should be avoided. 44b-46a

पुराणं धर्मशास्त्राणि संहिताश्च मुनीरिताः ॥४६॥
नाध्यापयेन्नृपः शूद्रैर्विहितानि यदृच्छया।
यस्य राज्ये सदा शूद्राः पुराणं संहितां तथा ॥४७॥

*ekodiṣṭa=means intended for one person, the *śrāddha* offered on the death anniversary.

***pārvaṇa*=means *śrāddha* performed on a particular auspicious day, or performed on the occasion of marriage etc.

पठन्ति स्यात् स हीनायुः राजा राष्ट्रेण सान्वयः।
मोहाद् वा कामतः शूद्रः पुराणं संहितां स्मृतिम् ॥४८॥
पठन्नरकमाप्नोति पितृभिः सह पापकृत् ।

Violating the prescribed rules a king, at whims, should not cause the *śūdras* to study *purāṇas dharmaśāstras* and *saṁhitās* (the *Vedas*). If in the kingdom of a king *śūdras* always go on studying the *purāṇas* and *saṁhitās* that king, along with the kingdom, and the dynasty lives a short life.

If a *śūdra* engages himself in studying the *purāṇas*, the *smṛtis* and *saṁhitās* out of illusion or eagerness he becomes a sinner and he goes to the hell along with his ancestors. 46b-49

शूद्रेभ्यो विहितं यत् तु यश्च मन्त्र उदाहृतः ॥४९॥
तद्विप्रवचनाद् ग्राह्यं द्वयं शूद्रैः सदैव हि ।

Whatever scriptures are prescribed for *śūdras* and the *mantras* which are cited—all these are to be accepted by the *śūdras* as is stated by the *brāhmaṇas*. 49b-50a

य योजयेन्नृपः शूद्रं व्यवहारस्य दर्शने ॥५०॥
नियोज्य तत्र तं भूपस्तामिस्रे तेन पच्यते।
हीनायुश्च भवेल्लोको राजा वापि सहायजः ॥५१॥

A king should not assign the job of judge to a śūdra, if a king appoint a śūdra in such a post he is bound to rot in the hell called Kumbhīpāka. The life span of that king shortens so also that of the members of his family. 50b-51

काणं व्यङ्गमपुत्रं या नाभिज्ञमजितेन्द्रियम् ।
न ह्रस्व व्याधितं वापि नृपः कुर्यात् पुरोहितम् ॥५२॥

A king should never appoint a person his priest, who is blind, lame, inexperience, without son, and with unsubdued passion. 52

कृपणस्य धनं राजा न गृह्णीयात् कदाचन।
न द्विजानां तथा दद्याद् धनानि विपुलान्यपि ॥५३॥

No king should ever accept the wealth of miser, similarly king should not pay large amount of money to *brāhmaṇas*. 63

नारोहेत् कामुकोन्मत्तगजं राजा कदाचन।
आरुह्य कामुकस्तं तु परत्रेह विषीदति ॥५४॥

King should not mount a rutting (bull) elephant who is sexually aroused. If he mounts such an elephant he suffers in this world and after death. 54

अनायुष्यं न कुर्यात् तु कर्म भूपः कदाचन।
सततं चायुषो वृद्ध्यै यतेत सकलैर्धनैः ॥५५॥

King should not do such works which are likely to shorten his life, on the contrary he should do such works by using all resources at his command which might lengthen his longivity. 55

न क्रूरवारे नाष्टम्यां न षष्ठ्यां च नृपोत्तमः।
अञ्जनाभ्यञ्जने कुर्यात् ताम्बूलस्यापि भोजनम् ॥५६॥

The best king should not apply collyrium and anoint his body with ointment and shew bettlenut on the sixth and eighth day of the moon and also on those days known as *krūra* (tuesday and saturday). 56

अतिसूक्ष्मं तथा पूर्णं ग्रहणं चन्द्रसूर्ययोः।
नालोकयेत् स्वयं राजा रक्तं सूर्यं तथैव च ॥५७॥

King himself must not look into the too small and the full eclipse of the sun and the moon, so also the red sun. 57

उत्पातं जायते यत्तु दिव्यं भौमं च नाभसम्।
नेक्षेत यत्नान्नृपतिर्दृष्ट्वा नाद्यात् त्र्यहं पुनः ॥५८॥

If any natural calamities, such as from the heaven on the earth and in the sky king should try to avoid looking into them, if perchance he observes, he should not take any thing for three days. 58

सर्वदा मङ्गलं रत्नं धारयेत् सह दूर्वया।
अवस्त्राच्छादितं गात्रं न विप्रेभ्यः प्रदर्शयेत् ॥५९॥

King should wear an auspicious gem with panic grass. King must not show his bare body to *brāhmaṇas*. 59

न तोयेषु मुखं पश्येन्नाद्यान्मांसानि पर्वसु।
नारोहयेत् खरं चोष्ट्रं न वामामपि गुर्विणीम् ॥६०॥

King should not look into his face reflected on water

nor should take meat on the day of religious ceremony; king should not mount ass, camel and pregnant woman. 60

एवं नययुतो राजा चतुरङ्गं विवर्धयन्।
आत्मानं सततं रक्षन् सदा वीर्यं विवर्धयेत् ॥६१॥

Thus king following the right path should increase the strength of his four-fold army and always protect himself by enhancing his power. 61

बीजक्षयकरन्नित्यं भक्ष्यं भोज्यं च पानकम्।
वर्जयेत् क्षारशाकाद्यान् बह्वम्लं बहुतिक्तकम् ॥६२॥

King should always avoid taking such food, food that is to be taken with and without mastication, and drink, which causes to dry up his semen, he also avoid taking vegetables, *kṣāra* (curry prepared with sodi bicarb), highly soar and bitter items. 62

कांस्य-राजतपात्रस्थं तोयं नद्याश्च वर्धनम्।
मूत्रवृद्धिकरं वीर्यक्षयकारि विवर्जयेत् ॥६३॥

King should not drink water kept in a vessal of brass matel or silver, this increase the flow of urine and destroys the semen, therefore, this should be avoided. 63

ताम्राय:स्वर्णशीसानां पात्रस्थं फलचर्मणोः।
शुक्रवृद्धिकरं तोयं तदुपासीत यत्नतः ॥६४॥

The water kept in a vessal af copper, iron and lead and also water kept in fruit and hide increases semen, therefore, this should be taken. 64

सर्वमूलेषु कृत्येषु सदाचारेषु तिष्ठतः।
भुक्त्वेह विविधान् भोगानैन्द्रं स्थानं व्रजेत् परम् ॥६५॥

In all activities king should follow the good manners; if he acts like this he enjoys all enjoyable things in this world and attains Indrahood after death. 65

मार्कण्डेय उवाच—

एवमौर्वस्तु सगरं शशास मुनिपुङ्गवः।
शास्त्राणि चैव सर्वाणि सदाचारांश्च गृह्यकान् ॥६६॥

Mārkaṇḍeya said:

Thus the great sage Aurva taught that king Sagara all scriptures and good conduct. 66

बहुशः कथयामास सगराय महात्मने।
तन्नास्ति यत् पुरौर्वेण कथितं सगराय न ॥६७॥

The sage had narrated in great detail all these to the great soul Sagara. There is nothing on which the king Sagar was not instructed by Aurva in the past. 67

राजनीतिः सतां नीतिर्यच्चान्यच्छास्त्रसम्भवम्[1]।
संहितासु पुराणेषु यच्चागमचये स्थितम् ॥६८॥
सर्वं शुश्राव सगरो मुखादौर्वस्य धीमतः।
तेषां तु कथितं किंचिदुद्धृत्य द्विजसत्तमाः ॥६९॥

The State polity, the conduct of the honest persons, matters relating to scriptures, and whatever is there in the *Veda*, *saṁhitās*, in the *purāṇas* and also in the collection of Āgama—the king Sagara had listened to all from the great sage Aurava. O great brāhmaṇas! I have stated to you something from out of those discourses. 68-69

विष्णुधर्मोत्तरे पूर्वं मया रहसि भाषितम्।
राजनीतिं सदाचारं वेदवेदाङ्गसङ्गतम् ॥७०॥

I had stated the State-polity. good conduct having approval of the *Vedas* and anciliaries of the *Vedas*—all these I stated earlier in the *Viṣṇudharmottara*. 70

रहस्यं सततं विष्णोर्वीक्षध्वं द्विजसत्तमाः।
यच्चान्यदितमन्यत्र गदितं वा ससंशयम् ॥७१॥
संशयच्छेदनं तेषु युष्मभ्यं कथितं द्विजाः।
अनुक्तसंशयच्छेदि पुराणं कालिकाह्वयम्
योऽभ्यसेत् सततं विप्रः स वेदानां फलं लभेत् ॥७२॥

O best of *brāhmaṇas*! always read the secret narration in the *Viṣṇudharmottara*, and also whatever is reproduced in other scriptures, or stated in a doubt-ful manner. O *brāhmaṇas*! what I have stated to you shall remove all doubts. This *purāṇa*, called *Kālikā*, is the remover all doubts and it provides that what is not stated (in other scriptures). If a *brāhmaṇa* practices (reciting this) he attains the merit of reciting the *Vedas*.

इति श्रीकालिकापुराणे[2] अष्टाशीतितमोऽध्यायः ॥८८॥

Here ends the eighty-eighth chapter of the holy *Kālikā purāṇa*, called *Viṣṇu yajña* and good conduct.

---

1. ...सम्मतम् M. 2. एकनवतितमः V.

CHAPTER EIGHTY NINE

एकोननवतितमोऽध्याय:

(The emergence of Bhairava dynasty)

ऋषय ऊचुः—

संक्षेपतः सदाचारो विशेषो राजनीतिषु ।
श्रुतस्त्वद्वचनादौर्वः सगराय यथोक्तवान् ॥१॥

The Sages said :

O great Sage ! we have heard from you briefly about the good conduct and specially the State polity, what Aurva had narrated to Sagara in the past. 1

विष्णुधर्मोत्तरे तन्त्रे बाहुल्यं सर्वतः पुनः ।
द्रष्टव्यस्तु सदाचारो द्रष्टव्यास्ते प्रसादतः ॥२॥

By your grace we heard the description of good conduct as stated in the *Viṣṇudharmottara* and in greater detail in other scriptures. These should be read there where stated. 2

भूयो नः संशयो योऽस्ति तदनुक्तं त्वया पुरा ।
छिन्धि विप्रेन्द्र पृच्छामः परं कौतूहलं हि नः ॥३॥

O best of *brāhmaṇas*! whatever doubt still plagues us, and what you have not stated, remove all these doubts. We have great inquisitiveness, therefore, we ask you again. 3

अपुत्रस्य गतिर्नास्ति श्रूयते वेदलोकयोः ।
वेतालभैरवौ यातौ पुरा वै तपसे गिरिम् ॥४॥
पूर्वंस्त्वकृतदारौ तौ तयोः पुत्रा न च श्रुताः ।
न जाता अथवा जाता यदि नाना द्विजोत्तम ।
तेषां तु सम्यगिच्छामि श्रोतुं स स्यानमुत्तमम् ॥५॥

It is learnt from the *Vedas* and also from the people that persons without son do not attain salvation. In the past Vetāla and Bhairava went to mountain for practicing austerity. Before proceeding for penance they were not married, it is learnt. O best of *brāhmaṇas*! whether many sons were born to them or they had no sons at all ? We would like to hear all about this from you. 4-5

मार्कण्डेय उवाच—

अपुत्रस्य गतिर्नास्ति निश्चितं चेति सत्तमाः ।
स्वपुत्रैर्भ्रातृपुत्रैर्वा पुत्रवन्तो हि स्वर्गताः ॥६॥

Mārkaṇḍeya said :

It is sure a man having no son never obtains liberation Men with their own son or that of their brothers's are considered as having sons, and they proceed to the heaven. 6

जातापत्यौ च तौ विप्रा धोरौ वेतालभैरवौ ।
तयोर्वंशान् प्रवक्ष्यामि शृण्वन्तु च महर्षयः ॥७॥

O *Vipras* ! Vetāla and Bhairava have their progeny. O great sages ! I am telling you now about their dynasties. 7

सम्यक् सिद्धिमवाप्यैव यदा वेतालभैरवौ ।
हरस्य मन्दिरं प्राप्तौ कैलासं प्रतिहर्षितौ ॥८॥
तदा हरस्य वचनान्नन्दो तौ रहसि द्विजाः ।
प्राहेदं वचनं तथ्यं सान्त्वयन्निव बोधकृत् ॥९॥

Vetāla and Bhairava obtained supreme *Siddhi* (success in *yoga*) and in delight reached the abode of Hara in Kailāsa. At that time Nandi at the command of Hara spoke to Vetāla and Bhairava consoling them with wise councel in secret. 8-9

नन्द्युवाच—

अपुत्रौ पुत्रजनने भवन्तौ शङ्करात्मजौ ।
यततां जातपुत्रस्य सर्वत्र सुलभा गतिः ॥१०॥

Nandi said ;

O sons of Śaṁkara ! both of you have no sons. You must make attempt to beget son, because only those persons having son have easy way every where (for liberation). 10

पुन्नाम नरकं पुत्रविहीनः परिपश्यति ।
न तपोभिर्न धर्मेण तन्मोचयितुमीश्वरः ॥११॥
केवलात् पुत्रजननात् तस्मान्मोक्षः प्रजायते ।
तदुत्पादयतां पुत्रं भवन्तौ देवयोनिषु ॥१२॥

The man who has no son is bound to suffer in the hell, called *Punnām*. Neither by religious performance nor by

practising austerity no body is able to make himself free from it. Only by begetting son a man becomes free from it. Therefore both of you produce sons in divine female. 11-12

अमर्त्यता तु युवयोः क्षीरपानादजायत।
कात्यायन्यास्ततः पुत्रानमर्त्याः स्वसमा यतः ॥१३॥

Both of you attained immortality on account of drinking *Kṣīra* (breast milk) of Kātyāyanī, therefore, your sons will also be equal to you and immortal. 13

तस्माद् यथा तथा पुत्रानुत्पाद्य सुरयोनिषु।
प्रियौ भवन्तौ शिवयोर्भवनं न चिरादिति ॥१४॥

Therefore let you two produce sons in the heavenly women by any means, and be favourite of Śiva and Śivā; thus both of you shall reach their abode. 14

मार्कण्डेय उवाच—

तस्येति वचनं श्रुत्वा नन्दिनः प्रीतमानसौ।
एवमेव करिष्यावो नन्दिनं चेत्यभाषताम् ॥१५॥

Mārkaṇḍeya said:

The two having heard the words of Nandī became delighted and told him that they would act accordingly. 15

ततस्तौ सततं कृत्वा नन्दिनो वचनं हृदि।
अचेष्टतां स्वपुत्रार्थे व्रजन्तौ तावितस्ततः ॥१६॥

There after the two keeping the advice of Nandī in mind tried their best for begetting sons while roaming hither and thither. 16

अथैकदा भैरवोऽसौ उर्वशीमप्सरोवराम्।
हिमवत्-पर्वतप्रस्थे ददर्श सुमनोहराम् ॥१७॥

Then once upon a time Bhairava perchance had seen highly charming Urvaśī, the best among the heavenly nymphs on the slope of the mountain Himālaya. 17

अथ तां कामुको भूत्वा ययाचे सुरतोत्सवम्।
वेश्याभावाच्च सुप्रीता सा यथेच्छमुवाच तम् ॥१८॥

Being enamoured of her Bhairava approached for having sexual intercourse with her, she due to her coquettish nature became highly delighted and told him "have me as you like." 18

ततस्तस्यां भैरवस्तु चकार सुरतोत्सवम्।
प्रीतायामुर्वशीदेव्यां सुप्रीतोऽभूच्च केलिभिः ॥१९॥

Bhairava had the festivity of sexual intercourse with her. The goddess Urvaśī was satisfied in the action, Bhairava also became highly satisfied with the amorous sports. 19

सुप्रीतायामथोर्वश्यां तेजोभिर्भैरवस्य तु।
सद्योजातोऽभवत् पुत्रो बालसूर्यसमप्रभः ॥२०॥

Urvaśī having been delighted a son, dazzling like a rising sun was immediately born to her of the semen of Bhairava. 20

तं तु पुत्रं परित्यज्य ययौ स्वस्थानमुर्वशी।
आदाय तनयं पश्चाद् भैरवः स्वपदं ययौ ॥२१॥

Urvaśī abandoned the son and went to her place of residence while Bhairava taking the son proceeded to his own place. 21

संस्कृत्य तनयं तं तु भैरवो मोदसंयुतः।
[1]सुवेशमिति तन्नाम चकार सगणाधिपः ॥२२॥

Bhairava, the lord of *gaṇa* became delighted and performed peruficatory rites or the boy and called him Suveśa. 22

अथ तं जातवयसं शक्रसूर्यसमप्रभम्।
विद्याधराधिपत्ये तु [2]सुवेशमभ्यषेचयत् ॥२३॥

When Suveśa had grown into ages he resembled Indra and Sūrya (the sun) in radiation. Bhairava then appointed him the king of *Vidyādharas*. 23

स तु विद्याधराध्यक्षस्तनयामतिसुन्दरीम्।
येमे गन्धर्वराजस्य धृतराष्ट्राह्वयस्य च ॥२४॥

He after assuming the lordship of *Vidyādharas*, married the beautiful daughter of the king of *gandharvas*, named Dhṛtarāṣṭra. 24

तस्यां तस्य सुतो जज्ञे रुरुर्नाम मनोहरः।
रुरोस्तु तनयो वाहुर्मेनाख्यामभ्यजायत ॥२५॥

---

1. सुरेशम् M. 2. सुरेषम् V.

A charming son was born to her. He was called Ruru. Bahu, son of Ruru was born to Mainākī, (wife of Ruru). 25

बाहोस्तु पुत्राश्चत्वारस्तपनोऽङ्गद ईश्वरः।
कुमुदोऽभूत् कनीयांस्तु चार्वत्यां तु मनोहरः॥२६॥

Bahu had four sons, Tapana, Aṅgada, Iśvara and the handsome youngest Kumuda were born to his wife Cārvatī. 26

कुमदस्य सुतो जज्ञे देवसेनो महाबलः।
स देवसेनः पृथिवीमवतीर्य मनोहरः॥२७॥
मान्धातुर्यौवनाश्वस्य तनयां केशिनीं मुहुः।
वरयामास भार्यार्थे मृद्वङ्गीमप्सरःसमाम्॥२८॥

Powerful Devasena is the son of Kumuda. The charming Devasena once descending on the earth had chosen for his wife beautiful Keśinī of soft limbs, equal to heavenly nymph, daughter of yauvanāśva Māndhātā. 27-28

यौवनाश्वोऽपि मान्धाता शक्रस्य वचनाद् ददौ।
केशिनीं तनयां स्वीयां देवसेनाय वाञ्छया॥२९॥

Yauvanāśva Māndhātā on the behest of Indra offered willingly his daughter Keśinī to Devasena. 29

केशिनीमुपयम्याथ देवसेनस्तया सह।
वाराणस्यां शम्भुपुर्यां हरमाराधयच्छिवम्॥३०॥

Devasena having married Keśinī went to Vārāṇasī, the city of Śambhu and along with Keśinī had propitiated Śambhu there. 30

आराधितो हरः प्रीतस्तस्येष्टं प्रददौ वरम्।
सोऽप्याददे हरात् तस्मादिष्टमेव वरत्रयम्॥३१॥

Hare on being propitiated became favourably inclined to him and granted him boons. He sought three desired boons from Hara. 31

यावच्च सूर्यो भविता तावन् स्यास्यति संततिः।
अस्यामेव नगर्यां ये मद्वंशस्यापि राजता॥३२॥
प्रसन्नो मम वंशे त्वं नित्यमेव भविष्यसि।
इत्यादाय वरं सोऽपि देवसेनो महाकृती॥३३॥

My progeny shall continue so long the sun shines; my descendants shall continue to reign over the city; and you shall always remain favourable to my dynasty. The highly successful Devasena sought these boons from Śambhu. 32-33

शङ्करस्य प्रसादेन चिरं तां बुभुजे पुरीम्।
देवसेनोऽथ केशिन्यां जनयामास पुत्रकान्॥३४॥

Devasena by the grace of Śaṁkara reigned over that city for a long time, and he had begotten sons in Keśinī. 34

यूयं शृणुत सप्तैतान्नामतः कीर्तितांस्तथा।
सुमना वसुदानश्च ऋतुभृग् यवनः कृती॥३५॥
नीलो विवेको ह्येते वै सर्वशास्त्रविशारदाः।
सर्वे वंशकराः पुत्रा देवसेनस्य सत्तमाः॥३६॥

Let you listen seven of them by name, stated by me. Sumanā, Vasudāna, Ṛtudbṛk, Yavana, Nīla and Viveki, these are the seven sons. All of them are wellversed in all scriptures, best and the obidient sons of Devasena. 35-36

अथ काले तु संप्राप्ते देवसेनोऽपि भार्यया।
पुत्रेषु राज्यं निःक्षिप्य यातो विद्याधरक्षयम्॥३७॥

In course of time Devasena having entrusted the kingdom to his sons proceeded, along with his wife, to the abode of *vidyādharas*. 37

ततस्ते तस्य तनयाः कृत्वा सुतनसं नृपम्।
वसुदानादयः सर्वे बुभुजुश्चोत्तमां श्रियम्॥३८॥

Then his sons Vasudāna and others made Sumanā the king and all of them enjoyed the best of wealth. 38

जाताः सुमनसः पुत्रास्त्रयः शूरा महाबलाः।
सुमतिश्च विरूपश्च सत्यः शास्त्रार्थपारगाः॥३९॥

Sumanā had three sons, Sumati, Virūpa and Satya; all of them were heroes, of great strength and well-versed in scriptures. 39

सुमतेरभवत् कल्या सुतः सत्यस्य डिण्डिमः।
विरूपस्याभवद् गाधिर्गाधेर्मित्रोऽभवत् सुतः॥४०॥

Sumati had a son Kalpa; Satya a son, Ḍiṇḍima, and Gādhi was th eson of Virūpa; Mitra was born Gādhi. 40

तेषां कल्पोऽभवद्राजा कल्पात् तु विजयोऽभवत् ।
यो विजित्य क्षितिं सर्वां पार्थिवान् भूरितेजसः ॥४१॥
शक्रस्यानुमते चक्रे खाण्डवं शतयोजनम् ।
यत् सव्यसाची ह्यदहत् पाण्डुपुत्रः प्रतापवान् ।
आवहत् परमां प्रीतिं ज्वलनस्य महात्मनः ॥४२॥

Of these sons Kalpa became the king. Vijaya was the son of Kalpa. He having conquered the entire world and the powerful kings created with the permission of Indra the great forest Khāṇḍava. Savyasācī, son of Pāṇḍu and of great prowess set this forest into fire and thus caused satisfaction to Indra. 41-42

ऋषय ऊचुः—

कथं स खाण्डवं चक्रे विजयः शतयोजनम् ।
तद् वयं श्रोतुमिच्छामः कथयस्व तपोधन ॥४३॥

The sages said:

O great ascetic ! tell us, we are eager to hear, how Vijaya created the Khāṇḍava forest extending hundred *yojanas*. 43

मार्कण्डेय उवाच—

सोमवंशेऽभवद्राजा महाबलपराक्रमः ।*
धीरः सुदर्शनो नाम चारुरूपः प्रतापवान् ॥४४॥

Mārkaṇḍeya said:

There was a king by the name Sudarśana born in the lunar dynasty, he was good looking, of great strength and valour and of fame. 44

स वै हिमवतो नातिदूरे भङ्क्त्वा महावनम् ।
सिंहान् व्याघ्रान् समुत्सार्य क्वचिच्चापि तपोधनान् ॥४५॥
खाण्डवीं नाम नगरीमकरोत् तत्र शोभनाम् ।

He by deforesting a big forest, not very far away from the Himālayas had driven away tigers, lions and somewhere ascetics also, and established a beautiful city, called Khāṇḍavī. 45-46a

* मुद्रिते अधिकः ।

त्रिंशद्योजनविस्तीर्णामायतां शतयोजनाम् ॥४६॥
उच्चप्राकारसंयुक्तां साट्टालम्बुदतोरणाम् ।
निम्नाभिरतिदीर्घाभिः परिखाभिः समावृताम् ॥४७॥
अधृष्यामपरैर्वीरैर्नानाजनसमावृताम् ।
दीर्घिकाभिश्चोपवनैर्बहुभिश्चाप्सरोगणैः ॥४८॥
आकीर्णां च तथारामैरुत्तमैरपि मानवैः ।
सोत्सवाः सततं यत्र जना देवान् दिवि स्थितान् ॥४९॥
स्पर्धन्ते स्म मुदा युक्ता आद्या-भोगसमन्विताः ।

The city of Khāṇḍavī thirty *yojanas* in breadth and one hundred *yojanas* ih length, was surrounded by high walls and full of high rising buildings with cloud-gates, covered by deep and long trenches, invincible by enemies, inhabited by many people of different kinds, full of tanks, gardens and groves, frequented by the host of nymphs, and inhabited by best persons. The people of that city living always in festive mood and enjoying sexual pleasures with women in delight challanged the gods in the heaven (in happiness). 46b-50a

स वै सुदर्शनो राजा खात्वा भूमिं विदार्य च ॥५०॥
गङ्गां कनखलां देवीं वाहयामास खाण्डवीम् ।
संप्लाव्याखाण्डवीमध्यं तेन खातैश्च वर्त्मभिः ॥५१॥
वक्रानुवक्रगा भूत्वा याति सीतां नदीं प्रति ।

The king Sudarśana made the heavenly river Gaṅgā flow through the city of Khāṇḍavī from Kanakhala by digging earth and constructing tunnels. The river Gaṅgā flowing through the canals ane ways submerges the city of Khāṇḍavī and then it runs in a zig-zag way to the river Sītā. 50b-52a

स जित्वा सकलान् भूपान् वित्तान्याहृत्य भूरिशः ॥५२॥
[1]वशीचकार खाण्डव्यां मध्ये रत्नैरनेकशः ।
अन्येषां नगरेभ्यस्तु जनानानीय भूपतिः ॥५३॥
खाण्डव्यां वासयामास हठादपि सुदर्शनः ।
देवदानवगन्धर्वान् जित्वा जित्वा युधा कृती ॥५४॥
देववृक्षं देवरत्नं देवीं चापि तपोपधिम्[2] ।*
खाण्डव्यां रोपयामास स भूपालः सुदर्शनः ॥५०॥

* मुद्रिते अधिकः 1. राशी...V. 2. तपोपधीम् V.

The king Sudarśana rehabilitated people in Khāṇḍavī suddenly bringing them from other cities. That highly successful king Sudarśana as he was used to defeat gods, demons and *gandharvas* in successive battles and he snatched away plants, jewellery, medicinal herbs of gods and goddesses from the heaven and got replanted them in his city. 52b-55

[1]विष्णुस्तोऽपि वै विष्णुं नृपतिं तं सुदर्शनम् ।
[2]कृतापकारं च बहुधा देवानां च तथा नृणाम् ॥५६॥
वाराणसीपतिं वीरं विजयं जयशालिनम् ।
युद्धाय कृतसाचिव्यं तद्वैरे समयोजयत् ॥५७॥

Viṣṇu being intolerent of this with a view to vanquish Sudarśana, who caused immense harm to gods and men, councelled Vijaya, king of Vārāṇasī, valiant and victorious, to fight Sudarśana, and set up him in hostility to him (Sudarśana). 56-57

विजयो विवरं प्राप्य महाबलपराक्रमः ।
सुदर्शनस्य नृपतेरवस्कन्दमथाकरोत् ॥५८॥

Vijaya of great strength and prowess finding a fault with Sudarśana mounted an assult on him. 58

[3]नासहत् स ह्यवस्कन्दं विजयस्य सुदर्शनः ।
चतुरङ्गबलेनाशु युद्धायाभिमुखोऽभवत् ॥५९॥

Sudarśana did not tolerate this assult, and immediately set out for battle with his four-fold army 59

विजयो रथमारुह्य नियोज्य चतुरङ्गिणीम् ।
ततः सुदर्शनं योद्धुं सम्मुखोऽभवदञ्जसा ॥६०॥

Vijaya mobilised his four-fold army and quickly marched to the battle field riding a chariot. 60

तदा महायुद्धमासीद्विजयेन महात्मना ।
सुदर्शनस्य नृपतेर्वृत्रवासवयोर्यथा ॥६१॥

Then followed a firce fighting between the great Vijay and Sudarśana, like the fight that was faught by Indra Vṛttra in the past. 61

सुदर्शनस्य सेनानी रुमण्वान्नाम वीर्यवान् ।
कांचनं रथमारुह्य विजयसंमुखोऽभ्ययात् ॥६२॥

Rumaṇvān, mighty general of Sudarśana rushed towards Vijaya on a golden chariot. 62

अक्षौहिण्यस्तु सप्तास्य परिवार्य समन्ततः ।
अ्यघ्नमत्तां शत्रुसेनां यावतीमुद्यतायुधः ॥६३॥

His army of seven *akṣauhiṇī* surrounded the entire army of the enemy and attacked them from all sides. 63

विजयस्य च सेनानीः सञ्जयः स रिपुञ्जयः ।
नागानीकेन जग्राह रुमण्वन्तं ससैनिकम् ॥६४॥

Sañjaya, general of Vijaya, vanquisher of enemy confronted Rumaṇvān with the army consisting elephants. 64

तयोर्महदभूद् युद्धं सेनान्योर्वीरयोर्महत् ।
ववर्ष शरवर्षेण रुमण्वानथ संजयम् ॥६५॥
कुर्वंश्चापि महानादं गजं दृष्ट्वैव केसरी ।
रुमण्वानथ विंशत्या बाणैर्विद्ध्वाथ सञ्जयम् ॥६६॥*
क्षुरप्रेण धनुस्तस्य चिच्छेद कृतहस्तवत् ।
सोऽपि कार्मुकमादाय तदाऽध्यत् संजयस्त्रिभिः ॥६७॥
बाणैर्विव्याध भल्लेन धनुश्चिच्छेद तत्क्षणात् ।
शतान्यष्टौ च नागानां सहस्राणि च पंचषट् ॥६८॥
पत्तीनां वाजिनां त्रीणि सहस्राणि समन्ततः ।
संजयो निर्जघानाशु बाणवर्षैः सुदारुणैः ॥६९॥

There was terrible fight between the two great generals. Rumaṇvān attacked Sañjay by showing arrows on him. He cried a big war cry like lion roars on seeing elephant. Rumaṇvān then pierced Sañjaya with twenty arrows and cut the bow of Sañjaya into two pieces with the arrow, called *kṣurapra* and rendered him to be only with hands. Sañjaya on his turn picked up another bow pierced Rumaṇvān by three arrows and quickly cut his bow into two pieces by *bhalla* (a kind of weapon). Sañjaya by showering dreaded arrows on the army (of Rumaṇvān) killed eight hundred

1. असहिष्णुतया B. 2. उपचारं T.V. ह्यपचारं B.M.
3. नासहत् सोऽप्यवस्कन्दं V.

* मुद्रिते अधिकः ।

elephants, five-six thousand foot soldiers and three thousand horses. 65-69

अथान्यद् धनुरादाय रुमण्वान् कुपितो भृशम्।
भल्लेन सारथेरस्य शिरः कायादपाहरत् ॥७०॥
हयांश्चास्य चतुर्भिस्तु बाणैर्निन्ये यमक्षयम्।
चतुरः पंचभिर्बाणैरविध्यच्चापि सञ्जयम् ॥७१॥

The highly enraged Rumaṇvān as he was, took another bow and chopped off the head of the charioteer of Sañjaya with a *bhalla*. He also killed the four horses of his chariot with four arrows and pierced Sañjaya with five arrows. 70-71

संजयोऽप्यतिवेगेन गदामादाय तत् क्षणात्।
अवतीर्य रथोपस्थाद्रुमण्वन्तमधावत ॥७२॥

Sañjaya at that moment immediately jumped down from the chariot and rushed to Rumaṇvān by taking up a club. 72

स धावन्तं सञ्जयं तं रुमण्वान् द्रुतहस्तवत्।
शरवर्षेण सञ्छाद्य वारयामास संजयम् ॥७३॥

Rumaṇvān having seen Sañjaya rushing with a club in his hand stopped him by showering arrows swiftly on him. 73

गदाया भ्रामणेनासौ निवार्य शरवर्षणम्।
आससाद रुमण्वन्तं केसरीव महागजम् ॥७४॥

Sañjaya by the circular movement of the club resisted the shower of arrows and reached Rumaṇvān like a lion pounces an elephant. 74

आसाद्य तां गदां गुर्वीमाविध्यातीव सञ्जयः।
एकेनैव प्रहारेण सरथं तं व्यपोथयत् ॥७५॥

Sañjaya by a single strike of that big club killed Rumaṇvān and smashed his chariot. 75

स पपात महावीरः पृथिव्यां गदया हतः।
वज्रहतो यथा शालः प्रफुल्लो वनमध्यगः ॥७६॥

Being struck by the club the great hero Rumaṇvān had fallen on the ground like a flowering *śāla* tree struck by thunder. 76

रुमण्वन्तं निपतितं दृष्ट्वा राजा सुदर्शनः।
शोक-कोपसमाविष्टः सधूम इव पावकः ॥७७॥

जज्वालाकुलदेहोऽपि क्रोधेनातीव संयुतः।
आरुह्य जवनैरश्वैर्युक्तं वैयाघ्रकृत्तिना ॥७८॥
रथं कांचन-चित्रांगं सिंहध्वज-विभूषितम्।
आमुक्तो धनुरादाय विस्फार्य च पुनः पुनः ॥७९॥

ससैन्यः सञ्जयं राजा समाद्रवत वेगवान्।

King Sundarsana having observed Rumaṇvān being killed became afflicted with sorrow and anger and blazzed like fire covered by smoke, though he was highly enraged with anger. He rode a chariot, yoked with fast moving horses, covered by tiger skins, decorated with golden paintings, and with the lion flag. He took up a bow and drew the string again and again and along with his army rushed towards Sañjaya in high speed. 77-80a.

अथास्य निशितैः शस्त्रैः सेनामग्रगतां भृशम् ॥८०॥
न्यहनत् सकलां राजा मृगानिव मृगाधिपः।
एकामक्षौहिणीमग्रगामिनीं विपुलौजसाम् ॥८१॥
क्रोशद्वयेन न्यहनत् तमांसीव दिवाकरः।
हत्वा चाक्षौहिणीमेकामासाद्य संजयं नृपः ॥८२॥
बाणैः षष्ट्या तु विव्याध ध्वजमेकेन चिच्छिदे।

The king Sudarśana killed the entire front line army (of Sañjaya) with sharp weapons the way tiger kills deer. He killed one *akṣauhiṇī* of the highly vigorous army within two *krośa* that marched forward, the way the sun removes the darkness.

Sudarśana having killed one *akṣauhiṇī* of army reached Sañjaya and pierced him with sixty arrows and cut off his flag stuff with another one. 80b-83a

संजयोऽप्यथ विंशत्या हृदि विद्ध्वा सुदर्शनम् ॥८३॥
ललाटे त्वेकबाणेन प्राविध्यत् कृतहस्तवत्।
क्षुरप्रेणास्य कोदण्डं छित्वा राज्ञः प्रतापवान् ॥८४॥

सारथिं दशभिर्बाणैः पुनर्विव्याध सञ्जयः।
कोदण्डमन्यमादाय तदा राजा सुदर्शनः ॥८५॥
शरवर्षेण तीव्रेण ववर्षातीव सञ्जयम्।
तयोर्महद्भूद् युद्धं मुनिविस्मयकारकम् ॥८६॥
शस्त्रैरस्त्रैर्भृशं तीक्ष्णैर्बलिवासवयोरिव।

Sañjaya again injured the charioteer of the king with ten arrows. King Sudarśana then caught hold of another bow and heavily showered Sañjaya with shower of arrows. The firce fighting of the two with sharp weapons was like the battle faught by Bali and Vāsava, and it caused astonishment to the sages. 85b-84

ततः सुदर्शनो राजा भल्लेनास्य दृढं धनुः ॥८७॥
चिच्छेद सारथिं चास्य जघान निशितैः शरैः।
स्वयं संयम्य वाहान् स सञ्जयः परवीरहा ॥८८॥
धनुरन्यत् समादाय परिवार्य सुदर्शनम्।
विव्याध दशभिर्बाणैर्धनुरप्यच्छिनद् दृढम् ॥८९॥

Then the king Sudarśana, with a *bhalla*, cut into two pieces the sturdy bow of Sañjaya, and with sharp weapons cut (the head of) his charioteer. Then Sañjaya, killer of enemy heroes had taken the bridle of the horses himself, picked up another bow, surrounded Sudarśana and pierced him with ten arrows and also firmly cut his bow into two pieces. 87b-89

शरासनान्तरं राजा समादाय सुदर्शनः।
सञ्जयस्य चतुर्वाहाञ्छरैर्निन्ये यमक्षयम् ॥९०॥
मुष्टौ धनुश्च चिच्छेद तं च विव्याध पंचभिः।
विरथश्छिन्नवाहश्च सञ्जयः खड्गचर्मणी ॥९१॥
आदाय सम्मुखं राज्ञोऽभ्यद्रवत् कुपितो भृशम्।

King Sudarśana by picking up another bow killed the four horses of Sañjaya s chariot with four arrows. He also cut the bow while Sañjaya was holding it in his grip and pierced him with five arrows. Sañjaya finding himself having no chariot and horses being killed became highly enraged. He picked up a sword and a shield and faced the king. 90-92a

तस्य चापं ततः खड्गं क्षुरप्रेण सुदर्शनः ॥९२॥
द्विधा चिच्छेद भल्लेन चर्म चाप्यच्छिनत्तदा।
अथ द्रुतं तदोपेत्य सञ्जयः स्यन्दनोत्तमम् ॥९३॥
सुदर्शनस्य सूतं तु कराभ्यां पातयत् क्षितौ।
रथाभ्याशे गतस्यास्य सञ्जयस्य सुदर्शनः ॥९४॥
शिरश्चिच्छेद खड्गेन ततोऽसौ न्यपतद् भुवि।
स पपात तदा तस्य रथाभ्याशे महाबलः ॥९५॥
[1]कृत्तः परशुनाऽरण्ये पुष्पितः शालवृक्षवत्।

Sudarśana cut his (Sudarśana) bow and sword into two pieces and also cut the shield with *kṣurapra*. Sañjaya rushed swiftly to the best chariot (of sudarsana) and with his both hands pulled down the son of the king Sudarśana from the chariot to the ground. Sudarśana with a sword chopped off the head of Sañjaya, who was by the side of the chariot, and he fell down on the ground like a blossoming *śāla* tree in the forest, cut by an axe. 92b-96a

सञ्जयं पतितं दृष्ट्वा विजयः क्रोधमूर्च्छितः ॥९६॥
महता शङ्खनादेन नादयंस्तु नभःस्थलम्।
रथेन स्वर्णचित्रेण व्याघ्रचर्मविराजिना[2] ॥९७॥
केतुना वृषभेणाथ योजनार्धोच्छ्रितेन च।
नादयन् ककुभः सर्वा रथौघपरिवेष्टितः ॥९८॥
विमुञ्चञ्छरवर्षाणि ससाद च सुदर्शनम्।

Vijaya having seen Sañjaya being killed became very angry blew his conch resounding the sky by its big sounds. Vijaya driving in a chariot with golden paintings, decorated with tiger skins, with the flag having the insignia of tiger and the stuff half-a-*yojana* high, surrounded by a number of chariots, reached Sudarśana and started shooting arrows on him like shower while noise made by him resounded in all directions. 96b-99a

1. कृत: V. 2. विराजता V.

आसाद्य तं नृपं भूयो विजयः परवीरहा ॥९९॥
हृदि विद्ध्वा त्रिभिर्बाणैस्तिष्ठतिष्ठेति चाब्रवीत् ।
सुदर्शनोऽपि विजयं नदन्तं कुंजरोपमम् ॥१००॥
दशभिर्निशितैर्बाणैर्विद्ध्वा चिच्छेद तद्‌धनुः ।
अथैनं छिन्नधन्वानं जत्रुदेशे त्रिभिः शरैः ॥१०१॥

Vijaya, killer of enemy heroes having reached Sudarśana pierced him on the chest with five arrows while uttering the words 'wait' 'wait'. Sudarśana in his turn pierced Vijaya, who was making big sounds like elephant, with ten sharp arrows and cut his bow into two pieces. Having rendered him with the broken bow pierced him on collarbones with three arrows. 99b-101

निर्भिद्याथ महानादं ननाद स सुदर्शनः ।
सोऽन्यद्धनुः समादाय कंकपत्रैस्त्रिभिः शरैः ॥१०२॥
विव्याध हृदये वीरो विजयोऽपि सुदर्शनम् ।
ततस्तन्नृपमुद्दिश्य महाशक्तिं सुदीपिताम् ॥१०३॥
नागकन्यां कोपयुक्तां लेलिहानामिवातुलाम् ।
स्वर्णदण्डां सुतीक्ष्णाग्रां तैलधौतां सुनिर्मलाम् ॥१०४॥
समुद्यम्याथाचिक्षेप विजयः शात्रवं प्रति ।
सुदर्शनस्य हृदयं सा शक्तिः प्रविवेश ह ॥१०५॥

Sudarśana having pierced Vijaya made a loud lion's roar. Vijaya took up another bow and pierced Sudarśana on the chest with three arrows fixed with heron's feather. Then Vijaya had thrown a big javelin to the king Sudarśana. Vijaya raised the javelin which was like an angry female snake with protruding tongue, resembled the tongues of highly leaping fire as if to lick, with golden stuff and having very sharp edge, looked very clear because massaging oil, and hurled it to the enemy. That javelin entered into the chest of Sudarśana. 102-105

स विह्वलो रथोपस्थे ह्यधोवक्त्र उपाविशत् ।
तस्मिन् मोहसमापन्ने नृपतौ च सुदर्शने ॥१०६॥
तस्याग्रतस्तथा पार्श्वे ये स्थितास्तत्र सैनिकाः ।
तान् सर्वानहनद्राजा क्षणमात्राद् द्विजोत्तमाः ॥१०७॥

O best brāhmaṇas ! Sudarśana being pierced by arrows became unstable and sat down by the side of the chariot. The king Sudarśana having been swooned the army which were in front of him and by his side were killed by the king Vijaya within no time. 106-107

रथान् दशसहस्राणि तावन्त्येव च दन्तिनाम् ।
पंचविंशसहस्राणि वाजिनां च तरस्विनाम् ॥१०८॥
लक्षद्वयं तु पत्तीनां क्षणमात्रादपोथयत् ।

In a moment ten thousand charioteers, ten thousand elephants (with warriors), twenty five thousand swift moving horses (with riders) and two hundred thousand of foot soldiers were killed. 108-109a

स तु लब्ध्वा ततः संज्ञां धनुरादाय वै दृढम् ॥१०९॥
शरवर्षेण विजयं ववर्ष स सुदर्शनः ।
निवार्य शरवर्षेण विजयं तु सुदर्शनः ॥११०॥
भल्लेन कार्मुकं सज्यं तस्य चिच्छेद तत्क्षणात् ।
सारथेस्तु शिरः कायाद् भल्लेनापाहरत् ततः ॥१११॥
हयांश्च चतुरश्चास्य प्रेषयामास मृत्यवे ।

Sudarśana regaining consciousness picked up another bow and holding it firmly showered arrows on Vijaya. Sudarśan resisted Vijaya by shower of arrows and immediately cut his (Vijaya) bow fixed-string bow by *bhalla* (a missile), and with another *bhalla* he chopped off the head of the charioteer of Vijaya, and also killed four horses yoked to the chariot. 109b-112a

अथैवं विरथं भूपं दशभिः कङ्कपत्रिभिः ॥११२॥
विव्याध हृदये भूयो ननाद च सुदर्शनः ।

Vijaya who had thus been rendered with the broken bow and without the chariot was pierced again by Sudarśana on his chest with ten arrows having the crane feather fixed to them, and then he (Sudarśana) roared loudly. 112b-113a

स च्छिन्नधन्वा विरथो गदामादाय वेगवान् ॥११३॥
विजयो विजयाकाङ्क्षी सुदर्शनमधावत ।
आपतन्तं महावीरं बाणवर्षैः सुदर्शनः ॥११४॥
ववर्ष वर्षासु यथा वारिदः पृथिवीधरम् ।

Vijaya, with the desire of having victory over his enemy quickly picked up a club and rushed to Sudarśana. Sudarśana like the shower by clouds on mountains in the rainy season showered arrows on Vijaya; who was almost falling on him. 113b-115a

विजयः शरवृष्टिं तां प्राच्छाद्य स्वशरेण वै ॥११५॥
गदया तं रथारूढमाससाद तु तत्क्षणात् ।
आसाद्य तं महावीर्यं विजयोऽथ सुदर्शनम् ॥११६॥
शीर्षं प्रहृत्य गदया पातयामास भूतले ।
गिरेः शृङ्गं यथा तुङ्गं वज्राशनिविदारितम् ॥११७॥

Vijaya covered that shower of arrows by his own arrows. He, with a club in his hand, reached Sudarśan, seated in the chariot, within a moment. Vijaya having reached the great hero Sudarśana struck him on his head and fell him on the earth like a peak of mountain, caused to fall by thunder. 115b-117

तथा सुदर्शनो राजा दारितो गदयाऽपतत् ।
तस्मिन्निपतिते वीरे सेनाभिस्तस्य सैनिकाः ॥११८॥
भयात् संप्राद्रवंस्तस्माद् दिशश्च प्रदिशस्तथा ।

Thus the king Sudarśana being struck by the club fell on the ground. That hero having been fallen his army fled that place and ran into different directions. 118-119a

नष्टेषु तस्य सैन्येषु विजयः खाण्डवीं पुरीम् ॥११९॥
प्रविश्य ददृशे तत्र राशीभूतान् गिरीनिव ।
सुवर्णानां च रत्नानां संचयान् बहुशः पुनः ॥१२०॥

After the army of Sudarśana fled away Vijaya entered into the city of Khāṇḍavī and found huge collection of gold and gems lying there like row of mountains. 119b-120

दृष्ट्वा सरांसि तत्रैव प्रफुल्लकमलानि च ।
हंसकारण्डवानादैर्नादितानि समन्ततः ॥१२१॥
राशीन् सुवर्णरत्नानां पर्वतानिव विस्तृतान् ।
पुष्पितान् देववृक्षांश्च भ्रमद्भ्रमरभूषितान् ॥१२२॥
प्रासादान् विपुलाञ्छुभ्रान् कैलाससदृशान् गजान् ।
प्रस्फुटांश्च सुगन्धाढ्यान् प्रतिगेहे व्यवस्थितान् ॥१२३॥

उत्फुल्लनयनो राजा विजयः[1] परवीरहा ।
मेनेऽमरावतीं तां तु पुरीम् क्षितिगतामिव ॥१२४॥

The king Vijaya, killer of enemy, observed with wide open eyes in wonder lakes and tanks full of blossoming lotuses, infested by chirpping swans and cranes, the sound echoed every where, the huge collection of gold and gems, covering wide areas like a row of hills the blossoming heavenly trees covered with moving black bees, big and white Kailasa-like mountains, elephants, and gardens in every household with sweet smelling flowers and he considered Khāṇḍavī, though situated on the earth, to be the city of Amrāvatī. 121-124

तं वाक्षन्तं नरपतिं नगरीं तां सुरेश्वरः ।
समेत्य विजयं प्राह सान्त्वयन् श्लक्ष्णया गिरा ॥१२५॥

While king Vijaya was observing then the city of Khāṇḍavī in wonder, Indra came to him and said sweet words. 125

इन्द्र उवाच—

राजन् महावनमिदमासीद् देवगणावृतम् ।
[2]त च्च गन्धर्वयक्षाणां मुनीनां च मनोहरम् ॥१२६॥

Indra said :

O king ! in the past this was a big forest inhabited by gods, *gandharvas*, *yakṣas* and sages. 126

सर्वानुत्सार्य देवादीन् मम चाप्यप्रिये रतः ।
भङ्क्त्वा वनमिदं गुह्यमुत्साद्य च तपोधनम् ॥१२७॥
खाण्डवीं नगरीं चक्रे हठाद्राजा सुदर्शनः ।
तदिदं पुनरेव त्वं वनं कुरु नरोत्तम ॥१२८॥
तत्राहं विहरिष्यामि तक्षकेण समं सुहृः ।
मुनीनां च तपः स्यानमतुलं ते [प्रसादतः ।
भविष्यति च यक्षाणां किन्नराणां च पार्थिव ॥१२९॥

King Sudarśana, all on sudden, destroyed this secluded forest and evicted gods, asceties and all others and established the city of Khāṇḍavī to the great displeasure of mine. O

1. विजयं B. 2. न च B.V.T.

best of men, let you create again a forest out of this city. There in that (would be) forest I shall sportingly live with Takṣaka in secret. O king ! by your grace this place again shall be the inque place for sages for practising austerity, and pleasure ground for *yakṣas* and *kinnaras*. 127-129

मार्कण्डेय उवाच—

एतच्छ्रुत्वा वचस्तस्य शक्रस्य विजयस्तदा ।
वनमेवाकरोत् तान्तां[1] खाण्डवीं शक्रगौरवात् ॥१३०॥

Mārkaṇḍeya said :

Vijaya having heard the words of Indra converted that city into a forest out of respect to Indra. 130

गच्छन्तु भो यथास्थानं प्रजाः सर्वा यथेच्छया ।
येषां वाञ्छास्ति लोकानां मद्राज्यगमने पुनः ॥१३१॥
वाराणसीं ते गच्छन्तु मयैव प्रतिपालिताम् ।
ततस्तस्य वचः श्रुत्वा जनाः केचिन्निजास्पदम् ॥१३२॥
जग्मुर्वाराणसीं केचिद् विजयेनाभिपालिताम् ।

(He said) "O people ! all of you may go to the places which you like. Those who desire to live in my kingdom let them go to Vārāṇasī protected by me." Having heard the words of Vijaya some of the people went to their own (previous) places of residence while some others to the city of Vārāṇasī. 131-133a

ततो धनानां तान् राशीन् रत्नानां च पृथक् पृथक् ॥१३३॥
मणीनां कनकानां च कुप्यानां विजयस्तथा ।
विविधैर्वारयामास पुरीं वाराणसीं प्रति ॥१३४॥

Thereafter king Vijaya sent the huge collections of money, gems, precious stones, heaps of gold, and copper each one seperately, to the city of Vārāṇasi. 133b-134

गन्धर्वाणां च देवानां यदानीतं हठात् पुरा ।
रत्नदार्वादिकं यत् तु विजयं तत् प्रसाद्य च ॥१३५॥
तैस्तैर्नीतं च खाण्डव्याः स्वस्थानं प्रतिहर्षितैः ।

The gems, the heavenly trees etc. whatever was snatched away from gods *gandharvas*, etc. by the king Sudarśana in the past all these were taken by them with the kind consent of Vijaya, in great delight, from the city of Khāṇḍavī. 135-136a

त्रिंशद्योजनविस्तीर्णां शतयोजनमायताम् ॥१३६॥
तां पुरीं विजयश्चक्रे नचिरादेव वै वनम् ।
तस्मिञ्छक्रस्य सम्मत्या तक्षकः सहितो गणैः ॥१३७॥
उवास सुचिरं तत्र ततोऽभून्निर्जनं वनम् ।
तत्र देवाः सगन्धर्वाः क्रीडन्तेऽप्सरसां गणाः ॥१३८॥*
आशंसन्तश्च विजयं रणेषु विजयावहम् ।

Vijaya without delay made a forest in place of that city of thirty *yojanas* in breadth and one hundred *yojanas* in length. Takṣaka with the consent of Indra used to live in that forest with his followers for a long long time, and therefore, the forest turned to be without human being. Gods, *gandharvas*, and the host of heavenly nymphs used to amuse in that forest while wishing well to king Vijaya, the victorious in battles. 136b-139a

प्राप्तेऽष्टाविंशतितमे युगे द्वापरशेषतः ॥१३९॥
वह्निर्ब्राह्मणरूपेण भिक्षां जिष्णुमयाचत ।
दातुमङ्गीकृते भिक्षां तदा पाण्डुसुतेन वै ॥१४०॥
वह्निः स्वरूपमास्थाय जिष्णुं वचनमब्रवीत् ।

In twentyeighth *yuga* towards the end of *Dvāpara* age Bahni (fire god) assuming the shape of a *brāhmaṇa* asked Jiṣṇu (Arjuna) for alms. Arjuna having been agreed on giving alms Bahni came out in his own form and thus spoke to Arjuna. 139b-141a

अहमग्निः पाण्डुपुत्र [1]यज्ञभागातिभोजनात् ॥१४१॥
व्याधितोऽहं ततो व्याधिं मम त्वं नाशयाधुना ।
खाण्डवं नाम विपिनं सपक्षिमृगराक्षसम् ॥१४२॥
यदि त्वं मां भोजयितुं शक्नोषि श्वेतवाहन ।
तदा मम ह्यसौ व्याधिरपयास्यति नो चिरात् ॥१४३॥

O son of Pāṇḍu ! I am *Bahni* ; I am diseased due to-

3. तन्तु V.

* पाण्डुलिप्यां नास्ति । 1. यज्यभागाति'''V.B.T.

excessive pertaking of share of sacrifice. Now let you remove my disease O Śvetavāhana ! (Arjuna) shold you be able to feed me on the entire forest of Khāṇḍava along with birds, deers and demons I shall be cured of the disease within no time. 141b-143

पुरा तु विजयो राजा खाण्डवीं नाम तां पुरीम् ।
भङ्क्त्वा वन यतश्चक्रे तेन तत् खाण्डवं वनम् ॥१४४॥

King Vijaya created this forest in the past by destroying the city of Khāṇḍavī because of this the forest is called Khāṇḍava. 144

मदर्थं देवविहितं वनं तु श्वेतवाहन ।
विरोधात् तत् तु शक्रस्य न स्वयं भोक्तुमुत्सहे ॥१४५॥

O Arjuna ! this forest is meant for me by gods. I do not dare to consume it because it is opposed by Indra. 145

तस्मात् त्राहि महाभाग वने तस्मिन्नियोजय ।
यथाहं सकलं भोक्तुं शक्नोमि तत्प्रसादतः ॥१४६॥

O majestic one ! therefore save me. Let you employ me in that forest so that I can consume the entire forest by your grace. 146

तस्य तद्वचनं श्रुत्वा सव्यसाची महाबलः ।
दाहयामास विपिनं तत्सर्वं प्राणिसंयुतम् ॥१४७॥

Savyasācī (Arjuna ; one who is capable of shooting arrows with his left hand also) of great strength having heard his words caused the entire forest, along with the living beings, burnt. 147

देवकीतनयेनासौ वासुदेवेन पालितः ।
खाण्डवं दाहयामास ज्वलनस्य हिते रतः ॥१४८॥

Arjuna, protected by Vāsudeva, son of Devakī with a view to doing good to the Fire god caused the Khāṇḍava forest burning. 148

सुप्रीतः प्रददौ तस्मादर्जुनाय महात्मने ।
वह्निर्धनुश्च गाण्डीवं वारुणं देवनिर्मितम् ॥१४९॥
अक्षय्ये चेषुधी दिव्यें रूपाढ्यांश्चतुरो[1] हयान् ।
हनूमताधिष्ठितं तु महान्तं वानरध्वजम् ॥१५०॥

1. श्यामां···V.

खड्गं च त्रिशिखं तीक्ष्णं दहनः सव्यसाचिने ।
नीरोगश्चाभवद् वह्निस्तथा जिष्णुप्रसादतः ॥१५१॥

By this act Bahni became highly pleased with Arjuna and he gave him a bow, called Gāndīva, made by goos, which belonged to Varuṇa ; and a pair of never-exhausted divine quivers, four horses of fine shape, a flag, called Kapidhvaja, with the symble of Hanumān, and also a sharp three-edged sword. Thus by the grace of Arjuna Bahni became cured of his disease. 149-151

तैर्बाणैस्तेन धनुषा तेन खड्गेन केतुना ।
तदश्वस्यन्दनेनापि विजिग्ये फाल्गुनो रिपून् ॥१५२॥

Arjuna with that arrows, bow, sword, flag, horses and chariot conquered enemies. 152

एवं भैरववंशेषु सञ्जातो विजयो नृपः ।
खाण्डवं नाम विपिनं चकार सुमहाकृती ॥१५३॥

Thus Vijaya, the highly successful was born in the dynasty of Bhairava, who created the Khāṇḍava forest. 153

विजयस्य सुता जातास्त्रयोदश महाबलाः ।
द्युतिमान् सौम्यदर्शी च भूरिः प्रद्युम्न एव च ॥१५४॥
क्रतुस्तुण्डो विरूपाक्षो विक्रान्तोऽथ धनंजयः ।
प्रहर्षः प्रबलः केतुस्तथोपरिचरोऽपरः ॥१५५॥
एषां राजाऽभवद् वीरः शेषोपरिचरस्तु यः ।
वाराणस्यां नगर्यां यो यज्ञलक्षं पुराऽकरोत् ॥१५६॥

Vijaya had thirteen very powerful sons ; they are Dyutimān, Saumyadarśī, Bhūri, Pradyumna, Kratu, Tuṇḍu, Virūpākṣa, Vikrānta, Dhanañjaya, Praharṣa, Prabala, Ketu, and Uparicara. Powerful Uparicara. the youngest of the sons, became the king. He performed one hundred thousand sacrifices in Vārāṇasī in the past. 154-156

लक्षयज्ञकरः कोऽपि नासीन्नापि भविष्यति ।
राजा क्षितौ महाभागो यथोपरिचरस्तथा ॥१५७॥

There was none in the past nor shall be one in future on this earth like Uparicara, who performed one lakh sacrifices. 157

एषां सूतिप्रसूतैश्च व्याप्तं सर्वमिदं जगत् ।
चिरेण तान् कः संख्यातुं शक्नोति भुवि मानुषः ॥१५८॥

In course of time the sons and grandsons of them were spread all over the world. Who among men shall ever be able to enumerate all of them ? 158

क्रमाद् भैरववंशेन व्याप्तं लोकत्रयं त्विदम् ।
एतद् वः कथितं विप्राः सन्तानं भैरवस्य तु ॥१५९॥

Gradually descendents of Bhairava dynasty were spread over the three worlds. O Vipras ! I told you all about the descendents in the Bhairava dynasty. 159

येषां श्रुत्वा कथामात्रं नापुत्रो जायते नरः ।
इदं यः कीर्तयेत् पुण्यं चरितं विजयस्य तु ॥१६०॥
सततं विजयस्तस्य जायते न पराभवः ।
एकाग्रमनसा यस्तु श्रृणुयादिदमुत्तमम् ।
तस्य वंशस्य विच्छेदो न कदाचिद् भविष्यति ॥१६१॥

Whoever simply hears this story he never becomes bereft of son. Whoever recites this pious story of Vijaya he always becomes victorious and meets never with defeat. Whoever listen to this narration with undivided attention his dynasty never ceases. 160-161

इति श्रीकालिकापुराणे[1] एकोननवतितमोऽध्यायः ॥८९॥

Here ends the eightyninth chapter of the holy *Kālikāpurāṇa*, called the emergence of Bhairava dynasty.

1. द्विनवतितमः V.

CHAPTER NINTY

नवतितमोऽध्यायः

(*Dynasty of Vetāla*)

मार्कण्डेय उवाच—
वेतालस्य च सन्तानं श्रृण्वन्तु मुनिसत्तमाः ।
यच्छ्रुत्वा सर्वपापेभ्यस्तत्क्षणादेव हीयते ॥१॥

Mārkaṇḍeya said :

O best sages ! now listen to the progeny of Vetāla. If one listen to this one immediately gets rid of all sins. 1

दक्षस्य तनया चाभूत् सुरभिर्नाम नामतः ।
गवां माता महाभागा सर्वलोकोपकारिणी ॥२॥

Dakṣa has a daughter, called Surabhi. That illustrious Surabhi is the mother of cows, who brings welfare to all people. 2

तस्यां तु तनया जज्ञे कश्यपात् तु प्रजापतेः ।
नाम्ना सा रोहिणी शुभ्रा सर्वकामदुघा नृणाम् ॥३॥

A daughter is born to her from Kaśyapa, the progenitor of people. She is called Rohiṇi, who yields all desires of people. 3

तस्यां जज्ञे शुनःशेफान्मुनेरतितपोधनात् ।
कामधेनुरिति ख्याता सर्वलक्षणसंयुता ॥४॥

Kāmdhenu, who possesses all the auspicious signs is born to her from Śunahśepha, a great ascetic. 4

सा सिताभ्रप्रतीकाशा चतुर्वेदचतुष्पदा ।
स्तनैश्चतुर्भिर्धर्मार्थकामप्रसवकारिणी ॥५॥

Kāmadhenu resembles white clouds, her four legs represent the four *Vedas*, and she yields *dharma*, *artha*, and *Kāma* through her four teats. 5

सा सुवर्णशरीरा तु कालेन महता सती ।
निर्मलं यौवनं प्राप कामधेनुर्मनोहरम् ॥६॥

The chaste Kāmadhenu of golden hue, in course of time, blossomed into youthfulness. 6

तां चरन्तीं मेरुपृष्ठे चारुरूपां सुलक्षणाम् ।*
ददर्श स तु वेतालः कामुकश्चाभ्यपद्यत ॥७॥

Once Kāmadhenu, who is with all auspicious signs, was moving on the slope of the mountain Meru, and Vetāla had seen her and became enamoured of her. 7

तं कामुकं च वेतालं विदित्वा कामधेनुका ।
पशुधर्मात् स्वयं भेजे तं पुत्रं शशभृद्भृतः ॥८॥

Kāmadhenu having observed Vetāla, son of Mahādeva licentuous approached him of her own, due to her bovine nature and enjoyed him carnally. 8

सोऽवाप तस्यां परममामोदं शङ्करात्मजः ।
सा चापि परमां तस्मिन् मुदमाप्यातिहर्षिता ॥९॥

The son of Śaṁkara derived great pleasure enjoying her sexually and she was also highly satisfied taking him, and was delighted. 9

तयोः प्रवृत्ते सुरते तस्यां गर्भोऽभवत् तदा ।
काले प्राप्ते तु सुषुवे कामधेनुर्महावृषम् ॥१०॥

While the two were engaged in sexual intercourse she conceived and in course of time gave birth to a bull. 10

सोऽचिरेणैव कालेन सुमहान् वृषभोऽभवत् ।
महाककुदसंयुक्तश्चारुशृङ्गसमन्वितः ॥११॥

He within a short time, with a hum on his shoulder and two fine horns on his head turned in to a big bull. 11

उत्क्षिप्य विचलत्-कर्णयुगलो दीर्घवालधिः ।
ककुदेन च शृङ्गाभ्यां कर्णाभ्यां[1] स सिताभ्रवत् ॥१२॥
विचलन् ददृशे देवैः शृङ्गैरिव सिताचलः ।
वेतालस्त्वकरोत् तस्य नाम शृङ्ग इति द्विजाः ॥१३॥

He with a long tail, shaky raised ears, a hump and pair of horns resembled white clouds. Gods having seen him thus moving wondered whether a white mountain has been moving. O twice born ones! Vetāla named him Śṛṅga. 12-13

स तु शृङ्गो ज्ञानशाली समाराधयदीश्वरम् ।
सोऽपि तुष्टो वरं तस्मै ददाविष्टं हरः[1] प्रभुः ॥१४॥
तमेव वाहनं चक्रे कृत्वा देवतनुं वृषम् ।*
सुचिरायुश्च बलवान् पृथिवीधारणे क्षमः ॥१५॥
शृङ्गो नाम महातेजाः केतुः सोऽप्यभवत् प्रभोः ।
शृङ्गो भूत्वा मतो यस्माच्छङ्करस्य महात्मनः ॥१६॥
अतः शृङ्ग इति ख्यातिमथ प्राह महेश्वरः ।*

Śṛṅga, as wise he was, propitiated Hara. Lord Hara became pleased with him and granted him desired boons. Hara elevated the body of the bull to a divine one and made him his mount. He obtained the boons of living a long life, being capable of holding the earth, to be the symbol of Lord Śiva by the name Śṛṅga. Because he is the symbol of Mahādeva he obtained the epithet Śṛṅga. 14-17a

स तु शृङ्गो महादेवे ध्यानासक्ते क्वचित् क्वचित् ॥१७॥
वरुणस्य गृहं गत्वा सुरभेस्तनयास्तु याः ।
रूपयौवनसम्पन्ना भेजेऽलं सुरतेन ताः ॥१८॥

At times when Mahādeva used to be in deep meditation Śṛṅga often kept on visiting the abode of Varuṇa and had sexual intercourse with the fine shaped youthful daughters of Surabhi. 17b-18

वरुणस्य गृहे गावः सर्वलक्षणसंयुताः ।
तिष्ठन्ति सततं विप्रास्तासु तासु सुताः पुनः ॥१९॥

O Vipras! there are cows possessing all auspicious signs in the abode of Varuṇa, and they gave birth to innumerable sons and daughters. Their progeny and descendants spread all over the world. 19

बहुधस्तु च समुत्पन्नास्तेषां सूतिप्रसूतिभिः ।
सर्वं जगदिदं व्याप्तं तेभ्यो यज्ञं प्रवर्तते ॥२०॥
आज्येन देवास्तुष्यन्ति यज्ञा आज्ये प्रतिष्ठिताः ।
यज्ञाधीनमिदं सर्वं जगत् स्थावरजङ्गमम् ॥२१॥

Gods become satisfied with clarified butter, sacrificies

* पाण्डुलिप्यां न दृश्यते ।

1. कर्णाभ्यां V.

1. महेश्वरः M. * मुद्रिते अधिकः ।

are clarified-butter-oriented, the entire movable and immovable world is also subservient to sacrifice. 21

तदाज्यं तु गवाधीनं ततः सर्वं गवि स्थितम् ।
तदिदं सकलं विश्वं गवाधीनं द्विजोत्तमाः ॥२२॥

Clarified butter is dependent on cows for emergence, hence, O twice-borns! the entire world is dependent on cows. 22

वेतालस्य च ता गावो वंश्याः सर्वप्रियाः सदा ।
य इदं शृणुयान्नित्यं वेतालस्य महात्मनः ॥२३॥
वंशानां जन्म विप्रेन्द्राः स सुखी बलवान् भवेत् ।
न गावो नापि विभवास्तस्य नश्यन्ति वै क्वचित् ॥२४॥
न च भूतपिशाचाद्यास्तं पश्यन्ति कदाचन ।
वेतालः सततं तस्य रक्षामाचरति स्वयम् ॥२५॥

The cows born into the dynasty of Vetāla are popular. O lord of Vipras! whoever always listen to the story relating to the birth of the dynasty of Vetāla, the great soul, he becomes happy and strong. Never his cows nor his wealth is destroyed. No *bhūtas* (goblins) *piśacas* (ghoul) ever cast their evil eyes on him. Vetāla himself always protects him. 23-25

इति वः कथितं विप्रा यथा वेतालभैरवौ ।
जनयामासतुः पुत्रान् विच्छिन्नाः संशयास्च वः ॥२६॥

O *vipras*! thus I stated to you how Vetāla and Bhairava produced sons. Now you have got removed all your doubts. 26

यथा च कालिका देवी मोहयामास शंकरम् ।
यथोत्पन्ना शरीरार्धं कृतं सम्भोर्यथा तथा ॥२७॥

How the goddess Kālikā caused Śaṁkara infatuted, how she was born, how she obtained for her half-the-body of Śaṁkara-all these had been narrated. 27

कालिकायै नमस्तुभ्यमिति यो भाषते स्वयम् ।
तस्य हस्ते स्थिता मुक्तिस्त्रिवर्गस्तु वशानुगः ॥२८॥

Whoever himself says: "obeisance to the goddess Kālikā" he gets liberation in his grip, and the three-fold aim of life i.e. *dharma*, *artha* and *kāma* in under his control. 28

इति वः कथितं पुण्यं पुराणं कालिकाह्वयम् ।
मन्त्रयन्त्रमयं[1] शुद्धं ज्ञानदं कामदं परम् ॥२९॥

Thus the holy *Kālikā-purāṇa* is narrated, which is full of description of *mantras* and *yantras*, it is pure, it bestows wisdom on devotees and fulfils their supreme desires. 29

इति गुह्यतमं लोके वेदेषु च तथा द्विजाः ।
देवगन्धर्वसिद्धाद्यैः स्पृहणीयमिदं सदा ॥३०॥

O twice-born ones! this is the most secret *purāṇa* in the *Vedas* and among people, gods, *gandharvas siddhas* and others always aspire for this. (*purāṇa*). 30

अधीतं च श्रुतं मत्तो वसिष्ठेन महात्मना ।
इदं पुराणममृतं कालिकाह्वयमुत्तमम् ॥३१॥

This excellent *purāṇa*, called Kālikā is like the nectar. This was first heard from me by the great soul Vaśiṣṭha, and he studied it. 31

तेन गुप्तमिदं सर्वं कामरूपे सुरालये ।
तमिदानीं समाख्यातं व्यक्तीकृत्य महर्षयः ॥३२॥

He kept it concealed in Kāmarūpa, the abode of gods. O sages! now this has been brought to the light and narrated to you. 32

युष्माभिरपि नो देयं गोप्यं लोकेषु सर्वदा ।
शठाय चलचित्ताय नास्तिकायाजितात्मने ॥३३॥
भक्तिश्रद्धाविहीनाय न दातव्यं कदाचन ।
इदं सकृत् पठेद् यस्तु पुराणं कालिकाह्वयम् ॥३४॥
स कामानखिलान् प्राप्य शेषेऽमृतमवाप्नुयात् ।
मन्दिरे लिखितं यस्य पुराणमिदमुत्तमम् ॥३५॥
सदा तिष्ठति नो तस्य विघ्नः संजायते द्विजाः ।
योऽधीतेऽह्न्यहन्येतद् गुह्यं तन्त्रमिदं परम् ॥३६॥
अधीताः सकला वेदास्तेनेह द्विजसत्तमाः ।
तस्मान्नैवाधिकोऽन्योऽस्ति कृतकृत्यो विचक्षणः ॥३७॥
स सुखी बलवाँल्लोके दीर्घायुरपि जायते ॥३८॥

You should also keep it secret from the people and must not transmit the secret enshrined in it to the cheats, the

1. एतद् वेदमयं M.

fickle minded ones, the atheists and such persons who are not self-restrained. This *purāṇa* should never be handed down to such persons, who have no devotion and who do believe in it. Whoever reads this *purāṇa*, called *Kālikā* even for once, he gets all his desires fulfilled while living in this world and obtains nectar i.e. liberation after death.

If this most excellent *purāṇa*, scribed on leaves, always remains in the residence of a person obstacles never occurs to him. O the best-twice-born-ones ! if a person reads this secret most *tantra* day after day, he, infact completes the study of the *Vedas* and acquires equal merit. There is none, who is more skillful and successful than he is. He becomes strong, and happy and he lives a long life. 33-38

[1]यो लोकमीश:सततं बिभर्ति
य: पालयत्यन्तकर स्तयान्ते[2] ।
इदं समस्तं भ्रमभ्रमं वा[3]
[4]यदीयरूपं च नमोऽस्तु तस्मै ॥३९॥

The lord, who always contains the people, protects them, and kills them at the end (of the world); whose manifestation is this illusory or preceptible world-I pay my obeisance to that lord. 39

प्रधानपुरुषो यस्य प्रपञ्चो योगिनां हृदि ।
य: पुराणाधिपो विष्णु: प्रसीदतु स व: शिव:[5] ॥४०॥

Who, in the shape of *pradhāna* (primodial Force) and *puruṣa* (the unchangable one) manifests in the heart of ascetics, who is the lord of the *purāṇas* let that auspicious Viṣṇu be graciously pleased with you. 40

यो हेतुरग्र: पुरुष: पुराण:
सनातन: शाश्वत ईश्वर: पर: ।
पुराणकृद् वेदपुराणवेद्यः
प्रस्तौमि तन्नौमि पुराणशेषे ॥४१॥

1. यो लोक ईश: सततं बिभर्ति । य: पादयत्यन्तकरस्तथाते M.

2. ...तथा ते V. 3. समस्तं क्रमभक्रमं वा V.(a) 4. यदीय...V.B.T.

5. स्थित: V.M.

I pay my obeisance to him at the end of this *purāṇa*, who is the supreme cause of the world, the prime *puruṣa*, eternal, and perpetual, the supreme lord, the author of the *purāṇas*, and knowable in the *Vedas* and the *purāṇas*. 41

इति सकलजगद् बिभर्ति यासां
मधुरिपुमोहकरी [1]रमास्वरूपा ।
रमयति च हरं शिवास्वरूपा
वितरतु वो विभवं शुभानि माया ॥४२॥

Let Māyā. who retains the entire world in Her, who in the shape of Ramā enchants Viṣṇu, and who as Śivā induces Śiva to enjoy her, bestow wealth on, and grant welfare to you. 42

इति श्रीकालिकापुराणे[2] नवतितमोऽध्याय: ॥९०॥

Here ends the nineteenth chapter of the holy *Kālikāpurāṇa*, called description of the progeny of Vetāls.

[3]इति श्रीकालिकापुराणं समाप्तम् ।

THE KĀLIKAPURĀṆA IS COMPLETED.

1. विन्यस्व M. 2. त्रिनवतितम: V.

3. सम्पूर्णमतत् कलिकापुराणम् V.

श्लोकानुक्रमणिका

अ

आ

ई

औ

क

छ

ज

ध

न

भ

म

श

ष

स